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SATHYA SAI Newsletter

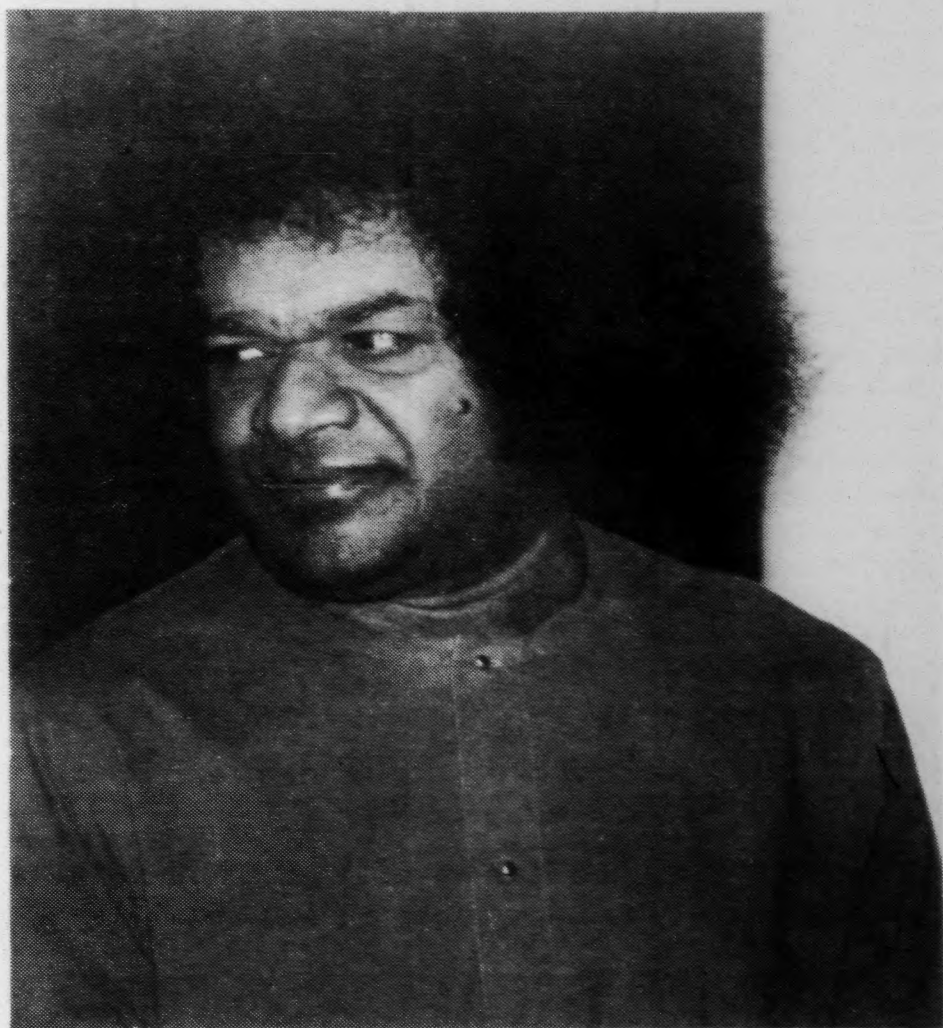
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We dedicate this issue of the **Sathya Sai Newsletter** to Bhagavan Sri Sathya Sai Baba on the occasion of his Sixty-First Birthday, November 23, 1986. The theme which is expressed in these pages — Unity in Diversity — is one which has been emphasized in Baba's teachings from their earliest beginnings. On the occasion of his Sixtieth Birthday, he announced ten guiding principles, the second of which was: Honor every religion, for each is a pathway to the one God.

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. . . . Of course, you you must expect differences between the faiths of one culture and another. Religion has to satisfy the needs of the time and the temper and the facet of truth that most appeals to a people. The fauna and flora of one country are distinct from those of another. So, too, it is foolish to expect that all men in all lands will adore the same name and form of God in the same manner. You must expect the differences and recognize them as valid insofar as they do not smother the spark of unity.

This is what I told all the races and creeds of Africa. Eswara sawabhoothanam, God is in every being. All are kin, and made kin by this common link. It was this truth — unity being seen as diversity through the glasses of individuality and ego — that was propagated in East Africa. And people relished it and prayed that it might regulate their daily lives.

— Baba

From a discourse given in Bombay
upon returning from East Africa, 1968

UNITY OF FAITHS

There is only one religion, the religion of love, declares Bhagavan Baba. And yet we talk and hear about faiths and religions seemingly different from each other in their content, approach, and philosophy. Baba elaborates on his unique declaration by saying, Cows may be of different breeds or colors or sizes, but the milk they yield is the same the world over. So, too, all religions — whatever their origin or extent of influence — are all means to teach man a single process. Yes, the words may be different, but the essence is the same: to achieve the unceasing bliss which is Divinity.

God, Allah, Christ, Mazda, Paramatma, and Sai are all invocations of the same supreme power that pervades this cosmos and creates the illusion of diversity. The path of unity enables the creation to find fulfillment in life. Through its own omniscience, it manifests itself at different places — wholly or in part — to lead erring mankind to the path of purity, which is the precursor of unity and, finally, Divinity.

One usually has faith in the religion one subscribes to and practices. The word “religion” is derived from *re-ligare* which means “being bound to.” To what? To one’s source, which is God. And the medium of this adventure is ever-increasing love. As the Bible says, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” One does not achieve such all-encompassing love unless one begins to see the same Divinity everywhere.

For the sake of our comprehension, Baba has drawn a concrete symbol — the *sarvadharmā* (all faiths) emblem* — which illustrates this profound unity in the most understandable manner. This emblem is the symbol of our organization. The symbols of major religions have been put around a divine circle. By its very definition, a circle is an entity of equality and wholeness. But Baba goes beyond this mathematical unity to explain the inner significance of these symbols. Having been confronted with such astounding revelations, one is led to a natural conclusion that unity is basic because all religions tend to map out the way to the One that alone is — the One that creates, upholds, and leads.

Those of us who are now living have the rare good fortune of seeing with our own eyes the unity of various streams of faith finding their consummation in the life and message of Baba. Our endeavor has to be to make the most of this opportunity. Baba always exhorts us to practice with earnestness and faith whatever religion we are born in, so that we may realize in the living Divinity the source and substance of all our prayers. May he lead us all to himself, the zenith of unity.

— **Sanjeev K. Chaudry**
New Delhi, India

*See the *sarvadharmā* emblem on the front cover of this publication.

THE IMMORTAL *GITA*

There are three principal paths on the journey to spiritual illumination, one leading naturally to the other. These are: the path of selfless service, the path of self-surrender and unwavering devotion to God, and the path of wisdom and self-inquiry. This last path is the culmination of the journey, for it brings us to the realization that God — the formless and omnipresent divine principle of the universe — is none other than our own true Self.

These three paths were expounded by Lord Krishna to Arjuna on the battlefield on the eve of a great war. It was a war in which *dharma* — the ancient code of right conduct that governs man's life on earth and promotes his spiritual unfoldment — was directly under assault. The issue was so critical to the survival of ethical life and the preservation of spiritual values in the world that the Lord himself took birth in order to protect *dharma* and gather his beloved devotees who had become ready to receive his teachings. In the war, Lord Krishna took the role of a non-combatant, driving the chariot of Arjuna, who was a great hero and friend of Krishna.

Bhagavad Gita means divine song. Its purpose is to teach the way to inner peace — the peace which is man's real nature. Yet, the *Gita* was given on the battlefield among blasts of conches, the pounding of drums, and the cries of men preparing for war. It was in these circumstances that the Lord chose to render his song of supreme peace. Why did he do so?

Bhagavan Baba tells us that at the time of the mighty war depicted in the great Indian classic, the *Mahabharata*, in an age when men lived much longer than they do now, Krishna was 84 years old and Arjuna was 81. For well over 60 years they had enjoyed a warm and close association, spending much time in each other's company, and at no time did the *Gita* come up. But now, on the eve of the battle, Arjuna suddenly became overwhelmed with despair. Krishna had maneuvered the chariot so that Arjuna's eyes fell directly on his beloved, saintly grandfather, Bhishma, and on his revered *guru*, Drona, both of whom, along with many close relatives and friends, were facing him on the opposing side. A profound change came over Arjuna. He had exhausted every possibility for peace. The noble cause of fighting to preserve and protect *dharma*, for which he had been preparing for so long, had become confused in his mind with his filial obligations to his grandfather and *guru*. He felt a strong attachment to kinsmen and friends, who were now arrayed for battle against him. How could he wage a war in which he would have to destroy these elders and so many others whom he held dear?

To Arjuna, who was a person of great intellect and highly developed moral character, the inner conflict which suddenly overtook him produced a great spiritual

crisis within him. His mind became clouded and he could not see clearly where his duty lay. In fact, it was all part of a drama which the Lord had staged to teach Arjuna the way to salvation. Arjuna sank in despair and threw down his weapons. He turned to Krishna in anguished surrender, pleading for help. This was the moment that Krishna had waited for through all those many years. It was at this point that Krishna revealed his divine role as Avatar, the supreme Lord of the universe, and proceeded to rescue Arjuna from his despondency by pointing him on the road to Self-realization.

Lord Krishna's principal message to Arjuna was: Free yourself from this self-delusion. Be strong and confident. Rise above these temporal attachments. Place your faith in me. Trust me. I am the provider; I will look after all your needs. I will guide you every step of the way from within your heart. Use all the talents I have given to you to do your duty to the very best of your capacity, but leave the results to me. Be unconcerned about success or failure. Dedicate every action to me and let me decide the consequence. Treat whatever happens with an equal mind and regard all men with an equal heart. Make no distinction: serve all as me; see all as me; know all as me. Then you will surely realize me.

Bhagavan Baba says that Lord Krishna expounded the *Gita* to Arjuna in less than 20 minutes. It was only later that the sage Vyasa set it down in the 700 verses that we know today as the *Bhagavad Gita*. Baba frequently reminds us of the importance of the first and last words of the *Gita*, which, when taken together, call out "my duty." He says that we must know what our real duty is in life. We have come on a sacred mission to achieve victory over the forces of darkness within us that keep us ignorant of our divine truth. That is the inner war which everyone must fight. To win, we need the grace of the Lord. Therefore, overshadowing all other considerations in our lives, we must earn the love of God. Baba says that the way to immortality is the removal of immorality, which means living pure, virtuous, and selfless lives. It is then that we become dear to God.

In this context, the true significance of the *Mahabharata* war is not historical, but spiritual. It symbolizes this inner war which has gone on unabated in the hearts of men in every age. It is a war in which long-established impulses are pitted in battle against our higher Self. These impulses are the brood of cravings and emotional needs that are deeply embedded inside us, having been honed in the jungle of survival during countless lives. They show up as selfishness, greed, lust, pride, arrogance, hatred, attachment, anger, jealousy, possessiveness, cruelty — a host of dark forces which well up from the inner depths. Eventually, they create dilemmas of great anguish for us as we face conflicting calls of duty to the world and to God. Baba has said that if, at that time, we turn toward the Lord in self-surrender, he will sing to us a *Gita* that is meant especially for us and will show us the way to victory over these powerful enemies which have become lodged within us.

Following are extracts from some of the better-known *Gita* verses. These have been strung together to give a glimpse of the splendor of this wonderful jewel of ancient wisdom. This teaching is as fresh today as it was 5,000 years ago. In this *Kali* age, *dharma* is again under assault from all sides, and Divinity has again staged a profound drama in which those who are ready for spiritual illumination will, at some point, find themselves lost and confused, yearning for help. It is then that he comes as our charioteer and shows us the way to win the great inner war. In this war, victory is achieved when we totally vanquish all selfishness and relinquish this limiting individuality, this personal self, which has kept us bound in the darkness of ignorance for so long. Once the ego goes, and the whole swarm of negative impulses go with it, we enjoy that wonderfully sweet love that is his. And we finally realize who we truly are and always have been: one with God, divine bliss unending.

The Essence of the *Gita*

Krishna drove the chariot between the two armies so that Arjuna would see all his kinsmen stationed there on opposing sides. Filled with deep compassion, Arjuna said, "O, Krishna, I cannot fight! I am overwhelmed with a sense of helplessness. I do not know where my duty lies. I beg you, tell me what is right for me. I am your disciple. I surrender wholly to you. Please teach me."

Then the blessed Lord answered: "Arjuna, shake off this faintheartedness. It is not worthy of you. Do not yield to weakness. Your anguish is for nothing; it is not rooted in truth. Know the truth of the *Atma*, Arjuna. Even as a man casts off worn-out clothes and puts on others which are fresh, so the *Atma* casts off bodies and enters into others which are new. Bodies are born, and what is born must die. But the eternal *Atma* is never born and it never dies. Weapons cannot cut it, fire cannot burn it, water cannot wet it, and wind cannot dry it. This *Atma* is not the perishable body. It is the imperishable Self of everyone. Once you know that, then what is there to be concerned about? The wise never grieve — neither for the dead nor for the living. . . .

"I am that *Atma*, Arjuna. I am the supreme Lord of all, residing in the heart of every being. I am the father of this world, and also its mother and sustainer. I am the beginning, the middle, and the end. Everything is produced out of me. Everything is pervaded by me. No creature can exist without me. Whatever path men travel, it is my path. Whichever way they go, they reach me. Though I am eternally birthless and unchanging, yet I manifest myself from age to age. Whenever righteousness declines and unrighteousness prevails, I take on a form to protect the good and to destroy evil. . . .



Veiled as I am by my inscrutable power of illusion — my *maya* — the world does not recognize me. Although they do not know me, Arjuna, I know them all: past, present, and future. Not understanding my transcendental nature, the ignorant regard me, who am ever unmanifest and imperishable, as being a mere mortal. Knowing nothing of my reality, they ignore me and become occupied in the world with vain hopes, vain works, and vain knowledge. Lost in the maze of *maya*, they are turned around like puppet-dolls on a merry-go-round

“This divine illusion of mine is most difficult to overcome. Among thousands of men, one, perchance, struggles for perfection; even amongst those who struggle, one, perchance, comes to know me in reality. He is the *yogi* of steady wisdom. Therefore, Arjuna, you be a *yogi*. With all your being, take refuge in me alone, and, by my grace, you will obtain supreme peace. From this moment on, fix your mind steadily on me, dwelling in your heart. Be devoted to me, bow down to me, worship me who is always within you, and soon you will become one with me. Yes, truly do I promise this to you, Arjuna, for you are very dear to me

“Arjuna, whoever works for me and has me as his supreme goal, whoever is devoted to me and is unattached, bearing no malice toward any creature, will quickly come to me. He who knows my divine birth and work will not be born again after death. He sees me everywhere — the imperishable amidst the perishable, residing in all beings. He does not lose sight of me, nor I of him. Those who have me ever present in their mind’s eye and who steadfastly serve me with affection, I carry their burden and give them what they need. Talking about me to each other, they are forever satisfied and delighted. Out of my compassion for them, I strengthen their power of discrimination, and with the lamp of wisdom I destroy the darkness of ignorance that beclouds their vision. Bringing their senses under control, they attain supreme knowledge; becoming free from evil, they attain supreme happiness; transcending the world of death and decay, they attain immortality

“Arjuna, whoever offers me, with love, either a leaf, or a flower, or a fruit, or even some water — such devout offerings, coming from a pure heart, I will surely accept. Whatever you do, whatever you eat or sacrifice or give away, whatever austerity you perform, offer that to me. Then you will be free of the consequences of your actions, and soon your mind will be calm and endowed with renunciation. Possessed of evenness of mind, having abandoned the fruits of your actions, you will be freed forever from the fetters of birth. Therefore, resign every action to me. Fix your mind firmly on me. I will perform all your actions through you and liberate you from all sins. Fear not. By my grace, you will overcome all obstacles

“But if from self-conceit you do not listen to me, you will surely perish. You may think, ‘I will not fight,’ but, impelled by your sense of duty, your own nature will

compel you to fight. What out of delusion you do not wish to do, you shall do in spite of yourself. Arise, Arjuna! With the sword of knowledge that I have given you, cut to pieces this ignorance and the delusion that springs from it, which doubts the very truth of Divinity residing in your heart. Arjuna, stand up and achieve glory. You are pledged to uphold *dharma*. The forces of unrighteousness have become rampant, and you must battle them. Take refuge in me, Arjuna. Think of me at all times, and FIGHT. It is not you who will kill these heroes, but I. I am the world's creator and sustainer, but I am also the mighty world-destroying time. All these warriors in hostile armies have already been slain by me. . . .

“Arjuna, you are merely the instrument through which I act. Here, I give you a vision of my universal form in which you can see the oneness of all existence. Behold my divine power. Behold the whole universe, moving and unmoving, unified within me.”

Overwhelmed with wonder and amazement, Arjuna bent his head down in adoration and spoke with palms joined: “O God of Gods! Hail to you! Hail, again and again. If the effulgence of a thousand suns were to blaze forth together in the skies, their glory could compare only a little with your splendor. You are the supreme being, the undying guardian of the eternal *dharma*. You are everything that should be known. Seeing your marvelous form, all the worlds are trembling with fear, and so am I. Just as the many rivers flow toward the sea, so do all these heroes in the world of men enter your flaming mouths.”

Then the blessed Lord again assumed his gentle form and said, “Graciously have I shown you this infinite, primeval form of mine. It is very hard, indeed, to see what you have seen. Neither by study of the Scriptures, nor by austerities, nor by charity, nor by sacrifice, but only by undivided devotion can I be seen thus. This experience that I have given you and this knowledge that I have taught you are the most precious of all secrets. Arjuna, have you listened to me with full concentration? Has the delusion caused by your ignorance been dispelled? Think over everything I have said, reflect on it fully, and then do what pleases you.”

Arjuna answered, “O Lord of the universe, your powerful and wonderful words contain the highest wisdom, and you have spoken them with so much compassion. Through your grace, my delusion is now destroyed. I stand free of all doubt. Please direct me. I will do whatever you command.”

— compiled by **Al Drucker**
Prasanthi Nilayam

“LOVE THY NEIGHBOR AS THY SELF”*

In the tenth chapter of Luke, it is recorded that a lawyer asked Jesus what he needed to do to inherit eternal life. Jesus responded by asking the attorney what was written in the law. The answer promptly given was: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.” (Luke 10:27) Jesus approved the barrister’s answer and added, “This do, and thou shalt live.”

Bhagavan Sri Sathya Sai Baba said in a discourse given on July 14, 1984, *All the sacred Scriptures of the world...conclude with the order to do something positive*. That positive action which all the sacred Scriptures teach us to carry out in loving our neighbor as ourself has been called “The Golden Rule.”

Buddhists are taught: “In five ways should a clansman minister to his friends and familiars — by generosity, courtesy, and benevolence, by treating them as he treats himself, and by being as good as his word.” (*Udana-Varga* 5,18)

Christians learn: “. . . All things whatsoever ye would that men should do to you, do ye even so to them. . . .” (*King James Bible*, Matthew 7:12)

Confucius taught his followers: “Do not unto others what you would not they should do unto you.” (*The Great Learning*, Ta Haio)

Hindus are instructed: “Do not to others that which if done to thee would cause thee pain.” (*Mahabharata* 5, 1517)

The Jains say it this way: “In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self.”

Those who study Judaism learn: “What is hurtful to yourself, do not to your fellow man.” (*Talmud*, Shabbat 3id)

Mohammed told his followers: “No one of you is a believer until he loves for his brother what he loves for himself.” (*Sunnah*)

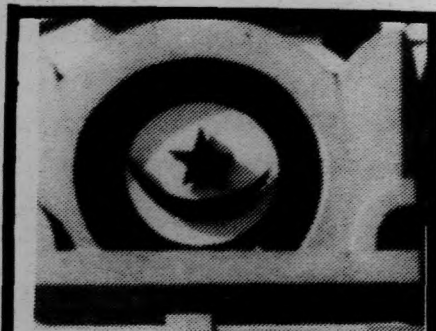
The Sikhs have been promised: “As thou deemest thyself, so deem others. Then shalt thou become a partner in heaven.” (*Grantha Sahib*)

Students of the Tao are given the injunction: “Regard your neighbor’s gain as your own gain and regard your neighbor’s loss as your own loss.” (*The Book of the Way and of Virtue, The Tao Te Ching*)

Zoroaster taught: “That nature only is good when it shall not do unto another whatever is not good for its own self.” (*Dadisten-i-dinik*, 94, 5)

**King James Bible*, Mark 12:31

Sarvadharmha Stupa



Be like the star
which never
wavers from
the crescent,
but is fixed in
steady faith.



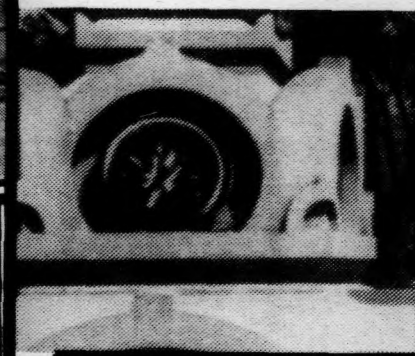
Listen to the
primeval
Pranava
resounding in
your heart, as
well as in the
universe.



Cut the "I" feeling clean across
and let your ego die on the
cross to confer on you
eternity.



Offer all bitterness
in the sacred fire
and emerge
grand, great,
and godly.



Remember the
wheel of
cause and
consequence,
of deed and
destiny, and
the wheel of
dharma that
rights them all.



"I have said that the crucifixion is the symbol of the ego."

Excerpted from A Course in Miracles, Vol. II, p. 224

Sathya Sai Baba has given his devotees this rule: *The treatment you desire from another is the measure of your duty to him.*

These teachings make it amply clear that to avoid doing evil to our neighbor is only the first step. Beyond that, it is our duty to perform every positively beneficial action for him which we expect him to perform for us.

A major source of discord in human relationships is expectation. When an "other" person does not behave in the manner which we desire, we feel disappointed, betrayed, unloved, rejected. Basing our behavior on the Golden Rule, we can overcome these gloomy experiences by taking positive action.

A young married couple went to a devotee of Sai Baba for counseling in regard to what seemed to be a very serious disappointment in their relationship. The counselor requested each of the partners to write out a list of the actions expected from the other. When the lists were complete, the counselor instructed each to keep the list which he himself had written and to add this statement at the top of the list: "My duty to my wife (husband) is. . . ." Then they were advised to make a genuine effort to *give* those things which they felt they were not getting from their spouse. The effort each made to give — to do something positive rather than just wait for the other person to change — resulted in a greatly improved relationship and a much more harmonious home situation.

Hindu scripture explains: "Verily it is not for the sake of the husband that the husband is dear, but for the sake of the Self. And it is not for the sake of the wife that the wife is dear, but for the sake of the Self." (*The Brihadaranyaka Upanishad* 4.V.2) That which is done to an "other" is done to our Self. That given to an "other" is given to our Self. Jesus told his disciples, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." (Matthew 25:40) Baba tells us, *Revere any name; the reverence reaches me. Denigrate any individual and it affects me.* In the *Vedas* it is written, "He who sees himself in all beings and all beings in himself, he enters the supreme, endless, all-knowing Truth (*Brahma*) by this means and no other."

Our beloved Lord Sri Sathya Sai Baba urges us to overcome inertia and to take action today. In his discourse given at Christmas 1983, he said, *Time is passing. Do not stay in duality. Go beyond duality and reach God.* By loving Baba, Jesus, our neighbor, and every other being as our very Self, we come to recognize "other"-ness as an illusion and oneness as the reality of the Self. "And when the Self has been seen, when the Self has been reflected upon, and when the Self has been known, then everything is known." (*The Brihadaranyaka Upanishad* 4.V.6)

— Joy Thomas
Cherry Valley, California

IN HONOR OF BABA ON GURU POURNIMA DAY

Guru Pournima Day is an Indian tradition. It is the day on which every disciple acknowledges respect for his master, falls at his feet, and gets the master's benediction and grace. So, according to the Indian calendar, this is the day for *guru* worship — the day for seeking divine grace. It is on such a day that we meet here in the august presence of *Bhagavan*. Also on this day, when the devotee worships his master, he experiences the full light of the moon. Divine grace is calm and serene like the light of the full moon. The disciple on this day also remembers that he has had masters at various levels. There is the preceptor — the *guru* who taught us the alphabet and how to read and write. Then there is the *guru* who teaches us the craft or profession which we choose to follow, whether it be schoolteacher, inventor, or doctor. Then there is the *guru* who inspired us through a book we enjoyed or admired. We found ourselves enthralled with a passage which opened up a whole new vista for us, and at that moment the author became the master.

But, for larger purposes and greater depth, we require a master who tells us about the meaning of life — its origin, its present, and its future. We must have a master who comes out of our own soul, as it were, not merely as a soul, but as the World Soul or Oversoul. We are fortunate here in this auditorium at Prasanthi Nilayam to have the light which comes out of our souls standing before us, in a body, as the divine Avatar. He is the master who fully corresponds to the light which is in our innermost depths, and he shows us that light in its cosmic and transcendental level. Quite a few of us here have experienced, I am sure, that moment of recognition when suddenly all mortal horizons are forgotten and all that is remembered is the one Reality with which you stand face to face. The presence in front of you now is the one which enables you to know the meaning of life. To walk in the light of that meaning is the highest of all privileges.

There are times when, gradually, the master reveals himself to the disciples in various ways in the human form. When we recognize him, it is like seeing the Ganges River, which flows 24 hours a day. You would like to be with the Ganges all of those 24 hours to see it in its many changing forms, but it's not possible to do that. When you have to leave, you experience pangs of separation, just as when you leave the master there are the pangs of parting and you are never satisfied until you can be with him again. When the *gopis* were trying to cope with their sorrow at the thought of being separated from Krishna, they began wandering about Brindavan and the *Gokulam*, trying to remember every place where they had seen their master. At that point came the great advice from Sri Krishna to

the *gopis*, recorded in the *Bhagavad Gita*: "Don't do this! It is an unending quest! Look for me only in your own hearts! When you discover me there, you will be satisfied. That will fill your longing, and you will be at peace within yourselves. This chasing of the Ganges will not help you at all."

Then there is a third revelation, which is the greatest of all: when you see your master, who is in flesh and blood, stand before you as the blaze of eternity itself. Other psychic apparitions might come to you, and other soul contacts may take place in dreams and visions, when you speak to your master and derive joy, but the delight which wipes out all doubts — which opens up the complete mystery — is the one of the eternal baring itself before you.

It was at the sight of such an integral vision of the divine master that the *Upanishadic* seer exclaimed: "The knot of the heart is loosened. All of the ambitions which have been tied together within our vital systems are loosened, and they fly away like birds. None remain. All the doubts that have clung to your intellect and clouded your seeing are dispersed. They are gone forever — cut to pieces! The burden of obligations and duties that you have carried disappears. It withers away moment by moment until it is no more! You are left a free soul, a divine Self, alone in the light of the master. Your life has been purified, your intellect has been clarified, and the sense of obligation which has been hanging heavily over you has been lifted once and for all." That is the three-fold moment of revelation for which one has to wait.

There are great Indian paths available for men to follow in order to reach this sense of reality — the great wisdom that awaits at the other end. Swami has written about them in the various *Vahinis*. One is that of love — *bhakti*; another is *karma yoga*, the path of deeds or the doing of works; the third is *dhyana* or contemplation; and the fourth is the one of *jnana* or wisdom. There is a fifth one, also. For this path you require regular direction from the master, and it is to be done in his presence. It is *hatha yoga*, or control of the body — the inner system along with the other faculties of man. Now, one by one, Swami has told us of the first four of these paths, and he tells us that each one offers us heavenly delight at a certain time in our development.

Each *yoga* gives us the experience of a distinctive kind of delight. If you follow the path of love, the delight you experience is called *premananda* or *divyananda*. This bliss of love experienced by the *bhakta* is somewhat different from *Brahmananda*, which the *jnani* experiences. The brilliant light of wisdom awaits the *jnani* at the end of his journey.

Light is the symbol of knowledge, and the *jnani* experiences the delight of knowing, which is different from the very rare and pure sense of delight of

love, or *bhakti*. If you reach the heights of meditation on the path of *dhyana*, the delight that you experience is called *paramananda*, or transcendental bliss. If you follow the path of action or works, you experience *nithyananda*.^{*} *Nithyananda* is the bliss that comes to you every day, moment by moment, when you have done a deed which you recognize as having been done by God for God. These four different kinds of delight have been the highest levels of achievement open to the man who follows one of these paths faithfully.

But Bhagavan does not stop there. He goes on to another height, which he calls the *purushottama-yoga*, or *purushottama-ananda*, which means integral delight. This integral bliss comes out of a synthesis of the four delights which I have just described. When all four of these are brought together like four rivers in the depth of the sea, this is then the Sai yoga of synthesis, and it confers total bliss.

Swami has spoken to us of *jyothir-darshan* or *jyothir-yoga*. This is concentration on the candle flame, carrying it to your own consciousness, traveling with it up and down the intricacies of the body, carrying it to every corner of the body and the mind to suffuse the whole system with light. Doing this, you are following the path of meditation. Swami has also spoken of the detached social service that a volunteer does, which is equally as important and delight-giving as the *jyothir-yoga*.

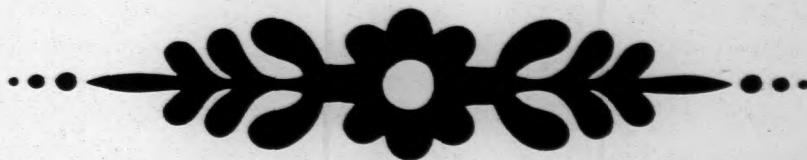
But Baba wants to bring all these yoga paths together into one path. He tells us that each one is very clearly demarcated in the beginning, and, for a certain distance along the way, it will be very clearly seen who is a *karma-yogi* on the path of action, who is a *bhakta* on the path of love, who is a *sadhaka* in meditation, and who is a *jnani* on the path of wisdom.

As one goes further along the journey, however, it is found that the aims of all of these paths are the same. The stages of the journey are also the same. They have been described in various ways; in *Upanishadic* terms, they are described as the five sheaths.

As you pass through these stages or sheaths and come to the height of *purushottama-ananda*, or the yoga of synthesis, where man's heart, his wisdom, his intellect, and his psyche (capacity for meditation) all come together, a very fine, very great synthesized delight is awakened within you. Swami points this out as the integral aim of bliss that is present for each of the *yogis* or travelers. Anyone on one of these paths has to end up with all four, because they all come together as you draw near the end.

On this auspicious day, it would be worthwhile to keep in mind the glorious promises Swami has given us about these paths, deriving from them the choicest delight of all.

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



The message of 'the fatherhood of God and the brotherhood of man,' which Jesus Christ proclaimed 2,000 years ago, should become a living faith for the achievement of real peace and the unity of mankind. The oneness of creation, affirmed by the ancient seers and sages, can only be expressed in a transcendental love which embraces all people, regardless of creed, community, or language.

— Baba



The Mohammedans call him Allah, the Jews and Christians refer to him as Jehovah, the Vaishnavites call him Pulaghajakshu (one whose eyes are like full-blown lotuses), and the Shaivites refer to him as Shambho. This deep yearning for God is in all, expressing itself in different names being uttered. Oh, believe in this fact: The names may be different, but they all refer to the one and only one. He is the one who presides over the destinies of all, irrespective of the name by which they call him. He is the one who gives the life span, health, wealth, and all that you have come to experience. The one who does this is the only one. He is the one who rules over everything in this vast creation. Believe in this. Believe in this. Believe in this.

— Baba
From a discourse
given July 24, 1983

CHILDREN'S CORNER:

There Is Only One God

Four men — a Persian, an Arab, a Turk, and a Greek — were traveling together. One day it was very hot and they were very thirsty. They knew that water was not readily available in those parts. They thought that they would buy some fruit. The Persian said, "How I wish I could get some sweet *angur*." The Arab added, "No, no, you should taste our *inab*." The Turk shouted, "Look, have you ever tasted *uzum*? If only you had tasted them, you wouldn't talk like this." The Greek, who had been listening to all this, said, "My dear brothers, our *istafil* is the ideal fruit to taste now. It is juicy and delicious." And so they argued.

Just then, a wandering fruit vendor came with a basket on his head. He heard them quarreling and listened to their arguments. He quieted them, saying, "Look here, gentlemen. All of you are correct, for all of you are referring to one and the same fruit. Here, I have it in my basket." He showed the fruit to them, and the Persian shouted, "Oh, it is my *angur*!" The Arab cried with delight, "Why, it is my *inab*!" The Turk ran to the basket, snatched one of the bunches, and said, "This is our *uzum*!" The Greek said, "It is our *istafil*!"

Thus, the fruit loved by each man was the same; only the names were different. Similarly, God is one and one only, but he is worshipped in different ways and called by different names.



A TEST OF FAITH

My wife and I were passengers on the Pan American Flight #73 airplane that was hijacked by terrorists in Kurachi, Pakistan, on September 5, 1986. We were returning from India after a very happy time at Prasanthi Nilayam with our beloved Swamiji.

Swami's words sustained us through our tribulation. He said: (I am paraphrasing) "The mind is the key and the heart is the lock. Turn the key outward to the world and there are endless desires and chaos. Turn the key inward to God and there is detachment and serenity. Remember, God gives bad experiences as well as good experiences. There is a purpose for both. Your equanimity should be constant with both good and bad experiences."

My wife and a stewardess were the first two people to encounter the terrorists when they entered the airplane. First there was angry shouting and a gunshot outside. Then two of the terrorists entered the airplane. One of them put his arm around the neck of the stewardess and pressed a pistol to her head. The other terrorist pointed a machine gun at my wife. Despite these ominous events, my wife raised her hands together to pray and said aloud OM SAI RAM five times with a dignity and calmness that was incongruous with the situation. The terrorist was disconcerted for an instant. Then he said, "Hands up; move back!"

During the 17 hours of captivity, I contemplated Swami's words and prayed to Him many times--always the same prayer: Lord, intercede in this tragedy. Fill the hearts of our captors with Love and Peace. Protect my wife and the other good and gentle people on this airplane. If I am to die, then grant me the courage and strength to die with honor, doing my duty faithfully and effectively, and thinking of Thee to the end.

From my contemplation of Swami's words and my prayers to Him, I derived detachment. Instead of being controlled by my own fear, I became a witness to it. This enabled me to think clearly and act effectively. The stewardesses and our fellow passengers were a valiant group. They remained calm and courageous until the end. The lights in the airplane went out. The terrorists opened fire with machine guns and exploded grenades. They viciously and randomly killed and injured innocent men, women, and children. By the Grace of God, my wife and I escaped unharmed. We mourn and pray for those who were not as fortunate. This dark ordeal has strengthened our faith in the Lord, Bhagavan Sri Sathya Sai Baba!

Michael and Gloria Goldstein

ANNOUNCEMENTS FROM THE WORLD COUNCIL

◀ EHV Refresher Course at Prasanthi Nilayam ▶

A refresher course in training teachers to use the Sathya Sai Education in Human Values Program in their classrooms will be sponsored by the World Council of Sri Sathya Sai Organizations. **The course will be held at Prasanthi Nilayam, India, on December 28, 29, and 30.** This course is for those people who have already attended one of the Sathya Sai EHV workshops in America, and who are serious about using the program in their own classrooms and contributing to the goals of the Sathya Sai EHV Foundation of America.

Those who are interested should write to Shelly VanArsdale, Secretary of the Sathya Sai EHV Foundation of America, 4839 Coldwater Canyon Ave., #4, Sherman Oaks, CA 91423. In your letter of application, please include your academic credentials and your experience with Sathya Sai EHV in America. It will be necessary to have a letter of recommendation from the Sathya Sai EHV Foundation of America in order to be admitted to the course.

◀ Global Akhand Bhajan ▶

From 6:00 p.m. on Saturday, November 8,
to 6:00 p.m. on Sunday, November 9, 1986.

◀ Global Prayers for World Peace ▶

Date:

November 22, 1986

Time:

11:30 p.m. - 12:00 midnight (local time)

Where:

In the respective homes and places of residence of all devotees all over the world, along with members of the family staying therein. We can pray wherever we are that night.

To do what:

Silent sitting with *gyoti* (flame) meditation and silent prayer for world peace at the end.

Why this:

Prayers have an immense strength. When we meditate, good vibrations are generated. These vibrations have a good impact on our surroundings. Bhagavan Baba has said that the time between 11:00 p.m. and 12:00 midnight is most conducive for generating powerful spiritual vibrations. The sum total of these vibrations coming from millions of homes all over the globe will be very great and will promote peace, love, and goodwill in the world.

The idea is not to have a ritual, but to join our brothers and sisters in all countries and continents in earnest prayer for Divine grace for peace in this world on the auspicious day of Sri Sathya Sai Baba's birthday. This would also serve as one of the steps toward integration of the world community.

THE “CEILING ON DESIRES” PROGRAM

We have just returned from England, where I had been asked to speak on the “Ceiling on Desires” program at several Sai satsangs.

I had been fully aware that many devotees have reacted negatively to this program, and had thought it was due to instinctive reluctance to give up desires. But a young man who attended one of the meetings offered another possible reason for its unpopularity. He asked me if Baba was the author of the title “Ceiling on Desires” or if someone else was responsible for it. I told him that I did not know. I only knew that Baba had used the title in many of his discourses, so he obviously approved of its use. The young man went on to say that it had completely turned him off because it made him feel that a ceiling would press down on top of his head, imprisoning him in a confined space too small and cramped for comfort or freedom. Many others agreed that they, too, had felt oppressed by it, so I suspect devotees in this country may have reacted in a similar way. Baba has made it clear in many of his discourses, particularly during the Sixtieth Birthday celebrations, that his intention in initiating the “Ceiling on Desires” program was to show devotees how to be happy. By directing them to cut waste from their daily lives, he knew they would have more **money, food, time, and energy** at their disposal to use for making their lives happier, healthier, and more peaceful. They would also be freed from the fear that they would not have enough of these resources for themselves and their families’ needs and, therefore, would waste less time in worry or indecision. They would have less hidden guilt at the waste, which they are aware of only at a deeper level, and less of the general anxiety people often experience when they are not living in a disciplined way.

Baba has repeatedly stressed the need for spiritual discipline and has referred to this program as his suggestion for achieving it.

Interestingly enough, I have received several letters in reply to my request for examples of how devotees have found ways to cut out waste from their lives, and each one mentions the increased feeling of happiness and freedom that resulted.

One of the correspondents clearly states: “Not owning a car has freed me in many ways. I walk and bike and always have time to appreciate the flowers, birds, and sunrise. By being free from car failures, I need less money and have fewer worries.”

The second says: “We live about 20 miles from our place of work. Rather than commute into town with our vehicle, we take the bus. We don’t feel we are giving up personal freedom. Rather, we feel that Swami has provided us with many blessings while we are on the bus. The mind can remain calm because it is not

worrying about what traffic is doing (negative attachments to traffic situations can build up easily in Anchorage, Alaska). The bus stop in town is a ten-minute walk from the office, providing us exercise to get the energy flowing before we begin work. The ride into town provides a 40-minute opportunity to read Baba books, reflecting on each passage. Looking out the window at the beautiful mountains, woods, creeks, and rivers — and occasionally catching a glimpse of a moose — can really lift one's heart.

“By providing us with the bus, rather than taking away our personal freedom, Baba is taking care of us mentally, physically, and spiritually. And, as if that weren't enough, he allows us to help the environment by reducing air pollution by one car. On top of that, we spend less money for transportation. I believe if I thought about it more, I'd realize other benefits that are derived by us and our community in just this single act. Thank you, Swami, for the blessing of the bus.”

The third letter says: “As my wife and I were preparing for our summer vacation, I voiced the idea that we should not buy more groceries, but eat all that we had in the house, even if it meant we would have some odd meals. It then occurred to me that this would be a good practice on a regular basis, perhaps once a month. This should help avoid waste of food, since we all find ourselves throwing out old or spoiled items at one time or another.

“Another idea I've had concerning waste of food is to avoid 'all-you-can-eat' affairs. These functions — informal or commercial — cause a great deal of waste, not to mention the health concerns of overindulging.”

These examples may not be applicable to other devotees. Each one has to use discrimination as to how he or she approaches this program. By being willing to share what they have found works for them, these devotees are practicing service. Their helpful suggestions might encourage others.

— **Phyllis Krystal**
Pacific Palisades, California



***H**uman values are not a separate subject. They are the purpose of our life. Humanity is the very purpose of our existence. We have to behave in such a way that we carry with us the human values like the shadow of our body. No human being can live without being followed by the shadow. Man can be likened to the physical body and humanity to the shadow. You should bring about unity between man and humanity.*

— Baba

EXCERPTS FROM A DIVINE DISCOURSE

December 5, 1985

The wise man tries to find his own defects, deficiencies, and shortcomings. But the one who sees and finds mistakes and deficiencies in others does not know either what he himself is or what principle he embodies. Education is wasted on such a person.

Don't Exhibit — Exemplify

In this creation, the trees, beasts, and birds do their work without expecting any fruits. On the other hand, man works only for selfish reasons and, in the process, tries to deceive society, his parents, his *guru*, and even God. He outwardly exhibits the five principles: *sathya* (truth), *dharma* (righteousness), *shanti* (peace), *prema* (love), and *ahimsa* (nonviolence); but, in fact, he does not make an effort either to perceive them or practice them. In every matter, he wants to be respected, honored, and loved by others. But *he* does not respect, honor, or love others.

See Unity in Diversity

Man works to fill his stomach and to live a hundred years, but ends up going to the grave. He does not seem to realize that life is impermanent and that the end of life is death. He thinks it is permanent and wants to live forever. Only when he is in distress or pain does he remember God. Whenever he encounters difficulties in life, he seeks the help of his parents, but once the problem is solved he forgets them. He believes he knows the truth and that he is following the right path. He forgets the truth he is seeing, hearing, and experiencing. What is the reason for this kind of behavior? It is caused by selfishness, ignorance, and egoism. One has to overcome selfishness by following the divine path. What is the meaning of the divine path? It is recognizing and identifying the existence of one principle which pervades everything. How can you recognize this? For example, the names of sweets are different, but in all of them there is sugar. Similarly, you should be able to recognize the principle of unity in diversity. The only right and royal way to overcome selfishness is by recognizing the principle of unity in diversity through the process of discrimination.

Help Ever...Hurt Never

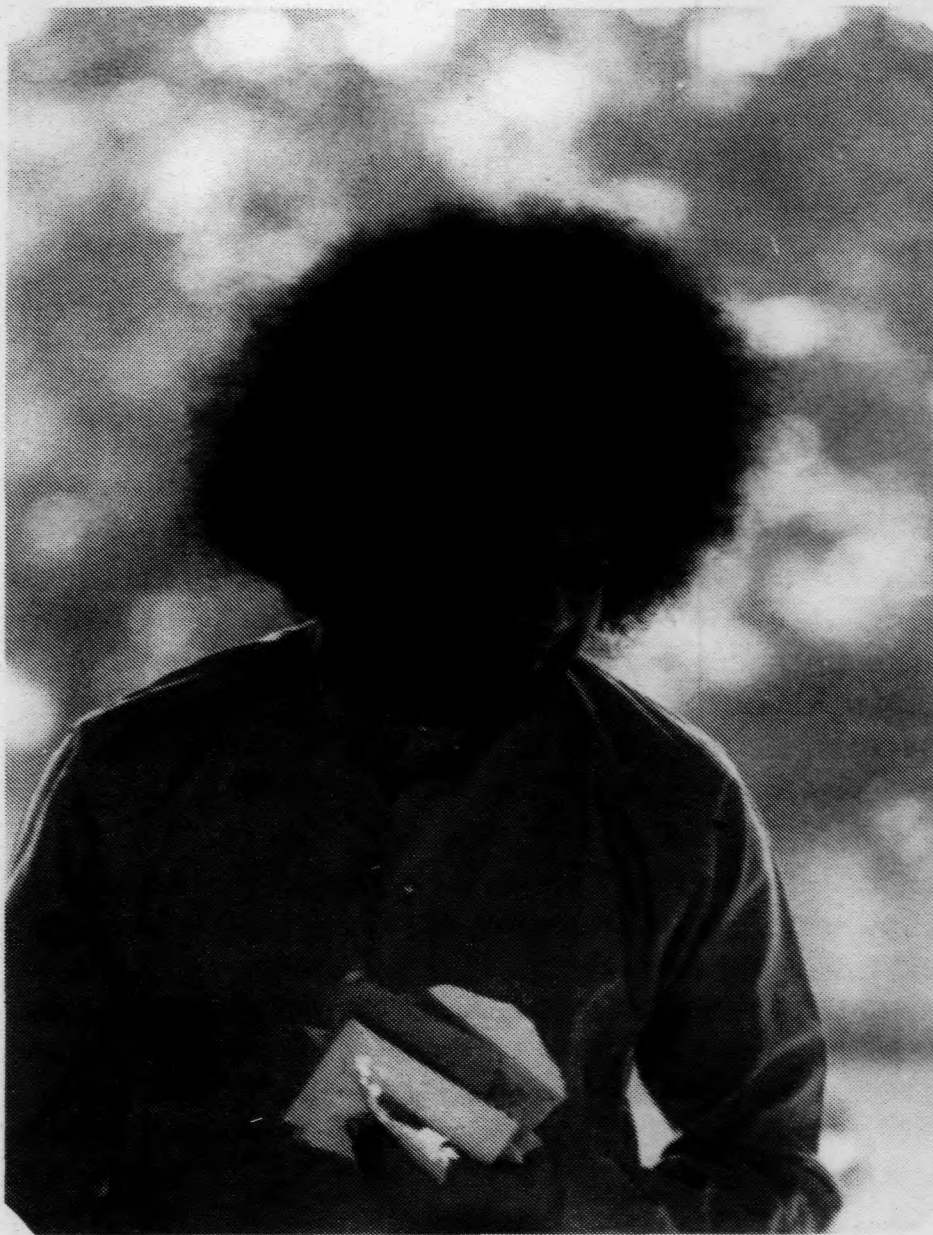
Sometimes truth, if not properly interpreted, leads to problems and disaster. Truth should not be told in an excited way, and should not be unpleasant to others. Truth

should be dear, lovable, and acceptable to others. Tell the truth which is pleasant; don't tell the truth which is unpleasant, and don't tell untruths to please others. Take the circumstances into account. Even if it is truth, but unpleasant, it should not be uttered. For example, when you see a person who is lame and you say, "Oh, lame person," even though it is true that he is lame, you will hurt his feelings. Under these circumstances, if you address him by his name or the relationship you have with him, he will be happy. Another example: If there is a dark person and you call him, "Oh, dark person," you will hurt his feelings. Instead you could call him, "Oh, brother," or by his name, and he will be happy. When we do not take the time to think of all these implications, we act impulsively and hurt others easily. In this context, the great poet Vemana said, "Without hurting others or yourself, you should conduct yourself in such a way that you are pleasant and acceptable to all." The same principle was expounded by the great sage and poet Vyasa. He said, "The essence of all eighteen *Puranas* (Scriptures) is that to hurt a person is a sin and to give joy or pleasure to a person is good. Help ever and hurt never." These two principles have to be noted and followed by students very carefully.

Practice Truth with Discrimination

One *pundit* (scholar) took a vow to speak only the truth. The scholar, Satyavrathudu, not realizing that truth has to be practiced with discrimination and discretion, depending upon the circumstances, started practicing foolishly. Soon everyone in the village realized that he spoke only the truth. Consequently, people began coming to him for advice. Very soon people from opposite parties began coming to him to find out what the other party had said. When this scholar began revealing what one party had said about the other party, it caused a lot of quarrels in the village. Then Satyavrathudu realized that it was not good to live in that village any longer, so he left the village and went to the forest. He built a small hut in the forest and began practicing truth there. It so happened, one day, that some thieves were being chased by the police. The thieves took shelter in the hut of Satyavrathudu, who got scared and came out of the hut and sat in front. When the police came and inquired about the thieves, the scholar, being the person who always speaks the truth, told the police the thieves were inside the hut. Meanwhile, the thieves tried to escape, but the police found them, fired bullets, and killed them. Satyavrathudu saw this happen and felt sad that, on account of speaking the truth, the killing had taken place. So, feeling sorry about the incident, he began thinking of the *Manusastra* (the Scriptures of Manu) again and remembered that we should speak truth which is pleasant, not harmful to others, and which is acceptable to all.

It has been thought that experiencing and practicing this type of truth is the true principle of education. Even the true meaning of philosophy is getting the correct



vision of truth, not just exhibiting the truth. We are not making the effort to understand or practice truth. On the contrary, we utter whatever we feel like and consider that as the truth. While getting the knowledge of science is important, it is also important to acquire knowledge of how to make use of such scientific information for the welfare of society. Newton discovered the principle of gravity and, as a consequence, this principle was used to destroy enemy forces stationed far away. Newton regretted very much that the principle he had discovered after great effort and concentration was being misused by people for the destruction of humanity.

Keep Your Promises

It is not easy to find truth. In this land of *Bharat* (India), quite a few great people and kings have striven hard to fulfill the promises they gave to others. To keep the word he gave to sage Viswamitra, Harishchandra had to give away his entire kingdom and his wife and son. His minister Natshatraka tried to convince Harishchandra to tell a lie and save himself, but Harishchandra refused to go back on his word. Because he lived up to his word, at the very end of his life he was able to realize the truth. He had achieved liberation from illusion.

— **Bhagavan Sri Sathya Sai Baba**

CONTINUING SERVICE

Service activities, as done by the Sathya Sai Baba Centers across the nation, are continuing! That may seem to be obvious, but the truth of the matter is that some noble projects are started and later abandoned. That is probably the exception, so let's review just a few service activities that are viable and that have been in existence for a long time:

In New York, an army of Sai volunteers participates in the **Saturday Soup Kitchen** at the Cathedral of Saint John the Divine. From 9:00 a.m. until 5:00 p.m., they prepare food, serve, and clean up. **Operation Paint Project** continues for the elderly and/or infirm who cannot care for their own apartments. The **Bowery Food Service** is one of the most long-term Sai projects in New York. Volunteers distribute both food and clothing on a street corner in the Bowery once a month.

In Orange County, California, the **Bread of Love** project is expanding. The count on the bread delivery keeps rising (pardon the pun). A Tuesday run has been added to the regular Saturday delivery of bread to various groups that are in need. At this time, more than 800 pounds of rolls, buns, and loaves are brought to the Food Distribution Center, which is operated by the Saint Vincent de Paul Society and staffed mainly by volunteers. They distribute food for the needy from retail supermarket chains to 600 agencies and organizations in Orange County. Many Sai devotees have been working on this project under the auspices of the Sathya Sai Book Center of America.

HANDICAPPED DAY, JULY 20

Handicapped Day was observed with love and enthusiasm on July 20, 1986. Members from the Santa Ana, Stanton, and Cherry Valley Centers participated in organizing a summer picnic for about 65 residents of Jackson Place, a home for the mentally and physically handicapped in Santa Ana, California. The picnic took place on the Jackson Place premises on a grassy lawn adjoining a courtyard. The program consisted of group singing, a well-laid-out picnic lunch, and a recreation program consisting of games and sports events. The residents, some of whom were in wheelchairs, enjoyed all of the activities — especially the games. Their happy faces bore testimony to a successful event.

EXCERPTS FROM BULLETINS OF THE SATHYA SAI BABA COUNCIL OF AMERICA

Center Visitors. The visitor to a Sathya Sai Baba Center must be given an opportunity to learn something of Baba's divine teachings and of the vital importance

of Baba himself. The visitor is a special person sent to us by Baba. If this stranger, with whom we are not yet acquainted, can feel the warmth and interest in our welcome, and if we talk with the visitor and relate a few of the endless fascinating stories about Baba, he or she will feel drawn to return. Swami himself has said we must get on common ground with Americans.

Devotional Songs. There is no need to give up our love for the sacred and beautiful Indian *bhajans*, but, at the same time, let us fill English songs with that same love and devotion to Baba. By so doing, we will continue to be happy, and, by adopting English devotional songs, we will make the people sent to Sai Centers by Baba happy when they visit us.

Help-For-Those-Who-Are-Suddenly-Destitute Program. A splendid and most interesting service program for one or more people in each Center would be to imagine that one were suddenly destitute, and then go ahead and find out what options are available in the community other than going hungry and sleeping in the street. Then, a workable chart should be drawn up and given to each member of the Center. Although largely nonvisible, there is a network of help — national, state, county, and local.

Regional Directors. Sai Center members are at times concerned about a turn in Center affairs and wonder if there might be some impartial person with whom they could communicate in strict confidence and, thus, avoid setting up personnel cross-currents in the Center itself. Such a person is named "ombudsman." There is, indeed, an ombudsman, and he is your Regional Director. The Regional Director may be consulted in confidence, and will move quietly and discreetly to correct the situation. (Names and addresses of Regional Directors are listed in the *Sathya Sai Baba Council of America Directory*, which is on hand at each Center.)

— **Jack Hislop**, President
Sathya Sai Baba Council of America

SATHYA SAI BABA COUNCIL OF AMERICA UPDATE ON THE PUBLICATIONS COMMITTEE

The Books-To-The-Library Project (Robert Baskin, Coordinator). It took time to get the vinyl covers and to establish lines of communication, but this program is moving forward. We have sent about 360 books to 16 Sathya Sai Baba Centers for distribution to public and other lending libraries. Robert is encouraging other Centers to participate.

Guidelines and Center Manual (Richard Bayer, Coordinator). The final draft of the *Center Guidelines* is complete. It was done in booklet form, and a professional artist, who is a Sai devotee, designed the cover.

Sai Brochure (Sam Sandweiss, Coordinator). The final draft of the brochure (which will be given to Center visitors) will soon be ready for mailing.

Pamphlet Project (Mimi Goldberg, Coordinator). A number of key topics have been identified, and a fair amount of writing on each topic has been accomplished.

Center Directory (Bob Bozzani, Coordinator). By now, all Centers have received the current *Sathya Sai Baba Council of America Directory*.

An Americanized Edition of Two Sai Vahinis (Hal Honig, Coordinator). Mimi Goldberg has done a lovely Americanized edition of Baba's *Prema* and *Prasanthi Vahinis*, presented in a single volume. The work is being edited by Judy Wechsler and Barbara Rodgers. This will be the first publication of Baba's own words done in the quality that American libraries and better book stores will accept.

Evaluation of New Publications (Bill Harvey, Coordinator). The Publications Committee has received a number of manuscripts, poems, and other works. Bill continues to evaluate this material and will bring to our attention anything that merits consideration for future publication.

— **Samuel Sandweiss, M.D.**
Chairman, Publications Committee
(Excerpted from Dr. Sandweiss's bulletin)

AN IMPORTANT MESSAGE FROM THE PUBLICATIONS COMMITTEE

All written material distributed to Centers or the public must first be approved by the Publications Committee of the Sathya Sai Baba Council of America, with final approval by Jack Hislop. For more information, contact Drs. Jack Hislop, Sam Sandweiss, or Bill Harvey, whose addresses are listed in the *Council Directory* on file at each Center and Study Group.

THE BOOKS-TO-THE-LIBRARY PROJECT

The Publications Committee of the Sathya Sai Baba Council of America has presented to Centers guidelines for the donation of selected books about Sathya Sai Baba to public, university, and prison libraries and to hospitals and nursing homes that have book-lending facilities. The first two books selected for donation are *My Baba and I*, by Dr. John Hislop, and *Sai Baba: The Holy Man . . . and the Psychiatrist*, by Dr. Samuel Sandweiss. Responses to Books-to-the-Library questionnaires from Centers in many regions have indicated that when a Center has presented books to libraries and other institutions, the response has been overwhelmingly positive. Centers are looking upon this service activity as an opportunity to provide information about the life and teachings of Sathya Sai Baba to their communities. For more information concerning this project, inquire directly to your Regional Director or write to Robert Baskin, 537 Del Oro Drive, Ojai, CA 93023.

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SATHYA SAI NEWSLETTER

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SAI EDUCATION IN AMERICA

It is the responsibility of the education wing of the Sai Organization to provide an opportunity for Sai devotees to educate themselves and their children in the principles set forth by our beloved Bhagavan Sri Sathya Sai Baba. In addition, the education wing must generate programs and materials that will permeate and uplift the education institutions of the world in a manner that is compatible with these principles. These goals will be accomplished by the Sathya Sai Center Program, the Sathya Sai Bal Vikas Program, and the Sathya Sai Education in Human Values (EHV) Program.

These programs — the Sai Center, Bal Vikas, and EHV — are one! The foundation of these programs reflects the beautiful divine integrity and consistency of Swami's message to mankind. The basis of the Sathya Sai Bal Vikas and Sathya Sai EHV Programs includes a model of personality with five aspects which corresponds to five major values, taught by utilizing five teaching techniques. The intellectual aspect of personality corresponds to truth (*sathya*), the physical aspect corresponds to right conduct (*dharma*), the emotional aspect corresponds to peace (*shanthi*), the psychic aspect corresponds to love (*prema*), and the spiritual aspect corresponds to nonviolence (*ahimsa*). The five teaching techniques are: silent sitting, quotation, storytelling, group singing, and group activities. The differences between the Bal Vikas and the EHV Programs in America are quite simple. The American Bal Vikas Program includes all of the EHV program and more. In Bal Vikas, the life and message of Bhagavan Sri Sathya Sai Baba are emphasized as an example for the children to follow. The children are taught that the underlying truth of all religions is one. They learn prayer, meditation, repetition of the Lord's name, devotional singing, and community service. This is true of the Bal Vikas Programs in all countries. In EHV, due to the secularization of public education, many of the components of Bal Vikas are not included.

How are the basic tenets of the Bal Vikas and EHV Programs represented in the program of the Sai Centers?

1. **The Values.** Sai Center members have learned that the values are the cornerstones of Swami's teachings and the foundation of the *sanathana dharma* (eternal values).

2. **The Model of Personality.** Sai Center members have learned that all aspects of our lives and of our personalities must be developed and balanced in order to achieve consistency of thought, word, and deed.

3. **The Teaching Techniques.** **Silent Sitting** — In Sai Centers we meditate. **Quotation** — In Sai Centers we have study circles in which we study and reflect upon the words of Bhagavan Baba and the Scriptures of all religions. **Storytelling** — In Sai Centers we have *satsang* in which we recount our spiritual experiences. We learn from each other. **Group Singing** — In Sai Centers we sing devotional songs. **Group Activities** — In Sai Centers we work together to uplift our communities by engaging in humanitarian service projects. Thus, as you can see, Sai devotees who have embraced all aspects of their Sai Center Program have always been practicing Sathya Sai EHV.

Sathya Sai EHV for Sai devotees = their Sai Center Programs
Sathya Sai EHV for the children of Sai devotees = the Sathya Sai Bal Vikas Program
Sathya Sai EHV for the children of society = the Sathya Sai EHV Program

It has been said that the sum of the five values (truth, right action, peace, love, and nonviolence) is equal to God. What does this mean? In order for these five values to be manifested in a human being in perfect harmony, that person must have the five aspects of personality perfectly developed and balanced. When this perfect balance is attained by an individual, spiritual liberation — *moksha* — is the result. Is this not the ultimate objective of all Sai Programs and of human life?

Current Developments in Sathya Sai EHV

The Sathya Sai EHV Foundation of America is engaged in a campaign to introduce this program into the educational institutions of our society.

On July 12, 1986, 46 public school teachers and three principals from nine different public schools in the State of Hawaii attended a Sathya Sai EHV Teacher-Training Workshop at the Hawaii Department of Education Annex Building in Hilo, Hawaii. The workshop was cosponsored by the Hawaii State Department of Education and the Sathya Sai EHV Foundation of America. The teachers who attended the workshop for training were awarded official academic credit by the State of Hawaii. The success of the presentation and the enthusiasm of the teacher-students were documented by the overwhelmingly positive response on the workshop evaluation questionnaires that were given to the audience at the end of the workshop. The Foundation has been invited to return to Hawaii for a second presentation that will also be cosponsored by the State of Hawaii.

The next engagement of the Foundation is a Sathya Sai EHV Workshop at an elementary school in Reno, Nevada. It will be cosponsored by the State of Nevada, and academic credit will be given to the public school teachers who attend.

These important opportunities were made possible by the diligence and dedication of Mr. and Mrs. Anil Kumar-Monet, Cheryl Fraser, and Karen Esposito of the Hilo Sai Center and Mrs. Susan Warner of the Reno Sai Study Group. The service rendered by these Sai devotees was made possible by the respect and credibility that they have earned in their communities. This is the greatest resource of all Sai Organizations!

In India, 20,000 interviews have been conducted with the parents of the children who have undergone EHV training. The results are being analyzed, and they will be published in December. Construction of an International Sathya Sai EHV Institute in Prasanthi Nilayam will be completed in November.

The World Council of Sri Sathya Sai Organizations is actively engaged in the promotion of the Sathya Sai EHV Program in every country. It will be independently adapted to the culture of each nation so that the children of every society will have an opportunity to recognize and realize the genuine goals of human life.

Current Developments in American Sathya Sai Bal Vikas

The American Bal Vikas Program is administered by a Bal Vikas Committee consisting of a chairman, a convener, and regional Bal Vikas directors that correspond to the regions created by the Sathya Sai Baba Council of America. The objectives of the committee are to provide materials and assistance to those Sai Centers which are ready to begin a Bal Vikas Program and to improve the quality of the existing programs.

We must establish uniform standards of excellence for all American Bal Vikas Programs. This will be accomplished by conducting Bal Vikas teacher-training workshops in each region of our country. The first workshop was conducted in Southern California on June 7 and 8. Twenty-seven teachers were thoroughly trained in all aspects of the Bal Vikas Program. The report received from one of the teachers who attended this excellent workshop concluded with the following words: "The integrity and purity of the Bal Vikas Program was conveyed. The Bal Vikas organization and program has come a long way in the past year and is developing into a rich treasure."

A manual for American Sathya Sai Bal Vikas has been written by the Bal Vikas directors, and it will be used in the future workshops that will be held in each region within nine months. The next Sathya Sai Bal Vikas teacher-training workshop will be held in Texas in October for the Southwest Sai Centers.

What Can You Do?

1. Seek to understand the spiritual significance of the values. Read the *Dharma*, *Prasanthi*, *Prema*, *Jnana*, and *Vidya Vahinis*. Conduct study circles on the values.

2. If you are a parent, it is your duty to properly educate your child. Enroll your child in a Bal Vikas class. If there is no Bal Vikas class in your Sai Center, call your regional Bal Vikas Director and inform her that you are interested in having a class in your Center. Materials and training are now available for Bal Vikas classes and teachers. Take advantage of this opportunity!

3. Become familiar with the American Sathya Sai Bal Vikas and EHV Programs. Attend a Bal Vikas class in your area. Review the Sanjeev Chaudry videotape that was circulated to all American Sai Centers. Subscribe to the publications of the American Sathya Sai EHV and the American Bal Vikas: *Sri Sathya Sai Journal of Education in Human Values*, edited by Nadine Clegern, and the *Sathya Sai Baba Children's Newsletter*, edited by Denise Dake. These two dedicated ladies have produced these excellent publications for many years, and they have achieved international recognition. (Subscription information is offered on page 28.)

4. Participate wholeheartedly in all of the programs offered by your Sai Center. This is Sathya Sai EHV for you.

5. Let our lives reflect our deepest understanding of Sathya Sai Human values!

— **Michael Goldstein, M.D., Chairman**
American Foundation of Sathya Sai Education in Human Values

SRI SATHYA SAI JOURNAL OF EDUCATION IN HUMAN VALUES (EHV)

51 Tanner Street
Manchester, Connecticut 06040

The *Journal of EHV* is issued quarterly at \$6 (\$10 air mail) per year for the U.S.

SATHYA SAI BABA CHILDREN'S NEWSLETTER

P.O. Box 7722
San Diego, California 92107

The *Children's Newsletter* is issued quarterly at \$4 per year for the United States.



A NEW STATEMENT FOR AMERICAN SAI LITERATURE

At the World Conference held at Prasanthi Nilayam in November 1985, members of the delegation proposed that English publications in the United States contain information by which the public could become aware of both the location of the Sathya Sai Baba Center in their area and the availability of publications about the life and teachings of Sathya Sai Baba. Since the World Conference, the Publications Committee of the Sathya Sai Baba Council of America has arranged for a joint statement to be published by all major publishers of Sai literature in the United States. The content of this statement has been accepted by the California-based Sathya Sai Book Center of America in Tustin, the SAI Foundation in Los Angeles, and Birth Day Publishing Company in San Diego. We are most pleased to print the following paragraph which will appear soon in books published about Sathya Sai Baba in the United States:

INFORMATION CENTER

Centers for the study and practice of the teachings of Sathya Sai Baba have been established worldwide. More than a hundred Sathya Sai Baba Centers are located in the United States. Many are listed in local telephone directories under the title "Sathya Sai Baba Center of *(name of city or town)*." For further information about the location of a Center in your area, or for a list of publications about the life and teachings of Sai Baba, you may write the Sathya Sai Baba Information Center, P.O. Box 7722, San Diego, California 92107.

— *Publications Committee of the
Sathya Sai Baba Council of America*



THE ONE

He manifests himself in a thousand ways,
By the touch of a hand,
Or by a word dropped slowly into a sea of bliss.
Open wide your lotus heart and receive his love.
Cast aside your ego-self and become one with him.
He is here, omnipresent, awaiting your return.
He is here, all-knowing, listening to your every call.
He is here, all-pervading, for he and you are One.

— Bea Flaig
New York, New York

DIVINE DISCOURSE

ON GURU POURNIMA DAY

July 21, 1986 — Prasanthi Nilayam

Embodiments of Divine Love! Only man has at his command that very important instrument: the mind. A man who has complete command of the mind is going to be victorious on earth. One who is a slave of the mind is not going to find any peace or happiness in life. This is obvious. It is not a dream.

Mind: Basis of the Body

This body, which is associated with the five senses, is not different from the mind. This body is a mansion which was built by the mind for its own joy and protection. In every human being, the mind is the cause and basis of the body. A field without water is barren and, thus, is something like a delusion. The same thing is true of a person who does not have control over his mind. The mind is the basis of all of man's activities, whether they are for pleasure or duty. Just as there cannot be a school without a teacher, a temple without God, or a cultivated field without water, neither can there be a man without a mind. If man wants to transform human nature into Divinity, he must put forth some effort. Ordinarily, human beings tend to think that the mind is imprisoned in the body. This is why man is continually involved in fostering and protecting the body. Believing that the body is going to constitute his permanent identity, he makes great effort to protect it and look after it. Basing his existence entirely on food, such a person is wasting his life.

Mind: Basis of Creation

Only that person can be called wise who, with intelligence, conquers and controls his mind. By good thoughts alone can such wisdom be achieved. The most important property any human being possesses is his own good thoughts. Good thoughts are not to be considered casually. They are sacred and divine, having tremendous power and impact. The results achieved depend on the use we make of our good thoughts. The mind cannot be compared to a piece of blank paper. The mind is the result of tendencies cultivated over a number of lifetimes. It is a very valuable asset in this world. The greatest wealth is *Atma* (indwelling divinity) alone, but it is quite difficult to understand the *Atma*. *Atma* plus mind equals man. Man minus mind equals *Atma*. Therefore, the mind is the basis of both! In fact, the mind is the basis of everything in the world — of the entire creation. That is why it is said that the mind is responsible for liberation as well as bondage. Whatever the circumstances, if man has good thoughts, his life will be happy. Therefore, man must conduct himself in such a way that good thoughts are always with him.

To Develop Good Thoughts, Keep Good Company

Every human being should strive to discover how his thoughts produce his compulsions. For good thoughts, good company is essential. In good company, you are able to let go of bad thoughts that are troubling you and develop good thoughts. There are textbooks available which teach the development of good thoughts, using good ideals and good illustrations. One such illustration is the ancient story of Ratnakara, who was a murderer. He robbed and tortured travelers and used his booty to support his family. When he came into contact with the seven sages (*rishis*), his entire nature was changed. He became the poet Valmiki, and was described as equal to Vyasa. The seven sages said that he was a blessing to the world.

Another example is Angulika, who was such a cruel person that, after robbing people of all their belongings, he cut off their thumbs and wore them in a garland around his neck. After meeting the Buddha, however, even the wicked Angulika became a great person. Jagali and Matali also illustrate the importance of associating with good people. Their lives were also based on cruelty. Once they came into contact with Chaitanya and his friends, however, they were transformed and spent the rest of their lives dancing and giving performances in a spirit of divine intoxication. Age after age, this is the story. People who come into contact with great souls are transformed and become excellent models for others. This did not apply only in ancient times and in the historical incidents which have been related. In every circumstance and in every age, the same rule applies: In order to develop good thoughts, keep good company.

Good Thoughts Produce Successful Lives

Fifty years ago in Tamil Nadu, there was a very poor family of Brahmins. This family had a son. The young man grew up during the time that Gandhi's *Sathyagraha* movement was in full swing. In the villages, not really understanding what a barrister was, the people thought that it was because Gandhi was a lawyer that he had taken a vow to free the country from its slavery. The mother of this underprivileged child told him: "Like Mahatma Gandhi, you should also become a lawyer and spend your life serving the poor of this country." After hearing his mother's words, that little boy resolved to become a lawyer and to spend his life in service to the poor, solving their problems and helping them in any way that he could. With these good resolutions, he enrolled in a law course. He was so poor that he could not even afford a lamp in his room, so he would sit under a streetlight to study for his examinations. He fasted many days for want of money. His condition was pathetic indeed. The night before his final examination, he sat under a streetlight and fell asleep while reading. He did not have even

enough money to buy a cup of coffee to ward off sleep. And, in those days, coffee didn't cost a rupee as it does now. It was only one paisa. However, not having even one paisa for a cup of coffee, he went inside, drank a cup of water, wiped his eyes with water, and came back to the streetlight to continue his study. Even with these troubles and problems, he passed his law examination.

His good thoughts and resolutions were always before him. He had to begin his practice of law in a very small way by assisting other lawyers in the courts and learning the methods of argument by observation. He had firm faith that, whatever difficulties came his way, they had been given to him by God for his own good. If a friend sympathized with him, he always replied: "Whatever God does is for my own good." With such good thoughts and resolutions, along with faith in God, he made good progress. After India won its independence, he was appointed Chief Justice of the Madras High Court. Higher authorities had taken note of his extraordinarily good behavior, integrity, and character. That person is none other than Muttuswami Ayyar. Although his earlier days seemed very unpromising, with his good thoughts and faith in God, he became the Chief Justice of the High Court. This may appear to be like a dream, but we have the capacity to achieve anything if we think good thoughts and have devotion to God.

In this same way, in foreign countries there are people who have sold newspapers and polished shoes to get a little money. Nevertheless, due to their good thoughts and faith in God, they have been able to obtain very high positions later in life. They have also become highly educated. One such person used to address envelopes to earn his living. His fee was only a shilling, but he managed to eke out a livelihood in that fashion. Sometimes he fasted for want of money. But when writing a name and address on an envelope, he would say, "God bless you!" After he had spent some years at this lowly task, he began to tutor small children. He always said, "God bless you!" when the class was over and the children were leaving. He believed firmly in good thoughts, and he expected that God would bless him with prosperity and a good position some time later in his life. To the children he tutored, he placed primary stress on the teaching: "Trust in God!" This gentleman, James Ramsay McDonald, became the Prime Minister of Great Britain. You can imagine what extraordinary grace he won, and how good his thoughts and resolutions must have been, to have placed him in the position of Prime Minister.

When one has faith in God and good thoughts, it is as if the negative and positive have come together to bring about a successful life. We do not sufficiently inquire into the circumstances which bring about a person's position in life. Man is sacred, compared to all other living beings, in terms of his physical body and intellectual capacities. If only he thinks properly and makes firm resolutions, there is nothing which he cannot achieve. He can gain control over the entire world!

Willpower

By nature, however, man is weak. His life is bound by certain limits. No matter what his position or intellectual attainments, he is still subject to these limitations. Within such restrictive boundaries, man's life would be useless if he did not use his intelligence. Today, however, intelligence is being misused. People do not understand its proper use. By considering himself too clever, man is going in the wrong direction. He is using his intelligence only for selfish purposes, rather than putting it to use to achieve worthwhile results. Stepping out of the path of righteous behavior (*dharma*), man is missing the mark. His desires are excessive, his words are far removed from truth, and his moral values are degraded. Quarrels based on caste are multiplying; love of relatives and attachment to them are excessive; hatred, anger, and jealousy are out of control; and, instead of having fear of sin, there is love of sin. All of these behaviors together serve as murderous weapons for the diminishing of consciousness. Some people are even making fun of spirituality. What could be the reason for this? Man has been developing a lot of faith in physical nature and increasing his physical comforts at the expense of morality and integrity. Because of these bad thoughts, man has been unable to recognize the extraordinary power of his own mind. His inordinate greed has blinded him to his great potential.

We have even reached the stage of degradation where one man tries to kill another man. The hatred is so great that, if green grass were growing between the two, it would be reduced to ashes! The reason for this hatred is the bad thinking in which each man is indulging. But when man uses his willpower in conjunction with good character, he will be able to achieve anything.

When he develops his willpower in this way, man will have the power to make decisions; he will have intelligence; he will have discrimination; he will be able to comprehend; and he will have the capacity to think, to talk, and to imagine. All seven of these abilities are associated with willpower. There is an undercurrent of willpower in all mental powers and desires. In order to develop willpower, we must reduce our desires. For example: A person may desire to smoke a cigarette or to drink a cup of coffee or a glass of alcohol. If one controls such a desire, the energy which would have been expended in satisfying it will be added to the willpower, thus increasing it. Developing willpower in this fashion, you can achieve anything. Like Indra, you can rule even the heavens.

Willpower is needed for every victory. Sages (*rishis*) of the ancient days recognized this secret, gave up attachments, and achieved many things. Willpower develops in proportion to the reduction of your desires. Therefore, we should make an effort to gradually decrease our desires. In this manner, our willpower is diverted toward God. You may be exercising your willpower, but if it has not been diverted toward God, it is being misused and cannot achieve a worthwhile purpose. We like to think of every human being as an instrument, but we don't always remember that the instrument must

be suitable. It must not only be strong, but it must also be sharp enough to perform the task for which it is needed. By the same token, willpower has great potential. If, however, man's feelings are not divine, the willpower cannot be put to good use. It is only when we develop our intelligence and the capacity for proper action that our willpower can achieve great things.

We must transform our willpower into good thoughts! Thoughts are so powerful that they live even after the thinker has died. Thoughts may be described as immortal because of their capacity for long life. Only by good thoughts can we sanctify our human lives. The mind, which is the most important thing inherent in man, can be described as a conglomeration of thoughts. Thoughts refer to the things which we enjoy in our day-to-day life. Life is so full of thoughts that, unless those thoughts are good ones, no spiritual discipline undertaken can be effective. Unless you have faith in God, you may read any number of books, understand the *Upanishads*, chant the *Gita*, repeat the *Brahma Sutras*, repeat the name of God, or meditate, but these will only be mechanical drills performed by the body. They may be described mainly as physical exercise, and, on account of physical exercise, the attachment to the body may grow. We must purify both the body and the mind, and this can be done through faith in God and by no other means. A person without faith in God is blind. For such a person, God does not exist. If there is no God, who is responsible for all of these things which are being taken care of in such strange ways? There are hundreds of thousands of stars, but they are not falling from the sky. The sun and the moon are lamps, providing light for the earth. With no axle or support, the earth spins around and around. Without demanding any salary, the wind provides a cooling breeze for all. Who keeps the sky in its proper place? Who is responsible for the order of the universe? Who gives transcendental experiences to human beings? God is behind the curtain, seeing to it that people in front of the curtain play their roles. The One who is not visible is making all visible things move. That is the divine power, God's power, the power of truth, and the power of righteousness (*dharma*). The very meaning of *dharma* is: If you protect righteousness, righteousness will protect you. In order to protect righteousness, we must develop good thoughts. If you do not develop good thoughts, you destroy righteousness, and such a condition is destructive to you.

Guru Pournima

Today is the sacred Guru Pournima Day. Dr. Gokak explained the significance of the day clearly and beautifully. By reading books and listening to people, we will not be able to free ourselves from ignorance. Many Indians believe that through receiving the teachings of a *guru* (teacher), one will be able to reach a higher state of consciousness. According to the *Sastras* (Scriptures), there are eight types of *gurus*: (1) *Bodha guru*, (2) *Veda guru*, (3) *Pirita guru*, (4) *Nishiddha guru*, (5) *Kaamya guru*, (6) *Vakshaka guru*, (7) *Suchaka guru*, and (8) *Karana guru*.



**On the occasion of his Sixty-First Birthday,
the divine Avatar Bhagavan Sri Sathya Sai Baba
receives homage from devotees of the United States of America.**

The *Bodha guru* explains the rules and regulations given in the *Sastras*. He teaches his students how to practice the rules and encourages them to live in accordance with them. The *Veda guru* directs the minds of his disciples (*sishtyas*) toward God. The *Pirita guru* removes doubts and purifies the mind and heart. The *Nishiddha guru* teaches how to discharge certain duties, giving people joy both in this world and hereafter. The *Kaamyā guru* teaches the performance of good deeds, thereby also giving joy in this world and in the world hereafter. The *Suchaka guru* teaches six types of *yoga*, enabling his disciples to control the senses. Next, the *Vakshaka guru* teaches the principles of *yoga*, enabling his disciples to enjoy and live those principles. The most important of all is the *Karana guru*. He is able to confer the ability to merge into the Eternal Absolute (*Brahma*). He can effect transformation of the human into Divinity. He expounds the principles, teaching the relationship between God and man and proving that there is no difference between them. He is able to demonstrate the true nature of all things. Such a *guru* is God! It is only the *Karana guru* who has been described as *Brahma*, *Vishnu*, and *Maheswara*, and who is worshipped as the triune Godhead.

As Dr. Gokak said, most of the *gurus* will be described as teachers because they will only be explaining worldly things. By studying with such *gurus*, we will not be able to understand our own basic reality. Many of the *gurus* of today are rather strange. They give a *mantra* in the ear and demand money with the hand! They are doing business with *mantras*. We will not be able to achieve Divinity with *mantras* and *tantras*. Only on that day when we purify our hearts from all the bad thoughts which have become petrified there will we be able to get a vision of God. All actions must be undertaken for the purpose of purifying the mind. We have to live our life day to day with the faith that this is true. Whatever we see, whatever we do, and whatever we tell others should be with full faith in God. We have to recognize the immanent Divinity in everything. Our thoughts must be filled with Divinity. There is no difference between thought and Divinity. All thoughts are the very manifestation of Divinity.

Vishnu (another of the names of God) is all-pervasive power. It is not a physical entity with a form. When we indulge in worldly thoughts, we become immersed in worldly activities. However, there is no physical entity or body which does not have God within it. Therefore, if you harm or cause trouble to anyone, you have done it to God. ✓

Peace Is Found Only Within the Self

We think that there could be peace in the world, but peace does not exist in the external. It is only within our Self. One small example: Let us say that we have come to a particular town. We want a room for ten days. In searching for a hotel, we keep in mind the kind of food we usually eat and then we decide where to stay. In front of one hotel there is a sign which reads: "*Brahmin's Hotel*." On the other side, there is another hotel with a sign. It is called the "*Military Hotel*." If you are a vegetarian, you

will go to the *Brahmin's* Hotel. If you are a nonvegetarian, you may take a room in the "Military Hotel." But if you do not pay attention to the signs, enter the Military Hotel, and order *sambar* and *rasam*, which are purely vegetarian dishes, will you be able to have them? They will tell you, "Please, Sir, go on to the next hotel. You cannot get *sambar* here." This happened because you entered the hotel without noticing the sign. In the same way, we have entered the world without taking notice of the sign. After coming here, if we ask for peace, how are we going to get it? What does the sign say? It says: "This world is not going to give you happiness because it is not permanent!" The sign clearly states that no peace is to be found here. In that case, where do you find peace? It is found only within yourself. The author, director, and master who is responsible for peace is God. Only when you take shelter within God will you be able to find peace. This world is full of hostility. While holding an atom bomb in his hand, man cries out for peace. He is experiencing fear because of the bomb which he himself is holding. If he put down the bomb, he might then be able to find peace. Understand this today in order that we may declare it to the world.

On this Guru Pournima Day, Swami is not giving out any eight-letter *mantras*. Swami is not teaching you to read the *Bhagavad Gita*, the *Upanishads*, or the *Brahma Sutras*. Swami is giving you only one five-letter word. In Telegu it is *Devudunnadu* [each syllable represents one letter]. In English, it is "God exists!" or "God is!" If you will remember that God exists, repeat it, and contemplate it, you will not need any other *mantra*. [Then Swami sang a little song which went something like this: "God exists — even though he may not be visible to human eyes" Those present repeated it after him.]

Now you have repeated the *mantra* that God exists, acknowledging all the miracles he performs in nature and in your environment. Without fear of making a mistake, you can declare that God exists and live with that in complete faith. This will enable you to develop FEAR OF SIN and LOVE OF GOD, and then there will be no need for learning *mantras* at all. With firm faith that God exists, whatever problems we may have to face — whatever may be their intensity — we can face them all with courage.

Thoughts Responsible for Good or Bad Fortune

The power of *yantras* is greater than the power of *mantras*, but purity of heart is the greatest of all. Faith must come from the core of our heart. That is where God really exists — in the core of our heart. Where God resides has been very clearly established in the *Bhagavad Gita*: "Taking shelter in your body, I am descending in the form of *Vaisvanara*, in your own stomach." Therefore, whatever food you take is digested there and is supplied in the form of energy to the entire body. If you take in bad thoughts as your food, you will be getting the bad results therefrom; but if you take in good food in the form of good thoughts, the results will be good. It

is our thoughts which are responsible for either good fortune or bad fortune. From the seed of thought comes the fruit of action, and from action comes the fruit of habit. From the seed of habit, you will reap the fruit of character; and from the seed of character, you harvest the crop of good fortune. Our character is responsible for our fortune; habits form the character; actions and deeds are responsible for habits; and thoughts produce the deeds and actions. Therefore, we can rightly say that, whatever our present fortune, the thoughts we have entertained in the past are responsible. We must see to it now that we have only good thoughts. We must make an effort to understand the secrets of thoughts — the way they work. We must not transform a thought into action the moment it comes. We have to examine it to see whether it is a good thought or a bad one. We need to determine whether putting such a thought into action will be beneficial or harmful to society, as well as to ourselves. Remember, no one else is responsible for our good or bad luck. We are deluded if we think that someone else has harmed us or helped us. For joy or sorrow, for pain or pleasure, it is our own thoughts which are responsible. The person who develops good thoughts will attain Divinity.

Faith in God Is Essential

Hold good thoughts continuously. Constantly repeat: "God exists! God exists!" The one who knows *Brahma* will become *Brahma*. As you keep repeating that God exists, you tend to become God himself. No matter what obstacles may come our way, we must go forward in this faith. Only by this process can we enjoy our lives and be able to give joy to the world. On the other hand, if we indulge in doubts as to whether God exists or not, we will ruin ourselves. We must maintain our faith and courage, for without them we will not be able to enjoy anything. Even our most mundane activities are based on faith.

If we build a house, it is because we believe that we will be able to live in it after it is constructed. Without this faith, we would not be able to make such an effort. When we go to the office, we fully believe that we will be returning home. Otherwise, we might not go to the office. The same thing applies to going to the market to buy vegetables. If we did not have complete faith that we could return home with our purchases, we probably would not go to the market. If even these small day-to-day activities require faith, we can see that it is only through faith that we are able to accomplish anything in this world. Faith is our life-breath. A life devoid of faith is like a body without breath. Faith in the Self is extremely important. With faith in ourselves — self-confidence — we can go forward and never look back. From today onward, resolve to have full faith in God and in your Self. Serve others. Share all of their difficulties and problems in order to sanctify your own life. Whomever you serve, such service is rendered to God himself.

— **Bhagavan Sri Sathya Sai Baba**

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Books

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Sai Ram, by Faith and Charles Penn. Events in their lives while "experiencing the love and teachings of Bhagavan Sri Sathya Sai Baba." A sequel to their book *My Beloved*. 132 magazine-sized pages. \$5.25

Sai Messages for You and Me, by Lucas Ralli, member of the Sathya Sai Baba World Council in the United Kingdom. Mr. Ralli's volume is based on the teachings of Sri Sathya Sai Baba. 148 pages. \$5.50

Education in Human Values Series, Primer I. Prayers, chants, and devotional songs for use by older students in the EHV program. 79 pages. \$.75

Loving God: Eighty-Five Years under the Watchful Eye of the Lord, by Professor N. Kasturi. This autobiographical narrative covers Kasturi's many years with Sai Baba. 387 pages. \$4.50

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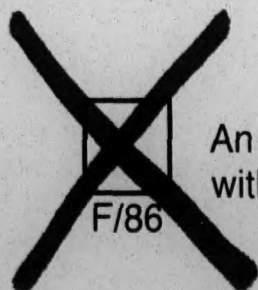
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