



SATHYA SAI Newsletter

FALL 1987
Volume 12, Number 1

SATHYA SAI NEWSLETTER

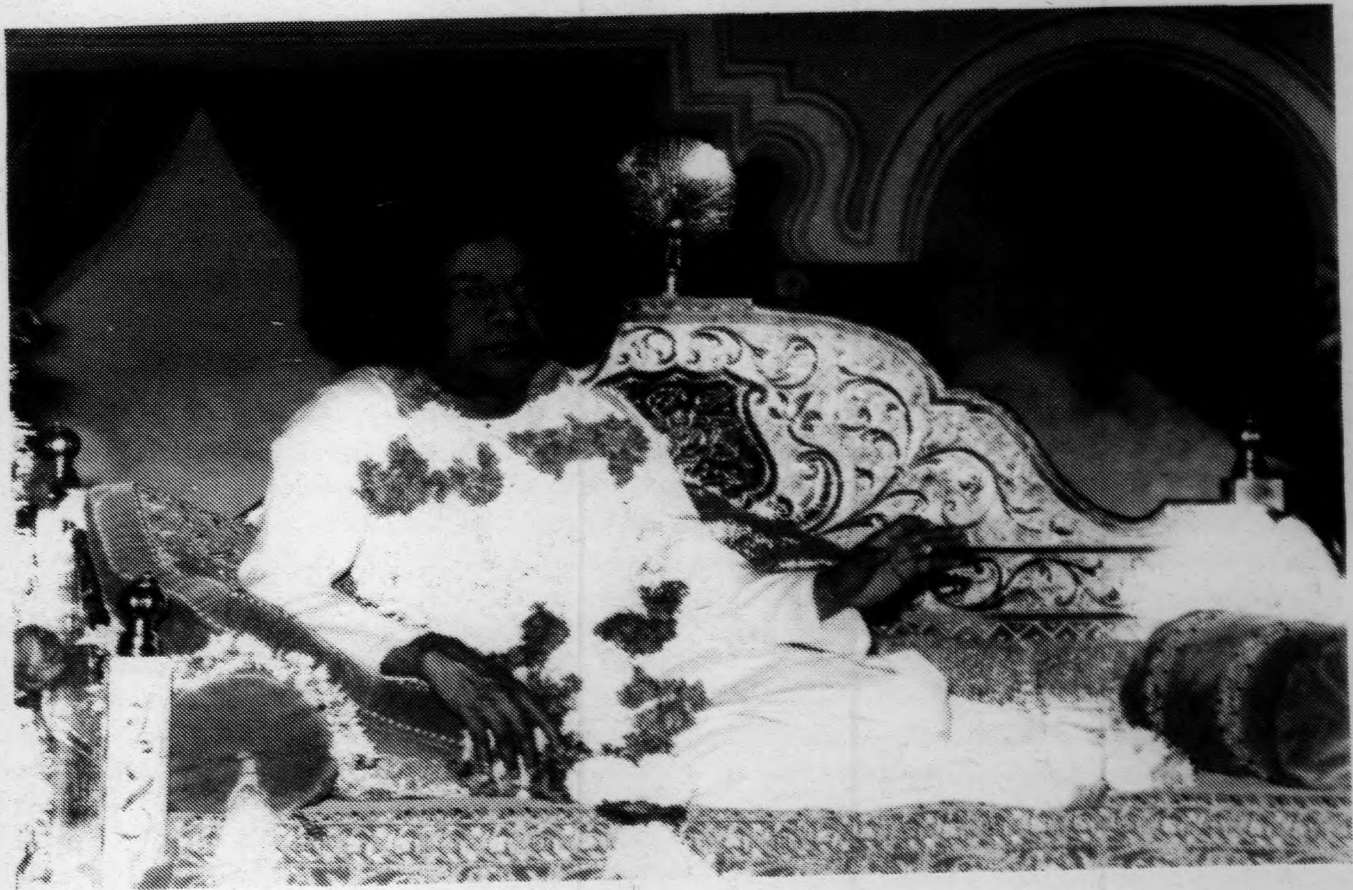
This publication is dedicated with love and devotion to
Bhagavan Sri Sathya Sai Baba

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IN HONOR OF THE SIXTY-SECOND BIRTHDAY



ETERNAL COSMIC CHILD

O Swami, seated on the swing,
How beautiful Your Face.
The flowers rest around Your Neck,
So full of Love and Grace.

Your Robe is white of splend'rous Light,
The Goal, Desire of all.
Devotees' eyes watch in delight,
Hearts ripe and set to fall.

The priests are chanting Ramanam,
Their minds in ecstasy.
The strings are pulling all our hearts,
Full grateful just to be.

The Jhoola swings and swings and swings,
The Child inside of Bliss.
The hearts of people ring and sing—
O Heav'nly scene of Bliss!

O Bliss of worlds, O worlds of Bliss,
Eternal Cosmic Child.
What words can limn Your holiness,
What songs, Your Nature mild?

O swing my Child in Lullaby—
How dare I call you 'my'?
The swinging You is only I,
O Lord, just let me cry.

—Author Unknown

EXULT IN ECSTASY

In truth, you cannot understand the nature of My Reality either today, or even after a thousand years of steady austerity or ardent inquiry, even if all mankind joins in that effort. But, in a short time, you will become cognizant of the bliss showered by Divine Principle, which has taken upon Itself this sacred Body and this sacred Name. Your good fortune, which provides you this chance, is greater than that which was available for anchorites, monks, sages, saints, and even personalities embodying facets of the Divine Glory.

Since I move about with you, eat like you, and talk with you, you are deluded into the belief that This is but an instance of common humanity. Be warned against this mistake. I am also deluding you by singing with you, talking with you, and engaging Myself in activities with you. But at any moment, My Divinity may be revealed to you. Be ready; be prepared for that moment. Since Divinity is enveloped by human-ness, you must endeavor to overcome the delusion (*maya*) that hides It from your eyes.

This is a human Form in which every Divine Entity, every Divine Principle, all of the Names and Forms ascribed by man to God, are manifest. Do not allow doubt to distract you. If only you will install on the altar of your heart a steady faith in My Divinity, you can win a vision of My Reality. If you, instead, swing like the pendulum of a clock, feeling devotion one moment and disbelief the next, you can never succeed in comprehending the Truth or in winning the bliss of that vision. You are extremely fortunate to have the chance in this present life to experience the bliss of the vision of The Form which is All Forms of All Gods.

Let Me draw your attention to another fact. On previous occasions, when God incarnated on earth, the bliss of recognizing Him in His embodied Form was granted only after the physical manifestation had left the world—even though there were abundant evidences of His grace. The loyalty and devotion commanded by these Divine Incarnations arose through awe and fear of their superhuman powers and skills or at their imperial and penal authority. But ponder a moment on this Sathya Sai manifestation. In this age of rampant materialism, aggressive disbelief, and irreverence, what is it that brings to It the adoration of millions from all over the world? You will be convinced that the basic reason for this is the fact that It is the Supra-Worldly Divinity in human Form.

Again, how fortunate you are that you can witness all the countries of the world paying homage to India and you can hear adoration of Sathya Sai's Name reverberating throughout the world now—while this Body exists—not at some future date, but when It is right here before you. You will soon see the various philosophies, ideologies, and religions of all the peoples of the world restored to their natural eternal unity (*sanathana*

dharma) with the moral laws (*dharma*) prescribed in the Vedas. The revival of Vedic *dharma*, a return to the spiritual treasure that reveals the aim of human life and takes each one step by step to the goal of Self-realization, is the purpose that Sai has—not just drawing people to Me to see manifestations of My power (*shakti*) and ability (*samarthya*). This is no delusion (*brahmathathwam*). Its phenomenal appearance (*thathwam*) will sustain Truth and uproot untruth. That victory will make all of you exult in ecstasy. This is Sai's resolve (*sankalpam*).

So utilize the chance of association with Me as much as possible and endeavor to the best of your ability, as quickly as you can, to follow the directions that I have been giving. Obeying My instructions is enough; it will benefit you more than the most rigorous asceticism. Resolve to keep the ideals of Truth, Right Action, Peace, and Love always before you, and practice them in thought, word, and deed. That can confer on you the *summum bonum* (highest good) of mergence in the Supreme Substance of Divinity.

—Baba
Sathya Sai Speaks, Vol. VI

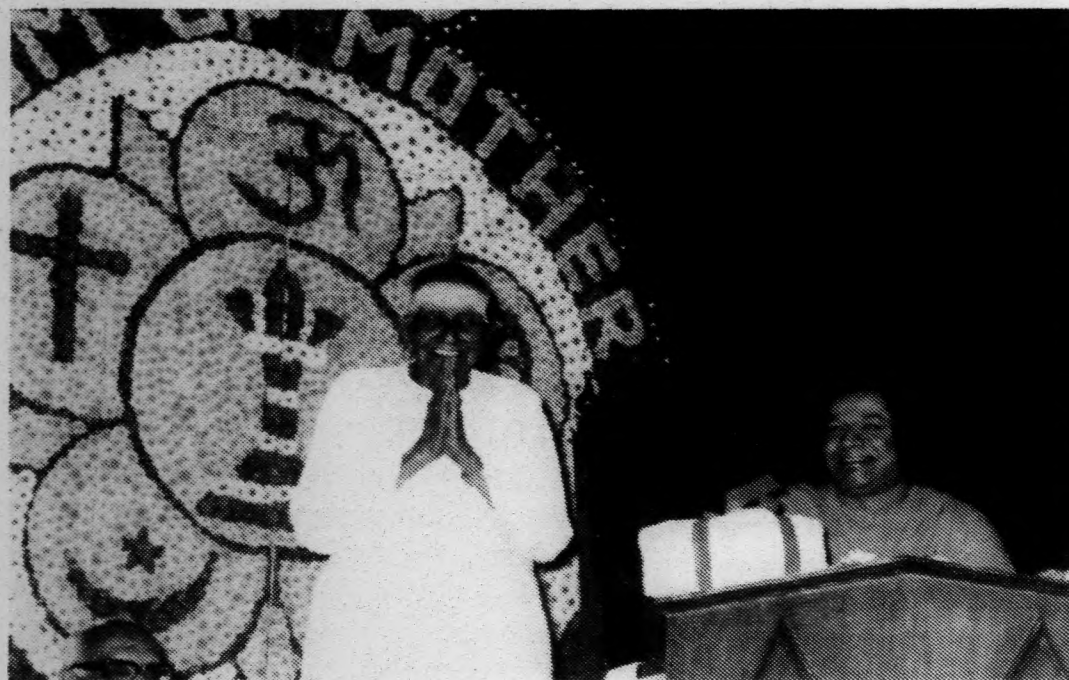
THE LOUD VOICE OF SILENCE

The mystics and the sages
Both have this to say:
"If you meditate in silence
You will surely find the way."

To sit in contemplation
Through a silence so profound,
That the subtle voice of consciousness
Strikes the inner ear with sound.

When the silent voice of wisdom
Comes through loud and clear,
Then you will be certain
That God is very near.

—Francis Jasper
Centre of Hatfield Quarterly Magazine
England



PROFESSOR N. KASTURI

December 25, 1897 - August 14, 1987

"I have striven to know and adore Him and gain Eternal Peace (*Prasanthi*) When I was fortunate to approach Him for guidance, I had undergone many years of apprenticeship with first-line disciples of Sri Ramakrishna Paramahansa and studentship with Bhagavan Ramana Maharshi. I must confess that Swami (as we love to refer to Him) is, for me still, a Mystery far beyond comprehension. I can only claim that He is watching me loving Him and seeing me deriving *Prasanthi* through that love

"*Prasanthi* is the destiny to which every yoga leads. The yoga that fosters, fashions, and fulfills all yogas is the *Prema* Yoga, the Sai Yoga. This is the unique mission of this unique *Avatar*. Its uniqueness consists in the universality of Its Love, Wisdom, Power, and Joy. No other Personification of the Divine had this horizonless dimension and this spontaneous liberality of Grace—this unquestioning compassion for the foolish, the fumbling, and the frenzied. Let us envelop ourselves in Silence, silence our clamorous mind and disputatious reason, and listen to the Voice of Sai, the Divine *Guru* who gives *Prasanthi* as His boon. There is neither Thou nor That in *Prasanthi*. There is but one all-comprehensive I."

—N. Kasturi
Prasanthi

LETTER TO THE EDITOR

We Americans, including those of us who choose to belong to Sathya Sai Baba, seem to be so attached to talking. Despite His emphasis on the practice of silence, we seem to be unable to give up the habit of incessant talking, even though the practice of silence is necessary for any depth of spirituality.

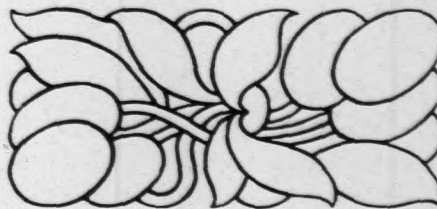
A devotee from Manila was telling us of a survey of four different cultures, one of which was American. All being surveyed were children, and they were asked what different words meant to them. Children of all four cultures agreed that "mother" was to protect, and "father" was to earn money for the family to live. But when the children were questioned as to the primary use of the mouth, though the youngsters of the other three cultures said "for eating," "for drinking," and "for eating and drinking," the American children all said that the most important use of the mouth is "for talking."

How this is reflected in the hyperactivity of most American children today! At least that is what we have noticed in Hawaii. Do they appear that way on the mainland? Is there a need to reeducate people to teach the mouth some peace, to learn to listen to others, and to concentrate more on the constant saying of the Name, instead of idle chatter? What do you think?

—Shanti
Kailua, Hawaii

This issue of the Sathya Sai Newsletter is our answer to your question, Shanti. Thanks for writing.

—The Editors



Silence is the only language of the realized. Practice moderation in speech; that will help you in many ways. It will develop prema (love) for most. Misunderstandings and factions arise out of carelessly spoken words. When the foot slips, the wound can be healed. But when the tongue slips, the wound it causes in the heart of another will last for a lifetime. The tongue is liable for four big faults: uttering falsehoods, scandalizing, finding fault with others, and excessive talking. All these are to be avoided.

—Baba

SO YOU WANT TO BE ENLIGHTENED

Enlightenment/realization has been sought after by humanity for thousands of years and with some success. Numerous realized beings, wise and holy people, have tried to communicate its reality and availability since the very beginning of civilization.

The motive for the search was the wish to understand and conquer the apparent sorrow, pain, suffering, tragedy, and death that is so much a part of the general human condition. The motive remains unchanged. Even though the motive is ever present, not all people have become seekers. As additional motivation, the beginning of the search requires the suspicion, the curiosity, the feeling, and the intuition that attainment is, after all, possible. Deep in the heart and mind of the searcher is the longing for a safe and practical means of coping with and rising above the human condition. And so the search begins.

In life the seeker has come to ask many of the following questions: What am I, really? Who am I? Why am I here? Where did I come from? What am I supposed to do with my life? Is there more to life than meets the eye? Should I look for someone to save me from the mess that I think I'm in? Why does it seem that nobody really understands me? Why is life so complicated and difficult? How come there are so many pairs of opposites? Is there a God? If God is real, why is the world in such lousy shape? The list could go on, but by now you have the gist.

The ancient and modern philosophies and religions of the world came into being as a result of these motives and questions. It is not my purpose in this writing to fully expound the history or details of any particular religion or philosophy. I am not qualified by sufficient knowledge to do so. I do understand, however, that much of what follows exists as historical data and basic tenets for some of the world's religions and philosophies.

To me, the revelations and stories of religious literature and Scripture told much truth about reality. The truth was offered in a way that at least some of the contemporary populace could relate to, digest, and use to find still deeper truth. The Ten Commandments were given/revealed to Moses in a form that was most appropriate for the times, culture, and circumstances. The desert-wandering tribes, the people of Israel, former slaves, children of slaves, and servants were probably an unruly bunch. Specific rules and regulations for the conduct of everyday life were both needed and given. The Ten Commandments were clear, specific, and easy for everyone to understand. The survival of the wandering Nation of Israel was at stake, and so the commandments were given as strict rules and not mere suggestions for living. All-powerful God was understood to be outside of, separate, and different from man. The idea was to obey the commandments or risk the wrath of God. The wrath of God, demonstrated against the Egyptians,

was to be feared. The Jewish people were and are, in this sense, God-fearing people, as well as God-loving: God-loving, in that the Lord promised mercy to those who love Him and keep His commandments.

Prior to the giving of the commandments and the release from bondage in Egypt, God had revealed Himself to Moses. During his dialogue with the Lord, Moses wanted to know what to tell the children of Israel when they asked the Lord's name. God said, "I AM THAT I AM; tell the children of Israel that I AM has sent me to you." God then added that He is the same Lord God of their forefathers, Abraham, Isaac, and Jacob.

So, according to the Dartmouth Bible, God declares His identity as "I AM THAT I AM." God is "I AM." To me it sounds like God is saying that He is existence itself. My view of the foregoing is that Moses had attained realization; he discovered his true identity. He heard, felt, and experienced his fundamental nature expressing itself. He discovered God as a living reality within himself. But, given the times, circumstances, and culture, could he tell the children of Israel his truth? How many would have understood? Would it serve the populace for Moses to reveal the whole truth of his experience? The people needed a powerful, demanding, and law-giving external God. Their very survival depended on the order that would result from the giving of the laws. That GOD DWELLS WITHIN YOU, AS YOU, thus had to be kept secret and was to be known as truth only by those who were able to discover and experience it for themselves, one by one. Although this great secret has been well-kept in the Jewish and Christian tradition, some other clues to man's true identity are also given in the Bible. In the New Testament, Jesus said that "THE KINGDOM OF HEAVEN IS WITHIN." Well, who is it that is supposed to live in the kingdom of heaven? When Jesus declared that if the temple of God were destroyed, it would be rebuilt in three days, was he speaking of a temple of stone or of the killing of His body and subsequent resurrection? What could Jesus have meant when He said, "I AND MY FATHER ARE ONE"? The answers are clear. The questions are rhetorical.

The religious and philosophical traditions of India speak of *Avatars*, Self-realized *gurus* and masters—God-Men all. The *Avatar*, by definition, is a descended incarnation of God, come to help mankind in times of great need. They come to give guidance, love, and comfort to humanity. Rama and Krishna of ages past were and are believed to be such *Avatars*. Personally, I believe that Sathya Sai Baba, living in South India today, is such an *Avatar*. Other *gurus* and masters are considered by their followers to be Self-realized. The *Avatars*, masters, and *gurus* offer love, spiritual guidance, and lessons in spiritual practices to help their *chelas* (students) achieve the experience of Self-realization. By and large, they all are saying the same thing: GOD DWELLS WITHIN YOU AS YOU. Your fundamental nature is Divine. GOD—I AM—IS YOUR TRUE IDENTITY. To experience this as real, to abide in the intoxicating bliss of this knowledge, is enlightenment and realization.

"BIG DEAL," you might think. "So how does this knowledge alleviate suffering?"
"How does this knowledge change things?"

THIS KNOWLEDGE DOES NOT CHANGE THINGS. Things are temporary. YOU ARE PERMANENT. Bodies are born and die, egos die, money comes and goes—the forms are transient, but your true identity is indestructible and unchangeable. It is not knowledge or words about realization that alleviate suffering, but rather the living experience of the identity that is now hiding beneath the mask of your ego and life roles. The word "sugar" doesn't taste sweet; but when sugar is in your mouth, you know sweetness. Suffering, loss, and worry are the realities of egos that have not yet become realized and do not yet abide in their true identity.

With enlightenment comes a deeper understanding of illusion, which the Indians call "maya." Maya is the world of forms. Maya is, at once, both real and unreal. It is the illusory world of the senses. Seeing a coiled rope in twilight as a snake about to strike is maya. False perception is maya. Considering an actor to actually be the part that he is playing is maya. Your role in life, your ego, is maya. The SELF ITSELF IS REAL; ALL ELSE IS MAYA. Conventional reality isn't even solid. Everything that we perceive as solid actually has space between the molecules and atoms. The atoms themselves are merely condensed energy in apparent motion. A false appearance, an illusion, is maya. All false appearances are subject to change; the Self is not. So the enlightened being doesn't worry about the world of false appearances; he knows that there are really no losses or gains, just changes in appearances. Now you see it, now you don't—like a magic show. Things, ideas, bodies, and egos appear and disappear. The source of all appearances is constant and omnipresent. All appearances arise from the Source, persist awhile, and return to the Source. The realization and experience of this as Truth is enlightenment and Self-realization.

So you want to be enlightened? GO WITHIN.

—Hugh Brecher
West Hempstead, New York

One of the first principles of straight living is: practice silence. For the voice of God can be heard in the region of your heart only when the tongue is still, the storm is quiet, and the waves are calm. There will be no temptation for others to shout when you talk to them in whispers.

— Baba
Sathya Sai Speaks, Vol. VII, p. 196

A CALM AND QUIET MIND

"The mind of a Sai devotee should be calm and quiet," Swami told us as we sat at His feet. He moved His hand in a calming downward motion. We all nodded in agreement.

Later we began to examine what calm and quiet really is, for our minds are constantly called to action by our senses. Our senses encourage us to indulge in varied activities. Often we experience agitation and anxiety, rather than calm and quiet, because we cannot fulfill all of our desires. To have a calm and quiet mind means not listening to the shouts of the desires, or engaging in the mind's endless imaginary conversations. How can we attain a calm and quiet mind?

We find, when our thoughts are of the Lord's Name or of His Form, we are calm and at peace. But we have to remember to call Him to mind. We have to ask Him to step into our thoughts and eliminate the unproductive and incorrect ones. At times, keeping His Name in our thoughts can be difficult, for stressful problems have a way of intruding. In His mercy, He has provided another way to obtain a calm and quiet mind—service to others.

When we engage in service, we do not have to think of or worry over our problems. For a little while, we put thoughts of the needs of others above those of ourselves. Then the joy of doing service, which can come only when you do it, takes over. Service activities take many forms. In New York, we make sandwiches for distribution, repair usable clothing, paint the homes of the elderly, and visit hospitals. These activities take our full attention. They involve our hands, as well as our thoughts, and help our minds to become calm and quiet.

If your schedule does not allow you time for active service, then set aside some time each day to pray for others. Pray for them as you would pray for yourself, with your whole heart. Prayer for others is service.

When our minds are calm and quiet, we are no longer pulled and tossed by the problems of daily living.

—Ann Sohani

Brooklyn, New York

Sai Center News: Mid-Atlantic Region

The silence that surrounds outside sounds is God. Inside that silence is the eternal sound of "OM." There is only one sound that is "OM." Every other sound arises from "OM."

—Baba

J. S. Hislop's *Conversations*, p. 99

ALL ROADS LEAD TO BABA

Baba has often said that we should honor all true religions, since all teach at their basic core the same theme of the Fatherhood of God and the Brotherhood of Man. There may be differences in approach or style or emphasis, but these minor differences should not be allowed to hide the major similarities and, thus, lead to factionalism. The religious intolerance that I remember from my youth, playing with my chums in the streets of Philadelphia, is the source of lifelong stress and communication problems. The harsh descriptors we utilized to identify each other by skin color, ethnic background, or our parents' religious preference have no place in a loving, compassionate society. Nowhere does the philosophy of "different strokes for different folks" apply more suitably than in one's search for God and Self-realization.

Today, we are witnessing the proliferation of communication media, and book and magazine publishers, along with an explosion in the numbers of "professional consultants" in education, business and finance, health care, and especially in the allied fields of psychological counseling and philosophical guidance. This is nourished by a greater interest in metaphysics, more leisure time, and the increasing popularity of the weekend seminar as a source of information and social contact for the attendee and an equally viable source of revenue for the convenor. As a result, it is possible to spend nearly every spare hour reading, meditating, experiencing, sharing, healing, centering, expanding, growing, clearing, purifying, relinquishing, and, in general, refurbishing our self-image and life plan under the guidance of college professors, bearded *gurus*, and inspired housewives or others temporarily or permanently controlled by a variety of spiritual entities—real or imagined. The selection of esoteric books available to the seeker is mind-boggling. Any chance meeting of two or more who are treading a spiritual path is bound to result in a mutual chorus of "Have you read . . . ?"

For my part, I seem not to fit into this picture. In my discussions with fellow seekers, I come off like the cellist who sits with his instrument droning one unchanging note for hours. When a critic calls to his attention the fact that all the other cellists are playing many different notes, he responds with, "Yes, I know. They're looking for the right note. I've found it."

Perhaps I do have a problem . . . that of an attachment to the form of Baba. He has often said that He assumed human form for our convenience and to facilitate communication with us. He is not His human body any more than we are *our* human bodies. God, He tells us, is not only in everyone and everything—God *is* everyone and everything. Thus, we are admonished to love everyone and everything as God, not as mother or brother or wife or son or pet canary or apple tree. A wife, for example, is a manifestation of God "wearing" a particular combination of chemical constituents assembled by the laws of nature (God) and activated by a spark of the Divine Energy (God). To

think of your wife as “five-foot-two, eyes of blue” is more romantic than it is to think of her as a pile of attractively arranged chemicals, but less accurate. Actually, either description begs the issue and unnecessarily limits God’s handiwork.

If, as Baba says, all paths are true paths and none of us should feel that we are on the only true path, why, then, do I focus on Baba’s form and words? Why not join my friends in assembling a more eclectic library of reading materials with which to study God? Why not join them in an occasional seminar or yogic meditation course at a mountain retreat somewhere? If they all are God and all teach the same truths, where is the harm in accepting them?

There probably isn’t any harm. But I must ask, “What’s the purpose?” If God (as Baba and a thousand other teachers) is speaking the same truths from each mouth, it would seem more efficient, if nothing else, to remain at the feet of His Baba-form than to chase all over the globe listening to His Word through various mouths.

Life is a stormy experience for me. I am buffeted by high winds and heavy seas. With all the distractions raging around me, I would rather hang onto one sturdy tree trunk than to a half-dozen saplings (no pun intended) of the same species. Thus, the reader of this small offering can expect to discover that my attachment to the Baba-form is complete and irreversible. Those who study the workings of the human mind agree that all of us seek to emulate someone whom we admire, someone who embodies all that we aspire to, someone who has successfully negotiated the thorny path and stands ready to help others through. I cannot imagine a better role model than Baba.

It took me nearly sixty years to find Him, and I have no idea how many more years remain for me in this body. If I am to dig one forty-foot well, as Baba recommends, instead of ten four-foot wells, I need to focus all my energies. I can’t dig as fast as I could twenty years ago. I make up for it by digging more selectively, attempting to avoid the rocky areas, concentrating my efforts where water has been found before.

My argument is not intended to convince others to do as I am doing—I just felt the need to make a position statement. Most will agree that all roads do, in fact, lead to Baba. I have, after a lifetime of exploring the byways and numerous dead-end roads, chosen one of the high-speed, direct roads to Baba.

—Jay Jarrett
Stone Mountain, Georgia



***L**ove is the springwheel of a factory. In a factory, one has to work along with hundreds of others of different temperaments, so one has to learn forbearance and equanimity. One has to create an atmosphere of tranquility around oneself. No one should be looked upon with envy, malice, or hatred. Tranquility can be promoted if each one does his duty faithfully and efficiently; that is the highest sadhana (spiritual discipline) also.*

—Baba

Sri Sathya Sai Seva Dal, 1981

INDEPENDENCE

To be dependent on one's relatives, on the government, on anything or anybody external to oneself, is a deterrent to spiritual progress. The ideal for which each aspirant for liberation strives is true *independence*—that is, dependence on the *inner* Self. That which is sometimes called independence—dependence on the ego's overdeveloped sense of responsibility, ability, etc.—is not genuine *independence*, but manipulating, controlling behavior which is detrimental to the spiritual development of all concerned.

The truly independent person relies solely and completely on his Higher Self for guidance, protection, support, and companionship. He is not dependent on familiar surroundings for his comfort. He is not dependent upon any human source for nurturing, including his own ego self. He does not require the companionship of other egos in order to keep from feeling lonely. He does not ask for nor accept the advice of others, knowing that only his own Inner Guide can understand his needs and advise him correctly.

The single exception to the rule is Sri Sathya Sai Baba. Because Baba incarnated for the purpose of guiding each one to his own Inner Self, and because He Himself is completely free from ego, His advice may be accepted and trusted. Interestingly, though, He seldom gives advice. His words, designed to stimulate our inner search, are frequently phrased as questions and often purposely ambiguous. He will never cripple His followers by spoonfeeding them, but He insists on each making his own contact with God within himself.

As a living symbol of our Higher Self, Baba helps us to better understand the ego's relation to the God within. It is never possible to make an appointment with Him. No one else's influence has any effect on whether He will see you or not. Those who adore Him are willing and eager to surrender their ego at His feet and to merge their human will into His Divine Will. His devotees listen carefully to each word He speaks and hasten to be obedient if He makes a request or suggestion. The slightest contact with Him can transform the life of the one so blessed.

Each of the above statements is equally true of the ego's relationship to the Higher Self. The ego must fall at the feet of the Higher Self, surrender to It completely, listen only for Its voice, and be willing to blend its will with God's until the two become One. Anything less than total surrender is wasteful of the precious time which is allotted us for this incarnation. To listen to others is to follow the will-o'-the-wisp into the swamp of human opinions instead of listening to the clarion call of our own infallible Guide.

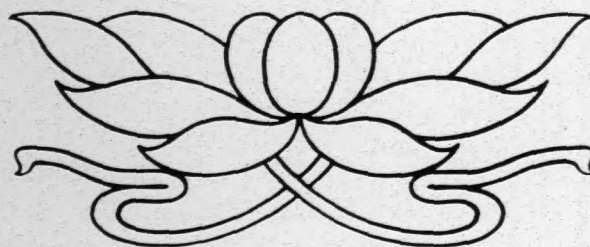
Baba tells us repeatedly, "My home is in your heart." Jesus told His disciples, "The kingdom of God is within you [Luke 17:21]." And He said clearly that the greatest

commandment was "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind [Matthew 22:37]." To those who argued that they had too many responsibilities, so much to do that they couldn't take the time it required to search for God within them, Jesus replied, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you [Matthew 6:33]." "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life [Matthew 19:29]."

Baba tells us that if we take one step toward Him, He will take ten toward us. Jesus said, "Seek, and ye shall find [Matthew 7:7]." Both adjure us to seek diligently and persistently within us and not to give in to the temptation to try to follow the road map or itinerary of another. Jesus said, "If any man shall say unto you, Lo here is Christ, or there, believe it not. . . behold, He is in the secret chambers [Matthew 24:23,26]."

Independence, then, can only be inner dependence, dependence on the knowledge which comes from within our Self. Jesus and Baba are true gurus, turning us away from false responsibilities, false prophets, and everything external to ourselves, and teaching us that we are, in fact, the God we seek.

—Joy Thomas
Cherry Valley, California



If you follow some spiritual teacher or the other, and practice what they practice in a general way, it's of no particular use. Do not follow someone else, but develop your own capacities. These spiritual leaders may have their own account in the Divine Bank, but if we sign checks on those accounts, they are not going to be cashed. What we have to do is have our own earnings, and open our own account. Then we can draw on the Divine Bank for whatever amount we have put into it."

—Baba
Discourse, May 1973

CHILDREN'S CORNER

The Old Man and the King

A man of peace, who wished to fortify himself against the "storms" of life, withdrew each day from the hustle and bustle of the city and, seeking out the shade of a spreading tree, would sit for a few moments of prayer on the bank of a nearby river. The crystalline purity of the gently flowing waters reflected, it would seem, the inner peace and tranquility he derived from this daily exercise.

One day, as he sat in prayer, there passed his way a king who spent all his time extending his kingdom by conquering neighboring lands. The king became enraged on seeing this man oblivious of his surroundings, lost to the world, and lost even to his monarch who stood before him. Wishing to have his presence acknowledged, the king confronted the man angrily:

"You beggar!" he shouted. "Idler! How can you sit there wasting your time while I, your king, cannot afford to sit still even for a moment, so busy am I conquering new lands? Why don't you work instead of sitting down on the bank of the river doing nothing?"

Slowly the man opened his love-filled eyes. With great kindness and presence of mind, he addressed his king:

"My Lord," he said, "you look so tired and worn out from riding hard all day long. Come, let me refresh you. Do drink of this water and quench your thirst." Cupping his hands, he rose to serve his monarch.

"Wait," said the king, on seeing the man's reaction. "How is it that you do not lose your temper and become annoyed?"

"My Lord," said he, "if someone offers you a drink, and you do not accept it, with whom does the gift remain?"

"It remains with the giver," came the reply.

"Well," said the man, "do you not see that I have not accepted a single word of all that you said? How then can those words hurt me? Be they bitter or sweet, if we remain unaffected by words of blame or praise, we can at all times maintain our inner peace.

"You are king of many kingdoms, conqueror of many lands far and near, but you have not yet learned how to gain dominion over the kingdom of your heart. Learn first how to put out the fire of those negative passions within, like anger and pride, and drown them in the waters of spiritual reflection and humble inquiry."

"How can I do so?" asked the king.

"Ah," said his subject, "you must first become an "idler" and a "beggar" like me. Those five minutes spent sitting "idle," as you claim, are really dedicated to listening to the still, small voice of calm within. To become a beggar like myself, you must renounce some of the pride that comes from your being master of many kingdoms, and dive deep down to discover the wealth of tranquility that lies within. Should you do this for just five minutes each day, you would be master, not only of kingdoms, but also of your own passions."

The king, then, with his head bent in silent gratitude, thanked his subject and went his way, a happier and wiser monarch.

—Jasmine Rogers

Adapted from Stories for Children, Part II



THE IDEAL FOR WOMEN

Part III

Just as the body needs rest, the mind, too, needs quiet. Faith in God is the best guarantee of mental quiet. Man must follow the path of virtue, practice spiritual disciplines, and take an enthusiastic part in social service. These three have to be accepted, adored, and assimilated into daily life. Education has to clarify the goal of life to the rising generation and indicate the ways and means of accomplishing it.

Women are taking to modern education in greater and greater numbers nowadays. They are serving in offices, schools, and factories. They are also rising to positions of authority in other fields. But most of them are prompted by urges of personal aggrandizement rather than ideals of service. They desire more and more material comforts. But when women run after jobs, who is to run the family? If both father and mother move into offices to earn money, what becomes of the children? When the mother is pouring over books, how can the kitchen work? More money may be earned, but it leads only to more anxiety, more unrest, and more loss. The women who take up jobs are finding that they have no happiness worth the name. The educated woman must utilize her knowledge and skill to bring up her children into healthy, virtuous, and disciplined patriots, so that they may be of great use to the country, the culture, and the community. Earning money is not the end-all of education. It is the greed to earn money by any means, as fast as possible, that has led to the evils that we see in society today. Money breeds pride; pride fosters hatred.

No one has the golden quality of contentment. The discontented man is as bad as lost. There is no limit to man's desires. Every scientist and merchant, every person wielding power over others, yearns to rise higher and higher and exercise more and more influence. Man's greed is so vast that even if you announce that there is a vacancy for the office of God of the Universe and call for applications, there will be hundreds of candidates eager to fill the place. No one attempts the rigorous examination of himself to find out whether he has the merit, the capacity, and the title for holding the position he craves. Those who contentedly carry out the duties of the positions they hold are very few. Everyone, fit or unfit, throws stones, on the off-chance of getting fruit from the laden tree. Students must cultivate humility and the habit of self-examination.

Another reason for the prevalent dissatisfaction that is overwhelming the youth is the chronic hypocrisy of the elders. The very people who proclaim the efficacy of Truth from platforms, the very preachers who expound on *dharma* (right action), and *santhi* (peace), live without any regard to truth, *dharma*, or *santhi*. The determination that one must act in accord with one's statements has disappeared. We can establish peace and prosperity, morality, and uprightness in the land only when those who preach and those who teach high ideals act up to their own exhortations.

Sheer ignorance is the root cause for the disrespect that is being shown to Indian culture and the fascination exercised by the culture of the West. Do these people at least grasp the values of Western culture fully? No. Only the fringe and the foppery are adopted. How can a person who is unable to understand his own culture and heritage understand the meaning and significance of an alien culture?

The true sign of education is humility. There is so much more to be investigated and learned. There are always many who are far more learned. They carry their scholarship more lightly. Discipline is important in order to progress in learning, and even more so in dealing with others. An undisciplined person is a danger to society; any moment he may run amuck. Man must recognize what limits, regulations, and do's and don't's are laid down by the sages of the past in order to ensure social security and individual advancement.

The code of conduct laid down for the students of this college (Sri Sathya Sai Institute of Higher Learning, Women's College, Anantapur) helps you to develop qualities that will stand you in good stead later in life. The eye, the ear, the nose, and the tongue—the four senses of sight, hearing, smell, and taste—are all located in the head. Of course, the eye and the tongue have been provided with doors, because the doors can keep out what is not desirable and welcome what is desirable. Desire only the sight of beneficial things, desire only to speak about what will be conducive to peace and harmony. Do not indulge in talkativeness. If you get a reputation for talkativeness, you will suffer from weak memory, social odium, and nervous debility.

You have the great responsibility of motherhood and the duty of educating your children into strong and good citizens of your country. Along with the university degree, you must also acquire some general knowledge, which is essential for householders and others. Otherwise, though the husband and the wife are both degree-holders, they will be helpless and desperate even if the baby has a slight cold. You must also be conversant with some spiritual discipline like repetition of the Name (*namasmarana*), meditation, and yoga, so that you may not be carried away by every adverse wind that blows.

It is best for you to imprint on your heart the dual nature of the world—that it is a mixture of pleasure and pain, of joy and grief, of victory and defeat. Practice the constant presence of God, and learn to offer all your activities at the feet of the Lord as an act of worship. Then they will be free from fault.

—Baba
Sathya Sai Speaks, Vol. X



If the women of a country are happy, healthy, and holy, the men of that country will be hardy, honest, and hearty.

—Baba
Bhavan's Journal, November 1985

FOLLOW THE MASTER

Bhagavan Sri Sathya Sai Baba is actively engaged in restoring noble ideals to the institutions and culture of mankind:

Service. His devotees in India, under His direct supervision, have begun a massive program of social reform. They have “adopted” thousands of destitute Indian villages, bringing food, medicine, sanitation, education, and spiritual upliftment to the downtrodden residents.

Education. The Sathya Sai Education in Human Values Program is inspiring teachers and children all over the world. The children are developing their character by learning to understand their inner life. The teachers also experience a growth in character by serving as exemplars for the innocent youngsters.

Inspiration. His life is His message! In addition to creating these great humanitarian programs, Sri Sathya Sai Baba walks among the people every day. He gives solace, guidance, and inspiration to the multitudes that assemble at His feet. He teaches us about the purpose and sacredness of human life. He tells us how to pursue our divine heritage.

Let us follow the example of the Master:

Service. We can extend a helping hand to the hungry, sick, and oppressed members of our human family by engaging in well-planned service activities within the scope of our own resources.

Education. We can educate ourselves and our children in the universal human values: Truth, Right Conduct, Peace, Love, and Nonviolence.

Inspiration. We can inspire all those with whom we come in contact by leading lives that exemplify the glorious principles of the *Sanathana Dharma* (ancient wisdom).

We can rejoice that these opportunities have been given to us in this lifetime!

—**Michael Goldstein, M.D.**
Service Opportunities Newsletter



It is only in the depth of silence that the voice of God can be heard.

—**Baba**

CALLING ALL CENTERS

When a Sathya Sai Baba Center is accredited, Sai devotees who become members accept some small obligations along with the joy of being a direct part of Sai's own organization. It is stated in the *Guidelines* that all Centers and Study Groups are to have available at each Center and Study Group meeting current issues of the following publications: *Sathya Sai Newsletter*, *Sathya Sai Baba Children's Newsletter*, *Sri Sathya Sai Journal of Education in Human Values (EHV)*, and *Sanathana Sarathi*. These publications should be on display at meetings. Members should be encouraged to subscribe; please have subscription forms available. The cost is nominal, and the value is great.

—J. S. Hislop

Council Bulletin #4, July 1987

Subscription Information for National Periodicals

SATHYA SAI NEWSLETTER

1800 East Garvey Avenue
West Covina, California 91791

The *Newsletter* is issued quarterly at \$4 per year for the United States. An order blank is on the inside back cover of this issue.

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.

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 airmail) per year for the United States.

SANATHANA SARATHI

Convener, Sri Sathya Sai Books and Publications Trust
Prasanthi Nilayam P.O.
Anantapur District, A.P. 515 134, India

Sanathana Sarathi is issued monthly at \$6 per year surface mail, and \$12 per year air-mail. A check or money order in U.S. dollars will be accepted.

HANDICAPPED DAY OBSERVED IN SANTA ANA, CALIFORNIA

Handicapped Day was observed with enthusiasm, love, and humility on Sunday, July 19, 1987, by twenty-one members of the Santa Ana and Stanton Centers (twelve adults and nine children). The Sai group gathered at the front door of the Royale Convalescent Home in Santa Ana at 11:00 a.m. with trays of sweets and cookies brought by the devotees for distribution among the residents of the convalescent home.

The group was met by Denise, the coordinator of activities at the home. She directed the group to an assembly hall where approximately thirty residents were gathered in their wheelchairs and beds. The hall was airy and bright, with sunshine pouring in. It was the first sunny day after four or five days of cloudy and drizzly weather. The setting was just right!

The residents had a sort of gleam and quiet expectation in their eyes, in spite of their obvious infirmities. For some of them, it was quite an effort to keep their heads up straight. Others were securely strapped to their beds so they couldn't roll over. But in spite of all these handicaps, there was an unquestionable air of anticipation as if a shaft of hope and gaiety was about to penetrate their space!

The booming voice of Berniece Mead, president of the Stanton Center, broke the silence. "How are you all doing this morning? Isn't it a lovely day? Well, we are going to do some singing for you this morning. Isn't that nice?" With her autoharp at her side and Swami in her heart, she led the children and the adult devotees, who had gathered in front of the residents in a group, through a series of well-known and well-loved spiritual and patriotic songs. Slowly the tempo increased; and by the time "When the Saints Go Marching In" was being sung, many in the wheelchair audience were clapping their hands with the beat, their eyes glistening with tears of joy. The session came to an end with a rousing rendition of "Let There Be Peace on Earth," with the devotees and the children holding the hands of the seniors in the hall. Cookies were distributed to the residents by the children, and the morning program came to an end with many requests from the audience for the Sai Group to return again and again. Jai Sai Ram!

—Submitted by the
Santa Ana and Stanton Centers

*S*ilence is the speech of the spiritual seeker.

—Baba
Sathya Sai Speaks, Vol. VII, p. 197

NORTHWEST REGIONAL RETREAT

June 29 - July 3, 1987

For this retreat/conference, Swami drew a varied group of individuals and couples from farflung parts of the United States, many from the West.

I came to the retreat from northeastern Washington with a strong faith in Baba, having never been to India, but having known and recognized the work of God in my own life. It has been a gradual realization over perhaps five years that Swami has been readying me for the changes and work necessary for my further growth and self-realization. I also came with some trepidation, not being a member of a regular Sathya Sai Baba Center. I had mixed feelings about whether I was as "acceptable" as those who are, and those who have been to see Swami.

The setting at Evergreen State College on the western Washington coast was exquisite because of the kind and gentle influence of coastal forest and ocean inlet. The campus itself offered a thoughtful arrangement of buildings within that environment, including wonderful exercise and recreation facilities. The dorms were clean and comfortable and as quiet or as sociable as we wanted them to be. The food was remarkably good.

Within this setting, the routine of the conference day offered a generous amount of time to assimilate all the teachings and ideas we were offered in the presentation and group discussion format. With Sathya Sai Education in Human Values (EHV) as the theme, our five days covered Love, Truth, Right Action, Peace, and Nonviolence as topics, each of which helped open my heart to God and focus my mind on Him. We were fortunate, indeed, to have among us Jack Hislop, Howard Levin, and Sylvia Alden, devotees with many years' experience in India, and with many delightful, moving Sai stories to tell.

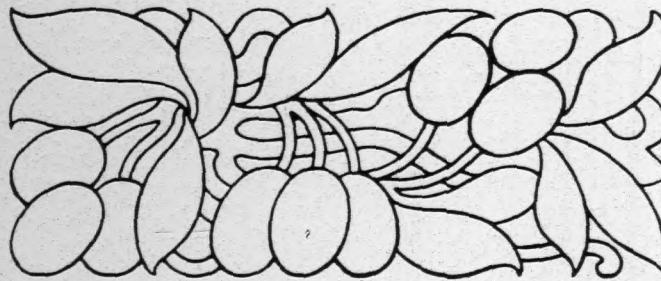
I was reminded continually of Swami's omnipresence—in presentations, discussions, and particularly by a curious incident. Tuesday afternoon, after considerable listening to serious discourses by Dr. Hislop on Baba's teachings, I was doing a bit of spiritual digestion alone in one of the saunas of the women's locker room. Memories of the aromatic heat in past sweats in the Native American style brought forth inward chants to the Great Spirit, with *Om Sai Ram* thrown in for good measure. Suddenly, I opened my eyes and visualized Baba sitting across from me. It was a significant week in many ways.

I had been feeling some doubt about my choices for use of time. I did not attend *bhajans* (devotional singing) or meditation, being somewhat uncomfortable with the *bhajans* and feeling that I needed the time to myself. But now, each day's talk and sharing brought new insight and realization—small steps closer to God. Thursday night,

there being no children, we entertained each other with songs, readings, and . . . a commercial for Sai Baba! Prefaced with a statement that his presentation in no way endorsed ads for Swami, Mike Steely of Medford, Oregon, proceeded to make me laugh so hard I thought my cheeks would cramp! Mike's love for Baba shines in his eyes and beautiful smile. Swami's love for us was clearly felt throughout the evening. I had a sense of His joy in our being joyful. Our bliss is His food. He knows our hearts and intentions.

Now, at home, where I see that Baba has blessed me with everything for which I have wished and longed (and more), the seeds of the retreat bloom. I see that the distractions of the varied, interesting, fun, difficult, and illusory world are all that keep me from God. Still, I want to be here—living, playing, and working in the illusion—knowing that I can live it with God in my heart and mind. I can have *dharmic* (righteous) existence with Sathya Sai Baba as my Model, Teacher, and Guide.

—**Otamay Hushing**
State of Washington



Steady and undeviating earnestness is very important for avoiding conflicts in the mind and for overcoming them. One has to be calm and unruffled. Courage, wise counsel, and steadiness—these will make the will strong and sturdy. Luster in the face, splendor in the eye, a determined look, a noble voice, large-hearted charity of feeling, unwavering goodness, these are the signposts of a developing and progressing will-force. A mind without agitations, a joyous and unblemished outlook—these are the marks of a person in whom shanti (inner peace) has taken root.

—Baba
Sri Sathya Sai Seva Dal, 1981

WESTERN ORIENTATION

Among many questions I have for Baba are several in reference to preparing English-language devotional songs and prayers with which new American devotees may feel more comfortable. Recent communications from Baba through the Sathya Sai Baba Council of America have called for increased use of English *bhajans* (devotional songs) and the elimination of certain postures and invocations traditional with Hindus, but not with Western cultures. When Baba first called for emphasis on English-language songs, I was among those who objected, saying that the Sanskrit and Telegu, once learned, made us feel closer to Baba. More recently, I have enjoyed writing a number of new songs to Baba and must admit that I am better able to express my love for Him in my own words.

I am sure He is more interested in the content of the message than in the form it takes.

—Jay Jarrett
Stone Mountain, Georgia



Quiet acceptance is the best armor against anxiety; not the acceptance of the weak, but the courageous acceptance of the heroic. Sorrow springs from egoism, the feeling that you do not deserve to be treated so badly, that you are left helpless. When egoism goes, sorrow disappears. Ignorance is just a mistake—the mistaken identity of the body as the self!

—Baba
Sathya Sai Speaks, Vol. I, p. 29

A DIALOGUE WITH SAI

Devotee: Some advanced persons adopt *mounam*, the vow of silence. Of what use is it? What exactly is *mounam*?

Baba: The illumination of the soul is *mounam*. How can there be *mounam* without the *Atma* (Divinity within) being illuminated? Without that, merely keeping the mouth shut is not silence. Some adopt the vow of silence, but communicate, writing on paper or slate; or they point successively to the letters of the alphabet on the chart. All this is pseudo-*mounam*. It is only another way of talking without interruption. There is no need to attain silence. Silence is ever with you. What you have to do is only to remove all of the things that disturb it.

Devotee: But many persons do not open their mouth to speak. You mean that this is useless?

Baba: Who said so? If you do not use the tongue—if you are silent in order to keep out the external obstacles to *sadhana* (spiritual discipline)—you can certainly develop your thoughts, desist from disturbing others, escape criticism and worry from others, gain concentration, save your brain from unnecessary burdens, and improve it. With such a brain, you carry on *smarana* (repetition) of the Lord's name better. You will realize all of these advantages when you do *sadhana*.

—*Sandeha Nivarini*, p. 65

TRUTH

Man speaks to fill the silence in the air
He uses words to express what he does not know
Truth is speechless
Truth needs no words to compensate for its failures
Truth is complete within itself
The sound of Truth rings within
There are no sound barriers to break
Because there are no barriers.

—**Rita Bruce**
St. Louis, Missouri

DISCOURSE ON THE MIND

*The mind causes rebirth to beings.
The mind causes release to beings.
The mind confers victory to beings
in the struggle to attain the four:
dharma (righteousness), artha (wealth),
kama (desire), moksha (liberation).
The mind confers mergence everlasting (yoga nishta).*

How the Mind Functions

The mind wills, yearns, prompts, and insists on effort and action. This process is called *sankalpa**. These are like commands (*sasanas*). Everyone has to be aware of the variety of the actions induced by these promptings. The mind is host to fifty million thoughts that appear and vanish like clouds. Some pass silently, but many stay and stir the mind into activity. Both of these are referred to as *sankalpas*. Until these are well understood against their vast background, man cannot live happily and in peace. How mind functions and how it issues commands should be well understood by man; only then will he be able to utilize the infinite energy within himself for good.

Good *sankalpas* can elicit the best from man and help him to use all his energy for his improvement. Just like a fish which must swim against the current in order to survive, man must recognize bad *sankalpas* or urges as soon as they arise and render them ineffective by the systematic cultivation of beneficial *sankalpas*. In this way, he can save himself from troubles in life and live in peace.

Ships at sea are held on their desired course with the use of a compass. Without it, they risk being wrecked on the rocks or icebergs. Similarly, man has to navigate safely across the ocean of *samsara* (worldly life), with a calm, steady, one-pointed mind to guide him. Without such a mind, he will run into problems.

The Face Is a Picture of the Mind

Man's face is an index, a reflection, a photograph of the mind with all of its moods, its decisions, its desires, its *sankalpas*. Every thought which comes into the mind

**sankalpa*: Intention, desire, resolve, plan of action, mental conclusion, something sought for, Divine will, God's wish, grace.

is reflected on the face. The mind can be compared to a phonograph record. The words, songs, and sounds recorded therein can only be heard; they cannot be seen. On the contrary, the *sankalpas* of the mind cannot be heard, but can be seen as reflections on the face. *Sankalpas* (thoughts) which emanate from the mind are of two types: bad thoughts and good thoughts. Bad thoughts, such as anger, hatred, envy, despair, and pride, are reflected as ugliness on the face. Good thoughts, such as truth (*sathya*), love (*prema*), patience (*sahanamu*), compassion (*karuna*), kindness (*daya*), and empathy (*sanubhuti*), are reflected on the face as radiance and supreme peace.

The face is like a mold of the mind. Every single *sankalpa* (thought accepted and acted upon) is reflected on the face as a streak or line. The mind can be compared to a bulletin board which announces to all concerned the activities going on inside. Everything that happens inside the mind is also reflected on the face. Some people try to hide these reflections, but that is impossible. All attempts in this direction are as foolish as the ostrich's behavior when pursued. It buries its face in the loose sand and considers itself safe, even though its huge body can easily be seen. It is soon destroyed by hunters and dragged away. People who try to hide their *sankalpas* fail as miserably as the ostrich.

The Hidden Nature of the Mind

Every *sankalpa* has six characteristics: form, name, weight, color, size, and force. *Sankalpas* are not like mere letters written with black ink on a white sheet of paper. They undergo various changes, depending upon time and circumstance. *Sankalpas* breed further *sankalpas*. Mind is the root cause of the tree of *sankalpas* with its multiple branches, leaves, and fruits.

Sankalpas are projected through the eyes. There is a special connection between eyes and mind. Normally, we think that we are able to see things because of the eyes; but, in reality, eyes are not seeing things. It is because of the connection with the mind that the eyes are able to see. Similarly, ears are able to hear only when they come in contact with the mind.

Mind is the basis, instrument, and cause of all sense organs. It is their contact with the mind which enables the sense organs to perform their respective functions. One example: In ancient times, in order to protect the queen from being seen by the public, the queen's palace was built without any windows. Only small holes were left in the wall so that the queen, her companions, and her servants could see the outside world. The mind is like the queen residing in the palace. The mind gets a view of the world, but the world cannot see the mind. Only the king and companions of the queen can see the queen inside the palace. Who can see the mind? Only the king of the *sankalpas*, the Knower (*Aham*), and the servants, *sankalpas*, can see the mind.

Creation Is Formed by the *Sankalpas*

The mind is formed by thoughts. The mind is a bundle of thoughts. These thoughts come from the ego, and ego comes from the *Atma* (indwelling Divinity). *Atma*—Ego—Mind: these three are closely related to each other. *Sankalpas* or inner resolutions with the same or similar qualities are attracted to one another like birds of a feather flock together. Cranes fly together as a flock, and they do not mix with crows; crows form their own groups. Among beasts of the forest, bison have herds of their own kind; these have no comradeship with elephants, which keep bison away and mingle only with elephants. Deer, too, form groups by themselves. Similarly, a musician moves around with other musicians. Teachers seek teachers for company. The reason for this is the similarities in their thinking.

Every decision the mind makes, whether to commit a thought to memory, to act upon it, or to reject it altogether, has a tremendous impact on the individual, for creation and all its contents can be described as the consequence of *sankalpas*. The eye is only a small opening, but it is capable of seeing the vast world. The eyes get the vision of the world because of their connection with the mind. Even if your eyes are open, if your mind is far away, you cannot see. So it is not the eyes that see and not the ears that hear—the mind does it all. Only when you inquire with an inner view, will you realize that the *Atma* is motivating the sense organs to function under the direction of *sankalpas*, or thoughts.

The results you experience depend upon your *sankalpas*. The *sankalpa* bears fruit which conforms to the seed from which it springs. To harvest good fruit, cultivate good *sankalpas*. You can easily indulge in bad *sankalpas* about others, but remember that you have to bear the consequences of such evil thoughts. Nobody can escape the fruits of *sankalpas*, good or bad. For example, one might entertain a desire to harm or injure someone else, and it might fructify as harm or injury to that other person. But it is certain that the *sankalpa* will rebound on the person who first welcomed it into his mind, bringing with it a hundredfold harm and injury. A bad *sankalpa* hurts both the sender and his target. It is vitally important for you to realize this important fact about thoughts.

A poisonous worm can give only poison to all persons who handle it; you cannot expect *amrit* (sweet nectar) from it. Similarly, evil *sankalpas* have bad consequences, and nobody can escape from the suffering caused by them. That is the natural sequence of events. The epic *Mahabharatha* relates how the Kauravas fed and fostered their *sankalpas* to adopt various tactics to disgrace and eliminate their cousins, the Pandavas. Even though they succeeded in hurting the Pandavas to a certain extent, in return, the Kauravas were afflicted even more severely; the result was their total elimination, along with those who supported them. The Pandavas survived, crowned with glory. Good *sankalpas* help us and also help others.

The Power of *Sankalpas*

Therefore, as soon as a thought sprouts in the mind as an urge or desire, one has to examine it with care to discover whether it is good or bad. Will it tarnish or promote one's reputation, hinder or help one's progress, weaken or strengthen one's character? If it is not going to be beneficial, cast it away from you as you would a foul, stinking object and save yourself by saturating your mind with good intentions. How can you get rid of bad thoughts? Only through *satsang* (keeping good company). If you are in the midst of a foul odor, you have to light incense to get rid of it. Similarly, by developing good thoughts, you can ward off bad thoughts. When a thought arises, inquire about the impact of such a thought on your future.

Sankalpas Sensed by Others

Sometimes the nature of the *sankalpa* that motivates a person can be sensed by others. In ancient times, *rishis* (sages) were able to detect such *sankalpas*. Living together, they helped each other attain Self-realization (liberation).

A certain lone farmer in Holland illustrates this quite well. He left his brother and mother in order to live in peace and freedom, and settled on a forty-acre farm in a cottage he built thereon. He had an interest in poultry farming, and raised chickens. One night a fox came and ate some of the chickens. Its visits continued night after night, so the farmer made a decision (*sankalpa*) to kill the fox, and he stayed awake with a gun. Many nights passed, and he was unable to catch the fox. His chickens were disappearing. He could hear the flutter of the chickens as the fox approached, but he could not spot where it was.

His vain vigil persisted for five long years. He consulted many elders about the mystery. A pure-hearted sympathizer told him, "Your mind is so free from blemish that even a tiny blot is patent to all. The fox is aware of your intention, and is taking clever measures to avoid being noticed." Animals have this capacity. It is a gift of nature. For example, a dog curled on the shoulder of the road will not be afraid of your approach when your *sankalpas* are good. On the other hand, if you pass by with bad *sankalpas*, planning to hit it, while even twenty feet away, the dog will rise and run. Even dogs have the power to sense good and bad *sankalpas* that arise in the mind. When animals have this sensitivity, why not men?

Man's *sankalpas* can be easily detected. If you look at the face of a person who has committed wrong, committed theft, scandalized another, or uttered a lie, you will notice the signs of confusion and fear. The anxiety makes the nerves weak and damages



**On the occasion of His Sixty-Second Birthday,
devotees from the United States of America pay homage to
Bhagavan Sri Sathya Sai Baba**

blood cells; the face becomes pale and lips quiver. The person's health is spoiled. If you hide the bad thoughts, you will suffer ill health. If you express bad thoughts, it will bring you shame. This is the effect of evil *sankalpas*. So the moment a bad thought comes, it must be plucked out by the roots, for all the unrest, crime, and anarchy in the world today is due to evil *sankalpas*.

Don't listen to bad words. Don't look at bad things. Don't speak evil of others. Don't perform bad deeds. You must see good, be good, do good, and hear good, so that evil intentions do not arise.

People who deal with criminals, such as lawyers, or read and write about them, such as journalists, are likely to be infected with evil thoughts, and their faces may be quite pale. *Sadhakas* (spiritual aspirants), who move in the company of the godly, are prone to develop serenity and compassion. Their faces will be filled with radiance, and you will be attracted to them. The face is the mirror of the mind, so try to purify your mind.

Light travels faster than sound, and the mind travels faster than light. Just as one needs good brakes to control a car going full speed, so, too, one has to exercise control over the mind; only then will you attain peace and happiness. Obey the mind's capricious notions, and you become a beast. Let discrimination control the vagaries of the mind, and you become a candidate for Divinity. Every urge must undergo a test, must be cleared by a judge, namely, the intellect (*buddhi*). If a thought prompts you to ridicule or defame another, dismiss it as unworthy.

Good *Sankalpas* Breed Good Fortune

The fruit of action comes from the seeds of *sankalpas*. From seeds of actions, you get the fruit of *sadhana* (spiritual discipline). From seeds of *sadhana*, you get the fruit of virtuous character. From seeds of virtuous character, you get the fruit of good fortune. So, if you want good fortune, you should have virtuous character. To obtain virtuous character, your *sadhana* must be good. *Sadhana* means the way you conduct yourself in day-to-day life. For good *sadhana*, your actions must be pure. In order to have pure actions, your thoughts must be pure. So, whether our fortune will be bad or good depends upon our *sankalpas* or thoughts. Whether we experience sorrow or joy, suffering or loss, pain or pleasure, all depends on our *sankalpas*.

If you want to cultivate good *sankalpas*, you must keep good company. You cannot obtain good thoughts through education, wealth, health, fame, or power. You cannot gain them from without; they have to grow from within, from the heart, free from the weeds of pride and greed. If you feel that you are a wealthy person, a strong person,

or a scholar, those thoughts will boost your ego. God has not given you education, wealth, strength, power, and wisdom to build your ego. God has given these virtues to you so that you will experience joy and share that joy with others. With intelligence, develop goodness; with education, enhance your discrimination; with discrimination, develop humility. These result from good *sankalpas*.

Good Company Enhances and Increases Good Thoughts

This is the lesson people have to learn today. Cultivate *sath sankalpas* (good thoughts) by seeking out and abiding in *satsang* (good company). Planting poisonous seeds, people hope to get delicious fruits. Why blame God when bitter seeds do not yield sweet fruit? It is you who cultivated them. Therefore, sow good seeds and reap good fruit. There are fifty million *sankalpas*. Understand the tremendous impact of these thoughts; then you will be able to recognize the sacredness of human birth.

Man is the only animal which imbibes and expresses *ananda* (bliss). No other animal has this quality. So why is man unhappy? Our actions are opposed to the nature of man, so we are in misery. The smile on the face is the blooming of the joy that fills the heart. It wafts away discontent and depression from other faces. When you smile, you should not produce sound, nor show your back teeth. Develop thoughts which will lead you to good actions so that you can smile and make others smile. You can do this only through spirituality (*sadhana*).

Thinking—Knowing— Perpetual God-Consciousness

These are the four *antakaranas*:

manas — mind

buddhi — intellect

chitta — heart

ahamkara — ego (the limited I-sense)

The first one is the mind (*manas*). If you control your mind, you will have fulfillment of life. Mind is responsible for rebirth, and mind can also release you from the need to be born again. Through the mind, you can obtain righteousness, wealth, fulfillment

of desires, and liberation. Through the mind, *karmayoga* (the path of action), *jnanayoga* (the path of wisdom), *bhaktiyoga* (the path of devotion), and *rajayoga* (the path of meditation), you can reach culmination. The mind can be an instrument to gain success on any of these paths in the struggle to gain the goal of life.

Mind is responsible for both bondage and liberation. The source of human life is the mind. Everything in the world emerges from the mind. Everything in the world is created by the mind. Fill your mind with good thoughts. Hold it steadily on the right path so that it can merge into the Source from whence it came.

Merge the mind in *Aham* or I; then the limited I-sense becomes I, your true God-self, or unlimited identity. If you keep the mind separate from its Source, you identify yourself as a limited man, an ego. When you say, "I am I" (*Aham Aham*), you declare yourself to be unlimited, infinite.

I am man = *ahamkara* (ego, the thinker)

I am I = *Aham* (the Knower)

If you add *akara* (form) to *Aham*, it becomes *ahamkara*. So, as long as you have form (body consciousness), you have *ahamkara*. Merge in *Aham*, Divinity, and become I (Brahman), the perpetual consciousness of God.

In the Sanskrit language, the first letter of the alphabet is "A" and the last one is "Ha." If you combine A and Ha, it becomes Aha. If you combine these, life becomes sanctified; then *Aham* should be transformed to *Atmatatwa* (knowledge of the *Atma*). *Aham Atma* has three names:

Aham dehasmi = I am this body (gross body)

Aham jeevasmi = I am the *jiva* (soul, subtle body)

Aham Brahmasmi = I am God (causal body)

In order to achieve the mergence, the consummation, saturate the mind with *sath sankalpas*. Remember: "From good thoughts, obtain a good mind; from a good mind, obtain God."

—Baba

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Audio cassettes of the speakers who participated in the recent (May 22-25, 1987) Camp Colby retreat in California will soon be available for purchase. An information sheet and order blank with the names of the speakers and cost of the tapes will be sent upon request.

However high a bird may soar, it has sooner or later to perch on a treetop to enjoy quiet. So, too, a day will dawn when the most willful, the most unbelieving, even those who assert that there is no joy or peace in the contemplation of the Highest Self, will have to pray: "God grant me peace, consolation, strength, and joy."

—Baba

Bhavan's Journal, November 1985

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Make your life a rose that speaks silently in the language of fragrance.

—Baba

SATHYA SAI NEWSLETTER

1800 East Garvey Avenue
West Covina, California 91791

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Editorial Advisors: **Jack Hislop, Michael Goldstein, and Richard Bayer**

Printed under the auspices of the Sathya Sai Baba Council of America

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Published quarterly, with annual rates of:	Two Years	One Year
United States	\$ 8.00	\$ 4.00
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F/87

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