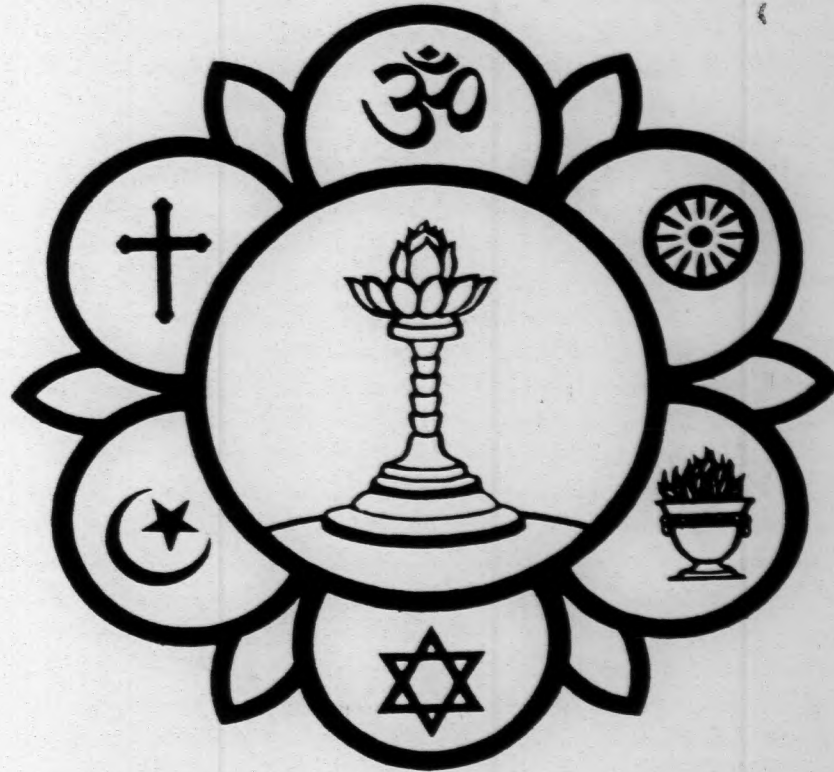


Sathya Sai Newsletter
1800 E. Garvey Avenue
West Covina, CA 91791

SATHYA SAI



Newsletter

SUMMER 1985

Vol. 9, No. 4

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

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

Photographs, drawings, and literary contributions are always welcomed
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Sai Newsletter, 1800 East Garvey Avenue, West Covina, California 91791.



"Trying to learn from the scriptures is difficult. One scripture often seems to contradict another. For example, I have told you that the daily experience of a man is different from the Truth itself. Now I'm telling you that only that person who bases his conclusions on daily experience can reach the goal. Nothing experienced through the medium of the body is true, but daily experiences, in spite of the fact that they are of a transient nature, are based on something which is permanent. When a car moves along the road, the road itself does not move. At least we think that the road is not moving, but in a way it is. Like the other planets, the earth is moving very fast. The atoms within us are also moving. Whatever we see externally is a reflection of our inner being. Our experiences, then, are only reflections. When we develop an inner search, our outer experiences become sacred."

--Baba

BHAGAVAN'S INTERVIEW WITH FOREIGN DEVOTEES

KODAIKANAL, APRIL 1985

The following is an edited version, reconstructed from memory, notes, and a partial tape, of an interview Sri Sathya Sai Baba gave one morning to various foreign devotees who had come to Kodaikanal, where Baba spent almost three weeks in April. Swami spoke in English without an interpreter. There were about forty of us present in the room. This was a very light and joyous occasion, but the teachings were of the highest order.

Devotee: Swami, what is the best way to relate to the world?

Baba: Do not think about the world. Do not spend time thinking about your relationship to individuals or to the world. These are all impermanent associations. They have to do with the body. The body is like a water bubble. The mind is like a mad monkey. Do not follow either the body or the mind. Follow the conscience. It is above the mind. It is permanent. It is the voice of God, the unchanging truth within you.

Devotee: How do we tell the voice of conscience from the other voices?

Baba: Conscience is always only one. Whenever there are many voices we can call it conscious, but not conscience. Conscious relates to the little self; it is the condition of the mind in the waking state. There will be many voices and differences, but conscience is always one and unchanging. Conscious, conscience, and consciousness--these are three terms that must be understood. Consciousness refers to chaitanya. Chaitanya is the omnipresent supreme spirit, the one all-pervasive reality. From it comes conscience, which is the voice of truth inside. Conscience is the soul, the spark of the Divine. Conscious refers to the various instruments. All this in the world can be called 'conscious'; it is all part of the conscious state. There are four states. The waking state is conscious. Then there is the subconscious, which relates to the dream state. The deep sleep state is unconscious. In and above all three of these is the superconscious. Conscience is the voice of the superconscious, the Divinity residing within. On the spiritual path you rise from conscious, which is what you perceive in the world, to conscience, the Divinity which is in your heart, to consciousness, the One, omnipresent, unchanging sound. These are the three stages in life, which have been spoken of in a number of different ways. First we think, 'I am the body.' In the Vedas this is called, 'Aham dehasmi.' 'I am this individual soul.' This is the human quality. Then we go to 'Aham Brahmasmi,' 'I am God.' This is the divine quality. Swami has been telling you this in other ways also. You are not one person, but three. You are the one you think you are; that is the physical quality. You are the one that others think you are; that is the mental quality. And you are the one you really are; that is the Atma quality. This was stated by Jesus in another way. First He said, 'I am the messenger of God.' This

is the dualistic (dvaita) stage. Between the messenger and God there is a vast difference; it is the master-servant relationship. God is the master and you are the servant. This is the initial stage of devotion. After some time Jesus felt, 'No, no, I am not just a messenger; I am the son of God.' Now he felt the close family relationship of father and son. This is near and dear; it is an inner, not an outer, relationship. This is the semi-dualistic (vishishtadvaita) stage. Later, Jesus announced, 'I and my father are one.' At that point Jesus and God were completely inseparable. Both were one, the one Holy Spirit. This is the monistic (advaita) stage. This is real. It is the true and permanent relationship. At the beginning you are aware of the physical relationship. You say, 'I am a devotee, I am a servant, I am a messenger.' After that you speak of an inner, subtle relationship. You say, 'I am a spark of the Divine, I am the reflection of God, I am the son of God.' Then you realize there is only the One: 'I and God are One.' There is no difference; there never was a difference. There is no separate 'I' and God which have become one. Always there was just the One, without a second. Truly, at that point, you can only say, 'I am' or 'I am I.' At that final stage you would not even say, 'I am God,' for in that there is still a trace of dualism. You only say, 'Aham Aham,' 'I am I.' That is the highest truth. To reach this ultimate state you must not allow yourself to ever think that you and God are separate. Think always, 'God is with me, inside me, around me. All there is is God. I myself am God. I am the Infinite, the Eternal. I am not two; I am one, only one. There is no one else besides me. I and God are one and the same.' To realize this unity, the first step is to develop self-confidence. Where there is self-confidence, there will be love. Where there is love, there will be peace. Where there is peace, there will be truth. Where there is truth, there will be God. Without self-confidence there cannot be God. God is in me. God is doing everything. Without God I cannot be. All this is God. I can only think about God, for there is nothing else. God and I are one. I am I, one without a second.

But now, what are you thinking about? Only the physical. You are forgetting God. You are thinking about the body. But the body is just a water bubble. Do not think of the body. Body is just a dress, only a dress.

Devotee: Swami, isn't the body also God?

Baba: When all you think of is God, then body is also God. But now you think of body as matter. Matter is always changing. The world also is always changing. But God is not changing. God is the one unchanging Spirit. The body is temporary. It is an instrument; it is the temple of God.

Devotee: Is Swamiji's body an instrument?

Baba: This body is like all bodies. All bodies are just instruments. All bodies are only temporary. They have birth and death. The Indweller of the body is permanent. That is the Atma. That is the real you.

Devotee: How to rise up to that highest level? How to become perfect?

Baba: Through Love. Only through Love. Develop divine Love. Divine Love is completely selfless. Human love is mostly selfishness. All the time it is I, I, I. That 'I' is ego. Ego is a very bad quality. Ego sees everything as separate; it sees everything as duality. You must remove this ego and see only the unity. Where there is duality, Divinity will not be present. Think only of unity; think only of the basis of everything. But now for you there is only desire, desire, desire. 'I want this; I want that.' These desires are all just passing clouds; they come and they go. One moment they give pleasure; the next moment they give pain. They cannot give permanent joy. It is these that make up the mind; mind is nothing but a bundle of desires. Don't follow the mind; don't follow these passing clouds. Desire comes and goes, but morality comes and grows. Morality is very important. Follow morality; practice it. Talk is quite easy, but practice is difficult. Practice, then you will get results. Remember the real goal, which is immortality. What is the way to immortality? It is the removal of immorality. Immorality refers to anger, ego, jealousy, lust, hatred, greed. Remove all these immoralities. That is the only way to attain immortality. This is very important. To remove immorality, we must follow the conscience. It is the voice of immortality.

Devotee: What is the difference between consciousness, conscience, and conscious?

Baba: Consciousness is the omnipresent, unchanging sound. Conscience is the Divinity in your heart. Conscious is what you perceive in this world.

Devotee: Swamiji, should we think of God as both mother and father?

Baba: Your physical mother is with you only for some years. She is your temporary mother. Your physical father is also only temporary. The real relationship is different. Truth is your real father. Truth is permanent. With truth there is no change, no birth, no death. Prema, divine Love, is your real mother. Here also there is no change, no birth, no death. Devotion is your real brother. Wisdom is your real son. Peace is your real daughter. For all these there is no change, no birth, no death. These make up your permanent relationship, your God relationship. This is your permanent family.

Devotee: But should I not take care of my family at home?

Baba: Yes, you must! That is your duty. Do your duty.

Devotee: But if it takes me away from God?

Baba: No, no, no! Take care of your husband and children. Do your duty. Duty is God. Work is worship. You must not forsake your duty.

Devotee: But when God calls?

Baba: God is in you, with you, above you, below you, and around you. He is not calling or sending for you. He is always with you. You yourself are God. Think like that--'I am Atma. I am the All.'

Devotee: Baba, what is the relationship between Atma and the individual?

Baba: Where is Atma? Atma is everywhere. How do you know? Well, you do not know now. What you say now all comes from your imagination. You have no experience. Do some spiritual discipline (sadhana). Experience it! Realize it!

Devotee: But what I wanted to ask is this: do I have an individual higher self that is related to me?

Baba: Who is the individual? Individual is just your imagination. When Atma is One without a second, when Atma is everywhere, where is the individual? Only in your imagination. It is just an illusion. Atma alone is real. Realize it through meditation.

Devotee: Then there is no higher being related to this body, judging me and guiding me?

Baba: Now you are in 100% body-consciousness. But do not stay with this body-consciousness. Remove that. What will remain will be Atma-consciousness. Then there will be no anger, no hatred, no envy, no jealousy, no hunger, no desire--only complete ananda, bliss, bliss, bliss!

Devotee: But then what is reborn in reincarnation?

Baba: Only the body is born. Birth and death only have to do with the body. Ego also relates only to the body. Think of Atma. Atma is one, unchanging. For Atma there is no incarnation, no reincarnation.

Devotee: Do I as an individual exist at all?

Baba: I? I? First you must inquire, 'Who am I?'

Devotee: Is there no individual anything?

Baba: When you realize the Atma, there is no individual. The individual is like a light bulb. There will be a difference of bulbs, a difference of wattages, and a difference of colors. But everywhere, the current is the same. That current is you. You are not the different bulbs; you the one current in all.

Devotee: Swami, is there any difference between me and God?

Baba: You are God. You are not the ego. You are God! You are God!

Devotee: I am God?

Baba: Yes. You are the Atma. You are permanent. The physical ego is not permanent. The physical is not Atma. You are Atma, not the physical. You are God. Think like this always. Do not think about the body. Think about God. The body comes and goes; for it there is birth and death. But you are not the body. Body is just rust and dust.

Devotee: Swami, is everything predetermined?

Baba: Oh, yes!

Devotee: So the time that we take to merge is already mapped out?

Baba: This question comes out of body-consciousness. At the Atmic level there is neither time nor form. It is beyond time, beyond form. There all are One. Let that be your goal. All are One; be alike to everyone.

Devotee: Swami, how do we become perfect?

Baba: Only through Love. Only through complete selflessness.

Devotee: Is compassion a delusion?

Baba: What you think is compassion is only a temporary compassion, a physical type of compassion. There will be many people who want money, and then foreigners will come and give money. Beggars ask and you give. But that is a very bad quality. You think you are giving charity, but that is not compassion. That is only beggar-development. If they want food, give them food. But do not give money. Since you are giving money, they take it and use it to go smoking and drinking. Money makes many wrongs. Misuse of money is evil. Do not give money to beggars. You should want only Love; you should want true compassion, God.

Devotee: Baba, I need healing--healing on all levels.

Baba: Healing can only come through God. Think of God. God is everything. He will do what is needed. Think only of surrendering to God. Some persons say, "I am healing others." But this is just ego speaking. Healing cannot come through the ego. Thinking that you are doing healing is very harmful. You are not the one who is doing it. You are only an instrument. He is doing everything. Think only of Him. Love Him. Be Him.

Devotee: Swami, how can we love something we don't understand?

Baba: Develop self-confidence, then love will follow. It will come naturally from within and that way the love will be pure. First comes self-confidence; that is the foundation. Then comes self-satisfaction; it is like the wall. Next comes self-sacrifice; it is like the roof. Finally comes self-realization, which is like the Indweller who comes and lives inside this house. Without the foundation, the walls will fall. Without walls, you cannot have a roof. Without a roof, there cannot be a house. So it all starts with self-confidence and ends with your realizing the Self. That Self is you. It is everything. It is God.

Devotee: Does self-confidence mean confidence in the Self?

Baba: Yes, that's what it means, confidence in the Self. That is very important. How to develop that confidence? Be equal-minded, be satisfied with what you have. Be happy. The secret of happiness is not in doing what you like, but in liking what you have to do. That is a great truth. And you must always have complete faith in God. True greatness comes from faith. Now there is no confidence in you. Without confidence, faith will be wavering. Then where is there room for grace to come, and for the Divinity to be found inside? If you shut the door, how can the Spirit be revealed?



Devotee: Lord, I want to arrive very early to You. What do I have to do?

Baba: Through Love, only through Love. Love is everything. Love is God. Live in Love. Start the day with Love, spend the day with Love, fill the day with Love, and end the day with Love. That is the way to God.

Devotee: How do we develop this self-confidence and selfless love?

Baba: It all comes through God's grace. Without grace you cannot do anything. First do your duty and think about God all day, from morning to evening. See everything as God. Be happy. Think, 'O Lord, You are my everything. You are my goal. You are my breath.' Do not think, 'This is mine; that is mine.' Instead think, 'All is You. All is Yours.' Think, 'I am separate from the body. This body is just a water bubble. I am separate from the mind. This mind is just a mad monkey. I am the conscience. I am the Atma. I and God are one.' Think like this. Before this body formed, you were there. After this body leaves, you are there. Without this body, you are still there. You are omnipresent. You are the unchanging Atma. You are the all. To reach this truth you have to do some sadhana. You have to inquire, 'What is God? Who is God? Who am I?' Jesus spent twelve years in the desert; then He realized. You must also realize. The first step in realization is to always think of God. Then, after some years, you will realize you are one with God. In the beginning you can think of this body and the world like this: 'The world is like a stage. I am only an actor. God is the director. All are actors. He is directing everything.'

Devotee: Shall we tell these things to others, Swami?

Baba: Do not talk so much. First do some sadhana. First do, then be, then talk. Do some meditation. Do everything with love. Do good, be good, and see good. After that you can talk, but even then only a little. After you develop self-confidence and love for God, then you can share with others. But it is a good rule to talk very little, even about God. In sadhana there will be internal talk with God. You will give up all other attachments and attach only to God.

Devotee: Swami, I have been waiting six months for You to call me.

Baba: Months and years are not important. Purity of heart is very important. Where there is no purity, there is no unity. Without unity, you cannot attain Divinity. Then your life is just a waste. First purity, next unity, then realize the Divinity.

Devotee: And purity comes from service (seva)?

Baba: Purity comes from selfless service and love. All are one family, serve all--not just the Sai family, but the whole world family. All are brothers and sisters. All are one; be alike to everyone. That is unity--the brotherhood of man and the fatherhood of God.

Devotee: In a country like Germany, where there is not much spiritual feeling....

Baba: Germany, Japan, Italy, or France--only the countries are different. The heart is the same.

Devotee: It's the seva I wanted to ask about. Can I do it in Germany?

Baba: You can do it anywhere, wherever you like. With Swamiji there is no consideration of quantity. It is quality that is important. Do not do service with the mind, do it with the heart. You do not need to consider big programs, doing for many. It is enough if you do your service for one, heart-to-heart. You should also limit your desires. Do not waste time, do not waste food, do not waste money, do not waste energy; these are all aspects of God.

Devotee: In meditation my ego seems to get in the way.

Baba: Where there is ego, there is limitation. Meditation is beyond the senses. There is no trace of ego there. Where there is ego, there cannot be meditation. If you think of God and live in love, if you limit your desires and do some selfless service, the ego will soon disappear. Then meditation will be pure, and the mind will be quiet. Now you say, 'I want peace.' But remove the I, which is the ego, remove the want, which is desire, and the peace will be there, waiting.

Submitted by AI Drucker
Prasanthi Nilayam, India

SISTERS AND BROTHERS

On one of our visits to Prasanthi Nilayam, my husband and I had traveled with another couple from our Center. Even though the other lady and I were sitting some distance apart while watching Swami in darshan, Baba stopped in front of me, pointed to her, and asked, "Sisters?" I replied, "No, Swami, not sisters but friends." He feigned great surprise. "Not sisters?" He questioned. "Oh, no, Swamiji, not sisters," I assured Him again.

Baba played this little game with us several times, and we continued to insist that we were not sisters. Some time later I realized that the Father of us all was not asking for information, He was asking in order to teach us that we are sisters.

Obviously, the children of one father are brothers and sisters. I might have left it there at the mental level had I not had several other experiences with Swami's teaching methods. When He addressed an assembly of college instructors at Prasanthi Nilayam in May, 1982, He said, "Teaching is not a matter of telling; it is a matter of asking." And He went on to say, "Nothing has been learned until it takes form in thoughts, words, and deeds."

I have found each of Swami's words to be a seed planted in my heart. He sows a single word, such as "sisters," then He tends it with great care, adding experience upon experience, until finally it grows into a sturdy tree of knowledge, producing thoughts, words, and deeds which are true fruit from the original seed. One of the experiences developed a stronger root system for the concept of brotherhood which He was cultivating within me. During an interview, He asked, "What is your husband's name?" I replied, "Ray." Baba looked at me quizzically, with just a hint of a grin, and asked, "What?" I responded, "Ray, Swami, like a ray of sunshine." At this the grin grew into a wide smile and He approved the answer with a nod of His head. Further enrichment came some months later as I read words He had spoken in a discourse given at Rajkot, January 4, 1973. "You can see God only through the rays (Rays!) of Love." He had asked me my husband's name in order to teach me to see God in him and in all of our brothers and sisters.

Several months ago Baba appeared to me very clearly in a dream. I looked away from Him for only an instant but when I turned back, Baba had become Ray. This incident reinforced the teaching-learning process and expanded it to show me God not only through Ray, but as Ray.

I have continued to ruminate on "sisters" and "rays of Love," being alert to more and more occasions on which this knowledge applies. Recently, in a Sai Baba study group, one of the members shared some experiences she had had with language prejudice while traveling, and this sharing

rekindled my keen interest in the contemplation of sister- and brotherhood as it relates to language.

I recalled my early years in a certain section of the United States and how I had been completely unaware of having a language pattern any different from anyone else. Then, when, in college, I had learned that my language was "non-standard," I had enrolled in speech and language classes designed to standardize it. Ultimately I earned a master's degree in language arts and found great satisfaction in teaching others to speak properly. Pride of scholarship, criticism of others, and a feeling of superiority crept into my thinking, producing prejudices against anyone speaking what I classified as non-standard English. I was quite comfortable in my prejudice for many years, not realizing it to be prejudice at all.

Then, suddenly, I became aware that there were others who were just as prejudiced against my language as I was against that of some others. It came as quite a shock to learn that my American English was just as unacceptable to many who had been educated in British English as certain non-standard forms of English had been to me. And I realized that even in the days of my blindest prejudice I had never turned it on my sister or my husband, both of whom had learned the form of non-standard speech associated with the section of the United States in which we had all grown up. "Why was that?" I asked myself. The answer came easily: "Because I simply don't hear it." That which irritated me and alienated me from others, I completely overlooked in my loved ones. No wonder Swami wanted to teach me to see everyone as a sister, a brother, a ray of Love! When I could do that, I could be free of criticism, fault-finding, self-righteousness, pride of scholarship, superiority, and probably a number of other ego traits. I could truly learn to love.

There is an oft-told story of a young lad carrying another boy almost as large as himself. When asked how he could carry such a heavy child, he replied, "He's not heavy. He's my brother." Now when I am tempted to be critical of another's language, I say to myself, "She doesn't talk funny. She's my sister."

Of course, the teaching has a much broader application. Whenever I am tempted to see anyone as less than a "ray of Love," I can flash back to that scene in the bright sunlight of morning darshan and hear Baba saying with exaggerated surprise, "Not sisters?" I pray to be able always to respond, "Yes, sisters, Swami. Sisters that I love so much that I cannot see or hear a fault; I see only rays from the great heart of Sai."

Joy Thomas
Cherry Valley, California

"To light a fire, strike one stick of match;
To light your life, take one word to heart."

--Baba

ATTENDING THE CELEBRATION

In India, there is a story about a poor peasant boy. This boy was a great lover of Lord Shiva, always repeating Shiva's name and meditating on Him. So when it came time for the annual festival to celebrate the glory of Shiva, the boy desperately wanted to go. But all his days were committed to working in the rice fields of his landlord, whose permission he had to obtain before he could go. The landlord was a very wealthy man but not a very spiritual one, and he just laughed at the boy's request: "Imagine you wanting to go to the Shiva festival! What do you know about Shiva and the scriptures?"

The boy replied, "I don't know anything about the scriptures. I can't even read or write. But I have such love in my heart for Shiva that even the sound of His name thrills me." "That's all very well," said the landlord, "but the rice fields are ready for harvesting and I need you here." Then he added in an unkind joke, "Have the harvest completely finished by tomorrow morning and I will give you permission to go."

Now, normally a rice harvest takes many days of backbreaking labor, and there was no way in which even a small part of this work could be done overnight. But the boy was undaunted, for his landlord had given him an opportunity that the lad would ordinarily never get. He went home, sat in his hut in deep meditation, and asked Lord Shiva from the very depths of his heart: "I have such a good landlord; he has promised to let me go to your temple and celebrate Your glory if I can harvest all the rice from the fields by tomorrow morning. Help me, O Shiva, so that I may go to Your festival." Then, after he had laid his prayer at the feet of the Lord, the boy was so full of faith that without any doubts troubling him further, he lay down and fell asleep.

Early the next morning an excited crowd of villagers gathered outside his hut. Not only had the fields been completely harvested, but the rice bundles were neatly tied and arranged on the bullock carts, ready to go. Everybody was shouting, "Miracle! Miracle!" Even the landlord was profoundly moved. He asked the boy to forgive him and to explain how this miracle had been performed. The boy replied in utter guilelessness, "What is so miraculous about it? I love Shiva, and He is the Lord of the universe. I just told Him I had a little job to do before I could go to His celebration." This is the faith that harvests rice fields and moves mountains, and it may be attained by any of us, no matter what our birth or background or social status.

from Like A Thousand Suns, by Eknath Easwaran
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Box 477, Petaluma, California 94953

CEILING ON DESIRES PROGRAM: DEALING WITH EGOISM OR SELFISHNESS

In one of Baba's discourses on the Bhagavad Gita, He points out that egoism or selfishness leads directly to attachment. Its cause is the universal mistake of identifying with the body and the personality, instead of with the True Self residing within the physical vehicle. As a result, the emphasis is on the difference and separateness of each person. Our bodies and ego-identities appear to separate us from one another. Actually, the inner reality of everyone is the same identical essence, and at that level we are all One.

Since most of us habitually think and act from the position of "me" and "mine," we are daily reinforcing the erroneous belief that we are separate and apart from everyone else. In order to change this attitude we need to recognize that our different bodies and personalities are merely the costumes we have assumed to enable us to act out the roles we are destined to play. By continuing to cater to bodily cravings and personality demands, we blind ourselves to our true identity and become crystallized in our roles.

Baba repeatedly tells us that desires have their origin solely in identification with our bodies and egos. Our Real Selves are desireless. The belief that our bodies and personalities are our Real Selves makes us slaves to our senses. How can we be released from this bondage? Baba has given us a very simple method, appropriate for this difficult era (Kali Yuga): the repetition of the name of God.

However, many of us who have tried this method have discovered how difficult it is to practice while engaged in daily routine. We only imagine that the outer world of tangible objects offers security. We need to stand back and observe ourselves, instead of being so self-engrossed that we fail to be aware of other people, their needs, and the effect of our actions on them. To put into practice such an exercise, we need to act the role of a detective, searching for examples of our self-involvement. When do we put our own desires first? Are we willing to sacrifice those desires in order that someone else may be happy?

Baba has given examples to illustrate self-interest. "Students in India know that when they have finished their examinations in the tenth standard, the results are published in the newspaper. The published lists include test scores of all students, but each student is concerned only with his own results. This is an example of selfishness and we should try to understand selflessness. Another example. Someone has taken a photo, but each one is interested only in identifying his own picture among the others. This is also a type of narrow and selfish vision. Instead, what is needed is a

feeling of 'we,' 'our' things, and 'our' people, then one would be truly able to care about the welfare of all people."

However, there is a common pitfall which traps many of us. In most relationships one of the people involved is stronger and tends to dominate. Thus, when one acts selfishly, the other may be forced to be unselfish. Conversely, if one strives to be unselfish, the other often becomes selfish. The only way out of this familiar dilemma is to follow Baba's advice and seek His will. In that way, growth and learning will result. If we do not wish to do as someone else requests, then Baba has another suggestion. He says, "You need not oblige, but you must speak obligingly."

Self-interest attracts us to the objects of our desires and creates separation from the Baba within us. In the Kali Yuga, the temptations of the tangible world are more powerful and better able to lure us into believing that they will provide us the security and happiness we crave. The only antidote is the one Baba offers: repetition of the name of God. He also advocates repeating, "I am God." As we do this, we will gradually identify with our Real Selves. As that happens, our egos or false selves, with all their "I want" or "I don't want," will diminish from lack of energy.

To help us still further, Baba tells another story to illustrate this point. "When the elephant Gajaraja was fighting the crocodile, he depended on his own physical might. He felt, 'What is the strength of this crocodile as compared to my own might?' Goaded on by this ego, he fought. Gradually he lost his physical strength and his ego began diminishing. Then he cried, 'O Lord, You and You alone. There is nobody else. Do come and save me.' If he had had this understanding at the onset of the fight, of 'You and You alone,' he would not have suffered because of the crocodile. So long as you have a sense of ego and attachment, you cannot free yourself from suffering. So our effort should be directed toward curbing and putting down the sense of ego and gradually the ego will be exterminated. Rather than being carried away by insights about the body, try to be dedicated to the spark of Divinity within you that is your higher consciousness."

So, to eradicate egoism and selfishness, let us try to remember to preface all our activities with "You and You alone, Lord, act through me." In that way we can gradually avoid slipping back into the old selfish habit of identifying with ego, and can thus be free to act from the God within each of us.

Phyllis Krystal
Pacific Palisades, California

CHILDREN'S CORNER

WORDS REVEAL THE BREEDING OF THE SPEAKER

The tongue is the token of true breeding. "Hey, you lout! Did you hear soldiers march this way?" a man asked a blind farmer. Minutes later, another person accosted him: "Blind man! Open your mouth and tell me whether you heard the noise of soldiers marching this way." Later, a third voice approached him: "Sir, did you hear some soldiers marching along this path?" At last, another person came near and placed his hand upon the farmer's shoulder. "My dear man, please tell me whether you heard men marching along this road?" The blind man correctly described his interrogators as a soldier, a captain, a minister, and the king himself. The words reveal the breeding of the speaker. The tongue is the armor of the heart; it guards one's life. Loud talk, long talk, wild talk, talk full of anger and hate, all these affect the health of man. Words carelessly spoken create anger and hate in others; they excite, enrage, or they can separate people. Why is silence said to be golden? The silent man has no enemies. He has the leisure and the chance to dive within himself and examine his own faults and failings and thereby improve himself. The silent person has no inclination to seek faults in others. If your foot slips, you earn a fracture; if your tongue slips, you fracture someone's feelings. That fracture can never be set right; the wound will fester forever. Therefore, use the tongue with great care. The softer you talk, the less you talk, the sweeter you talk, the better for you and the world.

Excerpted from Chinna Katha



Illustration by Diane Wells

MARK YOUR CALENDARS FOR THESE 1985 RETREATS

DATE &
COST



THEME &
LOCATION

INFORMATION &
RESERVATIONS

August 30-
September 2

Full Retreat: \$60.00
Campers: \$45.00
One day, with meals:
\$17.00

"Land of Enchantment
Retreat"
Bodhi Mandala, Jemez
Springs, New Mexico
(located between Santa
Fe and Albuquerque)

Mr. Michael Spaeth
P.O. Box 9654
Santa Fe, NM 87504-9654
(505) 988-1201

September 6-8

Adults: \$47.00
Children 6-11:
\$10.00
Children 5 and
under: free

"Annual Northern
California Regional
Retreat"
Camp La Honda, in the
Santa Cruz Mountains

Jim & Pam Donnelly
P.O. Box 26683
San Francisco, CA 94126
(415) 881-1269

September 6-8

Adults: \$41.00
Children: \$23.00
Saturday and
Sunday only:
Adults: \$33.00
Children: \$19.00
Saturday only:
Adults: \$25.00
Children: \$13.00

"Tenth Annual North-
eastern Sathya Sai
Baba Retreat"

Camp Colang, in the
Pocono Mountains in
Pennsylvania

Dr. S. Siva
30 Ridgewood Road
Woodbury, CT 06798
(203) 263-0033

September 27-29

Adults: \$30.00
Children 6-16:
\$10.00
Children under 6:
free

"Sai Sunbelt Retreat"

Triangle Y Camp,
Oracle, Arizona
(near Tucson)

Mr. Jonathan Roof
4960 East Avenida del
Cazador
Tucson, AZ 85718
(602) 299-2054



DISCOURSE ON BALANCE
Given Following Presentation of Student Awards
February 7, 1985

"Embodiments of divine love! We have been witnessing quite a few phenomenal things, and these events remind us that the art of living is very important. Even after the death of a person, the life which he has lived will be remembered. The most important duty of man is to realize this particular truth and live a life worth remembering.

"Among the arts of living are dance, music, painting, education, and learning. Playing games is also an important art. All of these sports and arts, however, have a relationship with the phenomenal world. The art of true living relates to the transcendental world. A painter, with the help of a number of beautiful colors, will make a beautiful figure. Just as a painter paints a beautiful figure, so also every human being, with the help of good thoughts, good actions, and good feelings, has to live a beautiful life. The question of how long a person lives is not very important. The way he lives is more important. Time well-spent is extremely valuable.

"Good deeds should never be postponed. If one wants to undertake a pilgrimage, perform a service, or do any good thing, there may be a tendency on his part to postpone it to the next day or the next year. What is the inner significance of this tendency? It is that he believes that he is going to live for a few more days or a few more years and, therefore, he tends to procrastinate. He thinks that he will have a very long life in which to do good things. If the same person is criticizing or harming someone else, he wants to do it immediately. The inner significance of this is that a person thinks that he may not live very long and he should not postpone bad deeds. This proves conclusively that man thinks that for doing bad things, he may only have a short life, and for doing good things he will have a long life. Therefore, if one wants really to live a long, happy, and healthy life, one has to embody good thoughts, good words, and good deeds. Most importantly, one has to live a disciplined and regulated life from one's youth if one is to live a happy life in the future.

"There are five important life threads, the first of which is work. Before undertaking any work, one has to come to a decision regarding what has to be done, where it has to be done, when it has to be done, how, and with whom it has to be done. If we undertake work without first answering these questions, we tend to lack peace of mind and get into problems.

"The second thread is the word. This relates to the use of the tongue. The tongue commits four types of sins. The first is telling untruths, the

second is criticizing others, the third is carrying complaints, and the fourth is indulging in excessive and unnecessary talk. We have to develop the art of living a life without committing these four sins. Another, very important, use of the word is keeping one's promises. Whatever difficulties we come across, whatever problems we face, whatever may be the criticism that we have to encounter, we should live up to our word. One who respects his own life will keep the promises which he has given, and see that he lives up to his word at any cost.

"The third thread is food. One should not be willing to take food wherever he finds it, in whatever form he gets it, in whatever quantity it is given. He should take food at regular times. The food that is taken must be good in quality also. If we take whatever is available, wherever we come across it, it may lead us to all sorts of wrong thinking and wrong actions. Too much food is likely to bring about bad health, and life itself might become a waste. If you want to avoid all types of physical illnesses, you will observe certain types of regulations. You will take meals at regular times. One day taking food at 12:00, another day at 11:30, and still another day at 1:00 is not correct. This will create, in the end, some ill-health. To take food in limited quantities, according to regular timings, is very important.

"The fourth thread is sleep. For sleep also there should be fixed times. The twenty-four hours which is available to us should be divided into four parts. People who are within the age group of eighteen to thirty have to sleep only for a period of six hours. Another six hours may be used for attending to the daily routine of work, like taking food, attending to our duties. Out of that six hours one has to find a little time for attending to the work relating to his house and his family. Another six hours will have to be used for social work. What exactly is social work? Teaching is social work, delivering talks and speeches is social work, keeping our house and its surroundings clean is social work. There is a balance of six hours left and these six hours will have to be used for spiritual exercises like repeating the name of God (japa), meditation, and reading good religious books. Time has to be allocated to these things, but at the proper time, the regular time, we have to go to bed. Our spiritual exercises (sadhana) will have to be incorporated into this particular six hours, along with things like writing poetry, painting, dance, music, etc. Six hours will have to be allocated for all these works together, in order that youth may be able to enjoy sleep in a proper way. Rest is essential for man. One may be able to live with very little food, but it would be rather difficult to live without sleep.

"The fifth thread in the art of living is games and physical exercise. They provide good health and a strong body. Only when our health is quite all

right are we likely to have joy and delight. How do we gain and maintain good health? Observing regular schedules regarding sleep, food, and work can provide you with good health.

"Those of you who have read English literature would be aware of a famous name: Gladstone*. Gladstone was one who observed all these regulations regarding sleep, rest, the use of words, and regularities. He enjoyed a very long and happy life. There are thousands of people who observed these rules and regulations and thus enjoyed a good life. If one were to search for their names in literature, one might be able to find just a few of them. Among the worldly arts there have been quite a few uniquely developed by certain individuals. One person may take to gardening and develop various types of plants which would help the absorption of carbon dioxide left by our exhalation and provide oxygen for a good and healthy life. Gladstone was one who did not merely observe all the rules and regulations regarding work, words, sleep, and physical exercise, he did not waste even a minute, thus making his life worthwhile. If he had only a small amount of time, he would use it for gardening and planting. He was also a very famous person in the care of dogs. He had extraordinary skill in the areas of politics, finance, government, and oratory. Whenever he had extra time he would spend it writing books. He believed in discipline and in the fact that discipline brings about a good life.

"While discipline is important in all walks of life, it is especially important in sports. Success and failure are not very important here. Violating discipline, even if we win the game, amounts to failure and defeat. Instead of winning and getting a bad name, it is better if, even at the cost of losing, we observe discipline and gain a good name. When using words you must observe discipline. Gladstone said, 'Your word is God.' If you have violated your own words, you have violated the principle laid down by God Himself. Shouting unnecessarily, getting excited, signifies loss of self-control when one is participating in sports. A true winner will not hurt people who are defeated with his words or his behavior. It amounts to cruelty if we indulge in gloating over our victory. We should not be proud of the success we have achieved in the game. It is the duty of man to act, knowing that his success or failure will depend on God's will.

"Some people are subject to extreme nervousness before the games begin. This is caused by self-consciousness. While playing games, unnecessarily showing oneself off is a weakness. A good player will never be showy.

*Gladstone, William Ewart (1809-1898) was one of the most famous British political leaders of the 1800's. He was an outstanding lay leader of the Church of England and wrote several books on theology.



"For example, while throwing a ball, there is no need to make dramatic gestures. Sometimes in cricket, while bowling, a player takes the ball and unnecessarily rubs it against his body. All this is merely to show off and to attract attention. But in our boys, in our students [at the Sri Sathya Sai Institute of Higher Learning], such weakness should not be seen. Observing discipline is the main thing, not achieving success at the cost of violating discipline.

"One small example: in doing the 'lemon and spoon' walk, some participants would pick up the lemon and put it again on the spoon. This is against the rules of the game. Then there was the walking race. Some people in the walking race began running, and it almost became a running race. There would be real splendor added to the art of life if only we would observe discipline, and follow the rules. The real reason why games are played is for the sake of good health, and not for the sake of winning. But if you merely say that games are for the sake of good health, players may not be well motivated. Therefore, prizes are offered. In our institute, physical exercise is compulsory. However, quite a few students do not participate in games; this is very wrong. Some may have a special liking for painting, for singing, for instrumental music, or other things. But you also should participate in playing games. Whoever plays games and does all the other things in an orderly way will be balanced in their thinking and in their life. Only when there is a balance in the mind, then the art of life will follow. This attracts Divinity also. One will be able to attract Divinity only when one observes all the rules and participates in the work, the word, the food, the sleep, and the physical exercises. There will be a real attraction between the external Divinity and the Divinity within you only when you observe these rules in a balanced way. There is one small illustration for this.

"On full-moon day, the tide is high. There are very big waves. The reason for this is that in the ocean there is sodium, calcium, and potassium. These minerals are found in the same proportion in the moon also. Man's life is related to both the ocean and the moon. The physical body is 60% water. There is sodium, calcium, and potassium in the bones. Because of the relationship which exists between the moon and man's mind, on full-moon day, man will experience exaggerated mental reactions. In an average man, you may not be able to see anything out of the ordinary, but in a man who is unbalanced you will find that during full-moon day that imbalance becomes intensified. Thus there is a need for bringing about balance in one's thinking and in one's living. Without balance, one's energy may become a problem and allergies may develop. Sound health results from having all things in the right proportion.

"Students in their youth must, therefore, exercise strict control over their

tongues, never using words which are likely to hurt others. We should never stray away from our word once it is given to others. Whatever work is done, it has to be done according to regulations. Food that we take must be taken in proper quantities, and it has to be pure. Even regarding sleep, we will have to observe the proper timing. It is best if you begin practicing these things in your youth. There is no health which is greater than this. If you cultivate bad habits regarding sleep, this will get into one's system and even when one is studying a book one may fall asleep. A large number of people tend to fall asleep when they try to read a book. If they sleep, they worry about not understanding what was read. Thus, they neither sleep well nor read well.

"We are students; we should work hard and get good marks. We should be able to give a lot of joy to our parents and satisfaction to Swami. Discipline should follow us as our shadow. It is not enough to have discipline while we are in the hostel or in Prasanthi Nilayam. We have to keep our hearts sacred wherever we go. We should never make an effort only for the sake of a temporary gain or a momentary pleasure. Shankaracharya has said, 'Why are you proud of your youth, your wealth, your relatives, and your material possessions? It all will be gone in a trice! Think of the Lord before it's too late.' If you observe all these rules regarding food, words, sleep, work, and physical exercise, you will give much joy to Swami."

Bhagavan Sri Sathya Sai Baba

"The disease of an evil conscience is beyond the practice of all the physicians of all the countries in the world."

"Selfishness is the greatest curse of the human race."

--William Ewart Gladstone

"He loves to sit and hear me sing,
Then, laughing, sports and plays
with me;
Then stretches out my golden wing,
And mocks my loss of liberty."

--William Blake

SERVICE PROFILES

"THEY WILL KNOW ME BY MY DEVOTEES"

In 1983, the Sathya Sai Baba Centers and Study Groups of Southern California held their annual retreat at Camp Colby, a Methodist-run camp in the Angeles National Forest. The theme of the retreat was service. So we spent a morning performing service at the camp, which included making curtains for the cabins and filling in ruts in the road. The camp personnel were so pleased with our work that when we inquired about the three-day Memorial Day weekend for the following year, we were told we would be given first chance for a booking. We accepted, and again spent a morning performing service by clearing a hillside of undergrowth that was a fire hazard to the area. After that we were not only offered our choice of weekends for 1985, but we were also given a special rate, thereby making it possible to hold a three-day retreat for the price of two days.

The Camp Colby managers had become familiar with our group and with our work, so they asked the retreat planning committee to send a representative to attend a meeting with the Camp Colby Board of Directors. Since our representative was in India at the time of the first board meeting, I attended in her stead. I must admit that I did not know how I would be received, so it was with trepidation that I represented the Baba organization on this board composed primarily of Methodist ministers.

After the first meeting, at which I was introduced, the board chairman came over to me and warmly extended his hand. "I'm so glad to meet you," he said. "We are so pleased you could be here with us. We've been wanting to meet one of you from the Baba organization. We've heard so much about your group and the work you do when you come up here. I would like to be here myself the next time your group comes up."

I was deeply touched, and I knew that, without consciously trying, we were living Baba's words, "My life is My message." We didn't need to talk about Baba or explain Baba to anyone--we were saying more with our actions than with all the words we could ever employ.

Having attended subsequent board meetings, I have learned more about the camp and about its activities. The camp works with the Pasadena Police Department and with juvenile delinquents, running a week-long program in which the police and the young people attend camp together and learn from each other. The camp is used by the public school system for their children's camps and by Camp Goodtimes for children with cancer. And it is available for booking by either large or small groups, often serving several different organizations at one time.

The work we are doing for Camp Colby benefits all of these and everyone

else who uses the camp's facilities. Baba says He doesn't need our publicity, and He tells us to work with no thought for the rewards. These two are connected. When we work for Baba with no thought for the rewards, our actions convey Baba's true message for mankind.

Susan Leh
Studio City, California

BABA FILMS ON CABLE TELEVISION

I would like to share with the Newsletter readers our experience showing Baba films on cable television. We have been showing three films per week on our public access cable channel in Tucson. The response has been excellent. Over and over we now run into people who have seen the films and express a real interest in learning more about Swami.

Many people who might not go out to hear a talk or join a group will watch the films in their own homes. Often the most favorable response comes from areas where you would least expect it. We find that showing these films has really spread Swami's name in a very good way. People are able to watch the films and get a good idea of what is happening, rather than grouping Sai with other gurus and teachers. We have ordered a number of 3/4" videos for our Center so that we can rotate them regularly.

I would definitely encourage other areas to take advantage of this excellent programing. It certainly must be one of the best and most cost-effective ways of letting people know of the advent of the Avatar.

Cable television has expanded rapidly in the United States in the past five years. To receive exclusive franchises for wiring cities, many cable companies have had to promise a number of benefits to their host cities. Prominent among these benefits is the provision for "community access channels." Community access channels provide for the public to air video recording on topics of local interest. There is usually only a small fee, or no fee, for the television time, and the video recordings are available through the SAI Foundation and the Sathya Sai Book Center of America (see page 35 for the addresses). All that is required is to inquire about what facilities are available in your community.

If any Center or Study Group would like more information, they are welcome to contact the Sathya Sai Baba Center of Tucson, 4960 East Avenida del Cazador, Tucson, Arizona 85718, (602) 299-2054.

Jonathan Roof
Tucson, Arizona

SAI PUBLICATIONS IN THE UNITED STATES

SRI SATHYA SAI JOURNAL OF EDUCATION IN HUMAN VALUES (EHV)
Formerly OM PUBLICATION
51 Tanner Street
Manchester, Connecticut 06040

An informative publication for teachers, parents, and students of all ages. It contains activities for children, as well as useful instructions for adults. The Journal of EHV is offered in the United States at a subscription rate of \$6.00 (\$10.00 airmail) per year and is a quarterly publication.

SATHYA SAI BABA CHILDREN'S NEWSLETTER
P.O. Box 7722
San Diego, California 92107

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

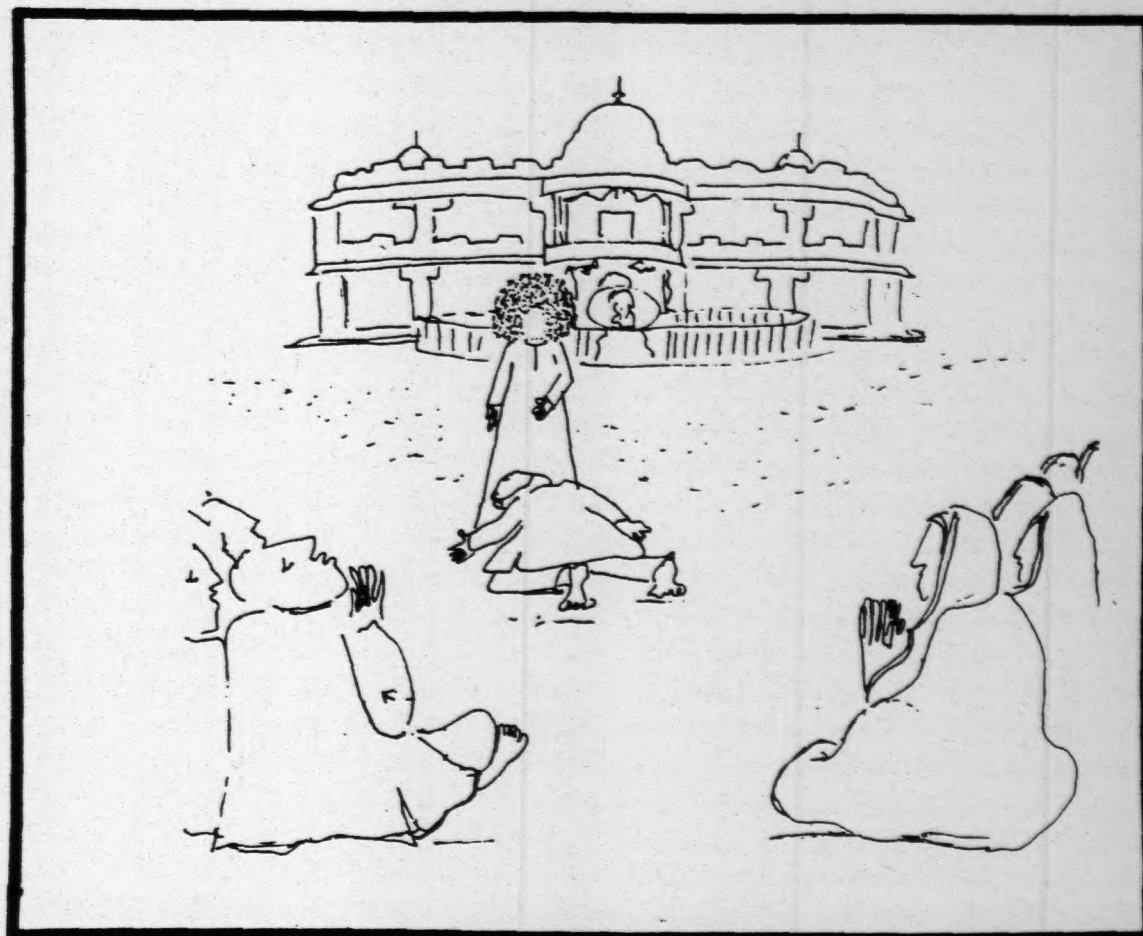
SATHYA SAI NEWSLETTER
1800 East Garvey Avenue
West Covina, California 91791

The Newsletter offers news of activities, pictures, and the teachings of Sri Sathya Sai Baba, as well as stories, important announcements, and poems by followers throughout the world. It is issued quarterly. Complete subscription information may be found on the inside back cover of this issue.

SAI PUBLICATION IN INDIA

SANATHANA SARATHI
SRI SATHYA SAI BOOKS AND PUBLICATIONS
Prasanthi Nilayam P.O.
Anantapur District (A.P.) 515 134 India

This monthly publication includes Sai's most recent discourses and teachings and timely information from Prasanthi Nilayam, plus a variety of articles, poems, and photographs. Subscriptions may be purchased for delivery in the United States on a one-year basis at the airmail rate of 100 rupees, or sea mail for 40 rupees. Larger banks will be able to advise the rate of exchange, usually 12 rupees to one United States dollar, and issue an international money order, bank draft, or check. Clearly state name and return address in block letters.



PUPPET THEATER

He gives us the word we say
 He writes every line
 He decides what part we play
 Which role to assign
 Ranga* Ranga Parthi Ranga
 The play director is Sai Baba
 Ranga Ranga Sai Ranga
 We perform His puppet drama
 Peek behind the curtain
 You'll find Swami there
 Look into the audience
 You'll see His crown of hair
 Underneath each person's mask
 You'll see His shining eyes
 Every person cruel or kind
 Is Swami in disguise.

Susan Caffrey
 Prasanthi Nilayam

*Ranga: Name of Vishnu, the great director of the world stage.

WORLD COUNCIL ANNOUNCEMENTS

WORLD CONFERENCE AND SIXTIETH BIRTHDAY CELEBRATIONS The Fourth World Conference of Sri Sathya Sai Organizations will be held on November 17, 18, and 19, 1985, at Prasanthi Nilayam, and the Sixtieth Birthday celebrations will commence on November 20 and conclude on November 24. The themes of the World Conference will be: "Integration of the World Community" and "Preparing for the Twenty-First Century with Bhagavan Baba."

There will be only two requirements for American delegates to the World Conference. First, all delegates must be members in good standing of an American Sai Center or Study Group. Secondly, all delegates must dedicate themselves to accomplishing the goal of this conference, which is to review and improve, under Bhagavan's guidance, all aspects of the Sai organization.

In order to effectively accommodate the great number of devotees who will be attending, registration is imperative. All devotees qualifying as delegates and who will be able to attend should have informed their Center president by June 28, 1985.

Due to an increase in the incidence of meningococcal meningitis in the New Delhi area, it is recommended that Sai devotees avoid New Delhi when traveling to India. If it is necessary to spend time in Delhi, you should consult your personal physician.

AMERICAN EDUCATION IN HUMAN VALUES/BAL VIKAS REPORT On March 23, 1985, the Sathya Sai EHV/Bal Vikas Committee of the Council of America met in Los Angeles. The results of the meeting are as follows:

1. An intensive course for teacher-trainers will be held in Los Angeles on August 9, 10, and 11, 1985, for persons already teaching EHV.
2. After the teacher-training session in August, the American Sathya Sai movement will have a corps of competent Sathya Sai EHV teacher-trainers. The main thrust of the Sathya Sai EHV movement will probably occur in the public and private schools of the world. However, there are many community situations where Sathya Sai EHV can be introduced with good results. Therefore, the corps of American Sathya Sai EHV teacher-trainers will embark on a series of training workshops in community situations. Guidelines for EHV in American communities will be given. Sai Centers should not begin EHV programs without teachers who have been properly trained by qualified teacher-trainers. Prospective teachers will undergo a training course and it will be necessary for them to demonstrate competence before they begin teaching or presenting Sathya Sai EHV to their communities. Goodwill, dedication, and common sense are not sufficient qualifications to teach. Competence is also required.

3. A teacher-trainer team will go to El Salvador to train teacher-trainers in that country in late August or early September.
4. At all Sai retreats, the regional Bal Vikas director will give a talk on EHV and Bal Vikas to the devotees attending the retreat. (See page 15 for retreats.)
5. Denise Dake of Oregon, editor of the Sathya Sai Children's Newsletter (to obtain the Newsletter, see page 27), will be national Bal Vikas Convener. Hal Honig of New York will be assistant chairman of the American Sathya Sai EHV/Bal Vikas Committee.
6. The Bal Vikas manuals will be distributed to teachers by their regional Bal Vikas directors, perhaps by October. The EHV manuals will be distributed by the Sathya Sai Book Center of America in Tustin when printing is completed in India. I regret that we have been unable to avoid the delay in distributing these books.

SATHYA SAI AMERICAN SERVICE ORGANIZATION REPORT I reported to Bhagavan Baba that American devotees have demonstrated great ingenuity and dedication in finding areas of social need in their communities and diligently applying themselves to fill those needs as individuals and as local Sai Centers. Bhagavan expressed His approval of these efforts and indicated that they should increase, but continue to be local efforts until after the Sixtieth Birthday.

Bhagavan also expressed His approval of the large Sai public meetings that we have held in the United States, and He has given instructions that there should be one more large public meeting in America before the Sixtieth Birthday. He also stated that there should be many small public meetings. The time and place of the large Sai public meeting will be announced in due course.

Sai devotees from every region of the United States have responded to the planetarium project in a gracious and enthusiastic manner. It now appears possible that the project will be funded entirely by the American Sai organization. It is fitting and appropriate that American devotees should present this monument of American technology to the Sri Sathya Sai Institute of Higher Learning on the auspicious occasion of the Sixtieth Birthday of Bhagavan Sri Sathya Sai Baba.

Jai Sai Ram,
Michael Goldstein, M.D.

HINDU NEW YEAR'S DAY (YUGADI) DISCOURSE

March 22, 1985

"Every human being has, at some time, practiced both good and bad behavior. These behaviors manifest in the next birth, just as the circumstances of this life have been formed by actions taken in the previous birth. Embodiments of the Divine! Man's day begins at sunrise and continues until sunset, and the life factor of a mortal being follows this pattern. We strive to understand the significance of this day-to-day existence. We see the sun rising in the east and setting in the west, and, based upon these appearances, we determine the location of north and south. The seasons all over the world occur according to the movements of the sun, or, at least, this is the everyday experience of man. From a different perspective, however, based upon the fact that the earth is a globe revolving around the sun, we recognize that seasons, day, night, and directions do not result from the motion of the sun. The truth is one thing, but what the senses report is quite another. If we are on a moving bus, we move with it. This is our experience. Yet we are on the planet earth, which is rotating on its axis and revolving about the sun at tremendous speed, and we experience it as a stable object on which we move around. In spite of these obvious contradictions, human beings still base their beliefs on daily experiences instead of earnestly searching for the truth. Even scientists, who know that the sun does not rise nor set, still continue to act as if it does. We are all living our lives based upon what appear to us as daily experiences. In this context, astrology has emerged as a science, describing phenomena related to the moon and the planets.

ASTROLOGICAL PREDICTIONS

"The Hindu almanac divides time into cycles of sixty years. Each year is named and has a king, minister, and seven other officers. These rulers are represented as having tremendous power over the everyday experience of man during that year. Today is the first day of the year which is named 'Krodhana.' Its king is Venus (Sukra) and its minister is a malefic deity, Saturn (Sani). Out of nine rulers, five are rather evil and the other four are not so virtuous either. Therefore, according to astrologers, the coming year is going to be full of turmoil and trouble. Its name, 'Krodhana,' means the very birthplace of anger. Even trivial things may provoke anger this year unless we exercise strict control over the emotions.

THE LIFE-PRINCIPLE

"There will be two lunar eclipses during this year, one during the month of 'Vaichaka' (April 21-May 20) and one in the month of 'Aiswisa' (October 14-November 12). Just as we try to understand the principles which govern such physical phenomena, we must also try to understand the principles which govern man's life. The very purpose of life is to understand the

attributeful aspects of existence. We may characterize life as those experiences which occur between birth and death, or we may go further and say that living is the result of the Life-Principle which activates all beings. When the Divine, which is without attributes, extends Itself to assume certain qualities as its nature, the individual is formed. The individual (jivi) then strives to know and experience the various names and forms that bombard its senses of perception and its mind. The process of living, then, is a process of expanding awareness. It has a beginning and an end, involves success and defeat, and is made up of virtuous and evil actions.

"Merely declaring 'I am an individual (jivi),' 'I am a spark of Divinity,' or 'I am an embodied Soul (Atma)' does not demonstrate that we understand the Life-Principle. The individual might be described as something like a vehicle filled with Life Consciousness. The Life Consciousness is One, filling all space, but the individual's experience of it is fragmented by delusion and thus he takes it to be many.

"The scriptures teach that God and the individual dwell together. God inspires man to look upward toward Him, while the individual tends to look downward toward a separate experience. The individual is content to believe in the reality of the world and itself. In order to understand the Life-Principle, however, man must understand that God is living inside him, the nearest as well as the most distant entity. God is so near, and still so far.... Although Divinity is so close to us, we are deluded into thinking It to be far from us. The truth taught by the scriptures is that God is above and below, within and without, omnipresent, and that His home is in the heart of each of us. God is in your heart, yet out....

"In order to understand this paradoxical Life-principle, we must attain higher levels of awareness. Vedanta describes four such states. The first is the wakeful state, the condition in which we normally perform our daily duties. Next is the dream state, the condition in which we relinquish body-awareness but continue to experience activity of the mind. The third is the deep sleep state, in which we carry over the self but without body consciousness or mental activity. The fourth state transcends the first three as the self-awareness expands into awareness of the Absolute. These four states are termed the gross (sthoola), the subtle (sookshma), the causal (kaarana), and the super-causal (maha kaarana).

"The gross body, which is active in the wakeful state, results from a combination of the five elements in creation: ether (akasha), air (vayu), fire (agni), water (jala), and earth (prithvi). Each of these elements consists of five elemental principles: ether--the knower or cognizer (jnatha), mind (manas), intellect (buddhi), ego (ahamkaram), and desire (panchakam)--known collectively as the inner senses; air--(samaana, vyaana, udaana, praana, and apaana--known as the five vital airs (pancha praanas); fire--ear, skin,



eye, tongue, and nose--known as the senses of knowledge (jnanendriyas); water--sound (sabda), touch (sparsa), form (rupa), taste (rasa), and smell (gandha)--known as the five subtlenesses (pancha thanmaathras); earth--vocal organs, hands, legs, genitals, excretory organs--known as the senses of action (karmendriyas). If we add the sense of self, we find that the gross body involves twenty-six elemental principles in all.

"The subtle body, which dreams, involves the five vital airs, the senses of knowledge, the five subtlenesses, the mind, and the intellect--seventeen elemental principles in all. It is the subtle body, according to Vedanta, which experiences the consequences of good and bad deeds. In the causal body, which we experience as deep sleep, consciousness is associated with the knower or cognizer (jnatha) and is called prajna. The gross, subtle, and causal states are not actually states of awareness because they involve illusion. As long as illusion remains, we cannot experience the Absolute. Illusion is experiencing things which do not exist as existing and things which exist as not existing. For example, in the dream state we have experiences but they do not exist for us when we return to the wakeful state. The experiences which we have in the wakeful state do not exist in the dream state. In the deep sleep state, both dream and waking experiences are removed from consciousness. Beyond all three of these transient states, awareness remains. In the super-causal body, Pure Consciousness is unmixed with any of the elemental principles. It is the Eternal Witness, the Self-Luminous, and is known as Hiranyagarbha. Pure Consciousness spoke the Word and creation appeared; the One put on the appearance of the Many.

"Trying to learn these things from the scriptures is difficult. One scripture often seems to contradict another. For example, I have told you that the daily experience of a man is different from the Truth itself. Now I am telling you that only that person who bases his conclusions on daily experience can reach the goal. Nothing experienced through the medium of the body is true, but daily experiences, in spite of the fact that they are of a transient nature, are based on something which is permanent. When a car moves along the road, the road itself does not move. At least we think that the road is not moving, but in a way it is. Like the other planets, the earth is moving very fast. The atoms within us are also moving. Whatever we see externally is a reflection of our inner being. Our experiences, then, are only reflections. When we develop an inner search, our outer experiences become sacred.

CONTROLLING ANGER BY RIGHT ACTION

"Now, during this year named 'Krodhana,' if we base our conclusions on the predictions of the astrologers, we may experience serious conflicts. Differences will emerge between men, villages, states, and countries. This year will be filled with so much hatred and anger that the heat will

even burn green grass. In view of this, we must be extremely watchful in all of our actions. Fire disasters can be numerous. There will be very little rain except during the months of 'Sravana' (July 18-September 14. In the same way that the Western calendar has to be adjusted one day every four years, the Indian calendar occasionally has two months with the same name. This year there are two Sravanas.). Next year, however, the year named 'Akshaya,' is going to be quite prosperous and bountiful. In the cycle of nature, a year of scarcity and trouble is likely to be followed by a year of abundance. Knowing, as we do, that all problems come only to give joy and happiness, we can develop the necessary courage to face losses and difficulties with equanimity. The grace of God will provide us with the strength and stamina to face them.

"Especially in our daily experience, we must exercise discipline this year. Every word should be carefully weighed before being spoken. We should keep our ego and anger under strict control. We must do our very best not to feel hatred or anger towards anyone. Even if there is some provocation for such feelings, our behavior must be kept in check. If one succumbs to such provocations, grave consequences may follow. Our primary obligation this year is to control anger. This is for our own benefit. The ill will we feel towards another, leads us into many troubles.

"When you feel anger rising within you, you may leave the place to provide time for cooling your emotions. Or you may sit quietly in one place and drink a glass of water, walk briskly for a mile or two, or stand before a mirror and look at your face. Any one of these methods will gradually cool your anger. Do not, however, remain with the person who has caused your anger. Due to anger and excitement, the blood becomes overheated and may take as long as three months to cool down. Within that period the nerves weaken, blood cells are destroyed, weakness is aggravated, memory fails, and old age sets in prematurely. Anger is responsible for all of the problems you are having today. Therefore, you must meet them by smiling and maintaining a happy attitude. In this way you demonstrate the presence of God and become one with Him. With this knowledge and your earnest efforts, you will meet this year's challenges successfully.

CONTROLLING ANGER BY FAITH AND PRAYER

"Another way to dissolve anger is to sing a song in praise of the Lord. That will take away the fear of all the predictions about this year. Let the entire family join in prayers for at least a few minutes morning and evening. (Here Swami sang a song, sweet and soothing as a lullaby.)

Where there is Partisha (Puttaparthi)

Where there is Saisha (Sai Baba)

why despair?

Let the mother and the children

Spend a few moments together

in prayer.
The embodiment of Love will stand beside them
Ready to remove all doubts.
Why should you fear?
Anger has no power
When Partisha Saisha is here.

"The name of the year does not matter. What is really important is how we think and feel. If we do not fill our hearts with peaceful, pure, and sacred thoughts, any year will be unfavorable to us. We should not be preoccupied with the external world and its happenings. Where there is, in reality, only One, it appears to us as two. We name the two Jiva and Deva. The individual (jiva) is absorbed in the external, forgetting Divinity. Real awareness (eruka) can only be achieved by turning the vision inwards to reveal God (Deva). The process by which Divinity in man is realized is known as 'tarakam.' The sacrifice or renunciation of worldly things (thyaga) enables us to realize Divinity. Thyaga is a supreme virtue in man. One who has no spirit to sacrifice will be sick in body and mind. Sacrifice overcomes man's selfishness. As long as self-interest is dominant, one cannot recognize reality. The self-centered man cannot attain the Supreme. Hence we must cultivate a broad mind and a large heart and seek to serve our fellow beings. Even in the pursuit of liberation (mukti), there is no place for concern only for one's self. To be concerned solely about 'my salvation' (naa mukti) will lead only to 'no salvation' (na mukti). They will never find salvation who aspire to enter into it alone.

ERADICATING ANGER THROUGH LOVE

To understand the true meaning of self-realization (paratatwa), the first step is to grasp the meaning of Love. Love is the basis, the cause, and the consummation of everything. Without Love, there is no life. When Love is developed, anger automatically ceases. When you feel angry, just sit down and laugh out loud. Speak sparingly. Too much talk can easily develop into a quarrel. The lesson to be learned in the year 'Krodhana' is that we can experience peace by keeping anger in check and broadening our heart to include all mankind in our Love. The values man must cherish as his life breath are: truth (sathya), righteousness (dharma), tranquility (shanti), Love (Prema), and non-violence (ahimsa). Of these five vital principles, Love is the greatest. It is Love that undergirds the other four. How can this be? When Love is associated with our thoughts, it is manifested as truth. When Love is associated with feelings, it brings about peace. When Love motivates action, it results in righteousness. When Love is combined with understanding, it is non-violent. Therefore, whenever you are tempted to feel angry, feel Love instead. Intensify the feelings of Love until you are completely at peace. This is the way you have to develop human values. Anger and hatred are demonic qualities, but jealousy and envy (asuya) are even worse. You must get rid of these demonic qualities

and attune your life to Divinity. When someone criticizes you, and you criticize him in return, in what way are you different or better than he? Do not do, yourself, anything you consider wrong in others. Strive to develop sacred qualities, not for this year only but for your entire life. Awareness is life. Know everything that needs to be known, but accept as real only those things that are Godlike.

"All must be very careful this year, but women in particular must be on their guard. Women are capable of making great sacrifices for either good or bad purposes. Be sure that you make all of your sacrifices for good causes. When the housewife has developed good qualities, the home becomes a happy place. Controlling their tendency to disagree with each other, women should try to develop sacred feelings and mutual regard. Men also have to believe in the fatherhood of God and the brotherhood of man. Young people should become increasingly aware that the nature of their present actions determines the type of future they will experience. Inappropriate or evil actions can only result in bad consequences.

CONTROLLING ANGER THROUGH RETICENCE

"It will be helpful in this year for everyone to practice the virtue of reticence (mounam). Control of speech leads to deep happiness. Whatever thoughts may arise in the mind, let them not find expression in words. Restraint in speech gives abundant peace. Excessive talk harms the mind. Even in the little that we say, there should be sweetness and joy. Never let anger appear on your face. Anger not only leads to an imbalance in minds and bodies but also in the world. Demands for food will increase, but crops will be smaller. Some areas will have too much rain; some, not enough. These imbalances result from misdeeds. Hence, everyone should be careful not to add even one careless action to the fruits of anger. Only by constant vigilance can disasters be avoided. (Swami then recited a poem.)

Can you escape from the consequences of your actions, oh, man?
Whatever your scholarship,
Whatever your daily worship,
Whatever penance you may perform,
Can you avoid the results of your behavior?
Whether you fill your vessel
In a small pond
Or the vast ocean,
It will be filled only
Up to its capacity.

"Therefore, keep watch over your actions and do not entertain angry thoughts. Then this year of 'Krodhana' will not bother you in the least. There is no need to become agitated over the name of the year. Shed all fear and, placing your faith in God, transform the year of anger into a year of Love."

Bhagavan Sri Sathya Sai Baba

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One morning, several weeks ago, there were holy ash (vibhuti) pinpricks on my telephone. The Omnipresent Force of Love granted His merciful grace on my resolution to turn my life around into a more meaningful and truthful existence. All my meaningful contacts have been through the phone. It is extremely satisfying and deeply consoling to know that Sai has let us know that He loves us, in spite of our dark, dusty hearts. Swami, we love You; show us how to love You even more.

Uma Karthikeyan
 Iron Mountain, Michigan

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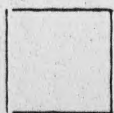
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