

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



SATHYA SAI Newsletter

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SATHYA SAI NEWSLETTER

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

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Let us consider chamath-kara, acts that attract and cause wonder. You see a flower. You long to hold it in your hand. This aspect of attraction is inherent in the Avatar.

Why does the Divine attract? Is it to deceive or mislead? No, it is to transform, reconstruct, reform—a process called samskara. What is the purpose of the transformation?

To make the person useful and serviceable for society, to efface his ego, and to affirm in him the unity of all beings in God. The person who has undergone samskara becomes a humble servant of those who need help. This is the state of paropakara. Service of this kind, done with reverence and selflessness, prepares man to realize the One that pervades the many. The last

stage is sakshatkara. The Vedas proclaim that immortality (the stage when one is merged in the birthless, deathless Universal Entity), is feasible only through renunciation and detachment, and not through rituals, progeny, or wealth. When one renounces selfish desires, one's love expands unto the farthest regions of the universe, until one becomes aware of the cosmic love that feeds all the four processes mentioned above. It is important that you know this underlying urge in all as I do.



—Baba
Sathya Sai Speaks Volume X, p. 79

HAVE WE REALLY CHANGED?

How can we measure if we've really changed? Have we truly become more loving and compassionate human beings? Are we finally on the way to becoming Swami's instruments and lamps of love?

It is now almost four years since I read my first book about Sathya Sai Baba. And it is almost four years since I came to Him, because the moment I read about His love and His teachings, I felt my heart open and my mind expand and accept as truth what He was telling me. I even began to smell a sweet scent in my bedroom whenever I was reading a book about Him. I only learned later that this was Baba's smell of *vibhuti* (holy ash), and He had truly come to me.

During this time, I have become steeped in the practices of the spiritual path. Yet sometimes I have asked myself if I have truly changed, or if I am only playing another game and wearing yet another mask. I have heard this referred to as spiritual materialism, and I have wondered if I have ~~fallen~~ into this trap. But something happened to me some weeks ago that indicated that there are changes going on—deep, important ones.

When I first became involved in service, I felt I could do anything because

I had lived through so much with my children. One or another of them had been in the hospital three times for serious reasons. Therefore, I thought I was strong and able to cope with any kind of illness. So off I went to the Ronald McDonald House to help with children who had cancer. I was only there a few minutes when I saw a young boy with a huge lump protruding from his neck. Shortly after that I began to feel like I had cancer in every part of my body. It became clear to me I was not ready for this. So I chose a service project where I recruited private high school youngsters to tutor public school children, ages six to eight, in reading. It's a wonderful program, but I felt I was not in direct contact with those in need.

Over the next few years, I participated in the Sathya Sai Baba Center service projects: soup kitchens, painting and cleaning apartments of old or sick people, and attending Christmas parties for the handicapped. The group spirit enabled me to feel comfortable in all these situations.

In the spring of 1986, a few of us began going to a nursing home every Saturday morning. We chatted, painted pictures, painted fingernails, and sang songs with anyone who wanted some company. Before I entered the home,

I always dedicated my service to Baba. As well as enabling me to give up the fruits of my actions, I felt this gave me strength and love.

Most of the patients were in wheelchairs and were very sick; few returned home. When I first walked down the nursing home corridors, I was horrified to see the patients so drugged. One woman was so old, ill, and medicated that she was unable to sit up straight. She was leaning all the way over to one side. As I passed I prayed she wouldn't notice me, but no sooner had the thought crossed my mind than she signaled me to her side. Of course I had no choice but to go over to her. In fear, I quickly rededicated my deeds to Baba. I listened to her story, which I couldn't comprehend at all because of her slurred speech. I gently stroked her head and left as soon as I could get away without hurting her feelings or showing my own. I concluded I didn't mind working with old people, but I only wanted to be with old people who looked acceptable to me.

Now, of course, I've thought a lot about this. Baba says we are all God and we must treat everyone the same. Yet I found, week in and week out, I spent time with those I felt comfortable with, who were easy to get on with, and who didn't upset me because of their appearance. I avoided anyone who was bossy, angry, or difficult for me to look at.

It took me a year to be willing to face this—not just think about it, but face

it and deal with it. One Saturday morning I decided I would go find one of the bossy, angry women and polish her fingernails. When I dedicated my service to Baba, I also asked for the strength to see all as God. I also let Baba know in my thoughts that I was ready for more challenge. To me this meant dealing with the bossy, angry lady.

There I was, happily chatting away with some of the ladies I see all the time, when my challenge, the bossy lady, was wheeled into the room by an unknown man. "Good," I thought. No sooner had I begun to polish her fingernails than the same man arrived, wheeling another woman into the room—a woman so crumpled, so disfigured, that she could not keep her body erect; her head was at the level of her waist, and her hands were completely gnarled. This was a woman I had never seen before. Was she new, or had I just never noticed her? He left her sitting in the wheelchair in the corner of the room. He said nothing and disappeared.

I thought to myself, "I hope I can do her nails and no one else gets to her first." So as soon as I finished with the bossy, angry lady who somehow that day was quiet and unchallenging, I went over and began to quietly talk to the "new lady." I massaged her gnarled hands and even managed to manicure and polish her fingernails. When I was working with her, I only remember that I was happy and totally engrossed—so much so that it was only afterward that I realized that I never saw her as disfigured, and I was never afraid. I was somehow

able to see beyond her body to see her as a whole being. I believe this is what Baba means as seeing the divine in everyone.

When I was leaving, someone said to me, "Wow, that was quite something how you worked with that crumpled lady." And I thought, "Hmmm, maybe I *am* changing, after all."

Dear Lord, may I have the strength, love, and wisdom to continue to serve You.

—**Judy Geller Warner**
New York, New York



This heart which is full of love should be transformed with sacrifice and made full of yoga (union). If you give up what should be given up, know what should be known, then when we reach the true destination, there are no words to describe that happiness. We must give up these worldly feelings. We must know the true nature of life. The goal is the godhead. Such a person is immortal. This is also said in the form of "lead me from untruth to truth, darkness to light, and death to immortality." There is no remorse if we realize this true nature of the world. All other things are like passing clouds.

—**Baba**
Divine Discourse,
November 1987

TRANSFORMATION IS WHAT I WANT

"I do not want your praise. I want your transformation," observed Sathya Sai Baba in an inspiring exhortation to devotees to fill their hearts with love and to lead a godly life. In His discourse on the morning of October 2, 1987, Baba emphasized the need to put into practice at least a fraction of His teachings. Bhagavan said:

The offering which you have to make to God is that of your bad thoughts, bad desires, and bad actions. This is more important than anything else. People are not doing this now. You have listened to hundreds of discourses over the past forty years or so, but your mind remains where it was. There is little change in your attitudes or actions. Your heads are filled with scriptural lore and book knowledge, but no attempt is made to fill the heart with love. Many have been residing in the *ashram* for years and have been attending various festivals and functions here, but there is no change in their lives. They have not inscribed My message in their hearts.

Curb on Desires

If there is no spiritual transformation in your way of life over the years, you are guilty of having wasted all your energies, time, and opportunities. You have been coming to Prasanthi Nilayam for

many years and have been listening to My discourses, but your desires seem to be ever on the increase, while the spirit of *thyaga* (renunciation) has not developed to the slightest degree. Should you not try to curb your desires to some extent? Living in the *ashram*, your thoughts are about *samsaram* (the family). This is not true *sadhana* (spiritual discipline). Sometime or other you will have to give up your material possessions. Only he is a hero who gives up his possessions before they go from him.

True Devotion

The *Sapthaha Yajna* (week-long spiritual exercise) concludes with *samaaptam*. The true meaning of *sama-aptam* is realization of Brahman. To recognize the Omni-Self that is in every being is Self-realization. Today people boast about the tremendous progress of science and technology; but, if this claim is true, why does *ajnana* (ignorance) persist on such a large scale? The fact is, much of the progress of science today is confined to satisfying man's selfish desires and not for promoting the genuine well-being of the world. Is it a sign of true progress if a country arms itself to the teeth to destroy another? Is this an index of scientific advance? It is really a sign of ignorance.

Good thoughts, good words, and good actions are absent today. How, then, do you expect the Divine to fulfill your desires? Men are behaving in a manner worse than that of animals. How can they be called human at all? Perpetually they are concerned about wealth, family, and children. They hardly think of God. There are fleeting moments of devotion, but these are more demonstrative than genuine expressions of faith in God. Such artificial exhibitions of devotion serve only to reinforce the atheists in their disbelief.

Unless faith in God expresses itself in a godly life, it is sheer hypocrisy. I do not want to know that you have listened to My discourses well. I want to know that you have thoroughly transformed yourselves. It is such transformation that is the mark of true devotion. If the ground is not wet, what is the point in saying that there has been a downpour? Those who claim to be devotees should show in their actions some evidence of their faith. They must live up to their professions. “*Sai Ram*” (recognizing the Divine within all) in words and dishonesty in thoughts is brazen deception. “*Sai Ram*” must emanate from the depths of one’s being. Whether in the Sai Organization or elsewhere, there must be sincerity and unity of thoughts, words, and deeds.

Develop fraternal feelings toward all. Differences of opinion should be resolved by compromise. If egoistic pride is given up, all difficulties can be overcome. From today, make a bonfire of your ignorance and egoism and develop

love in your hearts. Live up to Swami’s teachings as far as possible and thereby redeem your life.

—*Baba*
Sanathana Sarathi
October, 1987

The question is: What is the final goal that man sets for himself in life? The goal has to be the realization of the unity of the self with the *Paramatman* (the Universal Soul), or the Overself. Or else why should the self take this human form? If mere “living” or even “happy living” were the goal, the self could have been encased in the form of a bird or beast. The very fact that man is equipped with memory, mind, intelligence, discrimination, ability to anticipate the future, desire to detach himself from the senses, etc., is an indication that he is destined for some higher goal. In spite of this, if man craves for a lesser consummation, he is a *papi* (sinner). But he who persists, in spite of temptations and obstacles, on the path that leads to self-fulfillment and Self-realization, is a *gopi*, for the *gopis* of Brindavan were the most inspiring examples of such souls.

—*Baba*
Summer Showers in Brindavan 1978

A LONG JOURNEY TO TRANSFORMATION

This journey that I am on has been one of ups and downs and arounds. Expectations have been blown right and left. Things I thought would happen have not. I've been shocked, surprised, depressed, angry, indifferent—you name it, I've experienced it to some degree.

When my kidneys began failing, I thought that Swami would intervene, maybe even dramatically, to rescue me from my plight. Then came our sudden decision to go to India. Due to my worsening condition, it seemed the right thing to do. As it turned out, our journey was made at the last possible moment, as I went into surgery only a few days after our return. Swami kept me going just long enough to get back here. During surgery, I had a catheter inserted and am now on dialysis. In all of this, Swami's hand has been subtly there.

During our stay with Him, He did not call us for an interview. In retrospect, I know He is aware and is working His special grace on me, but at the time I was really caught in my expectation that Sai Baba would say a few comforting words to me. Well, nothing. I thought, "How can I go through this without Him? Just give me some sign to let me know You're with me." Nothing I observed showed Baba's grace in operation. I was blinded by ignorance and unaware of just how much He really was doing for me. I felt

numb as we left the *ashram*; I didn't know whether to be disappointed, angry, indifferent, or what. Baba had once slapped me on the shoulder and said, "Swami never disappoints!" How was I to reconcile this with my expectations? Swami was my last hope for a change in my condition. Now I had to return and face surgery and dialysis. I was scared and uncertain. Baba had remained silent.

But, in adversity, lessons are learned. Wisdom grows from experience; love rises from the ashes of adversity. With me, Baba often keeps silent until my thick head clears and I have some inkling of insight.

Upon our return, a curious thing happened. Many of the Center members have been discussing what I'm going through and have applied certain lessons to their own lives. They want to know how I am handling this now and how they will handle their own adversity when it comes. They wonder how Baba is conducting this affair and what He will do with them when they are tested. In this way, I have become an example for some and a motivator for others. I have become more sensitive to the needs and problems of others. My compassion and empathy levels have grown by leaps.

I have in the works a kidney transplant. I don't know how this will

manifest as yet, but I intend to have it done at the University of California at San Francisco medical facility.

Swami has given me a lot to work with. I was at the top of my profession, with many responsibilities. I had been working on relationships with the people at work. Now all that is on hold. I had to resign temporarily from my office and my position. I've had to make major adjustments in my life. I can say that this has brought my wife Michelle and me to a higher degree of strength and understanding than we had ever known.

But slowly Swami is turning me around. Slowly I am recognizing that this test is necessary and, in fact, is all right. Without Him, I know I would have been dead by now. Each day His support becomes more evident. "Do you think I would confront you with pain were there not a reason for it?" He has said. Funny, I have counseled many people with these words. Now, in my mind, I hear those words. Sometimes it makes me chuckle a bit as I envision Swami's smile and His wink of encouragement. Those who wish to be close to Sathya Sai Baba must maintain an open heart even in the most difficult circumstances. Take what He gives as His gift—a tough lesson for one to learn. Then He pulls you ever nearer, inch by inch, just slowly enough so you don't get fully consumed in the flame of adversity. In this way, the ego is diminished. You find that the important thing in life is love, *prema*. That's what one should have asked for all along. I am convinced of it. Has He not said His greatest boon is love? How foolish I

felt asking for a cure for this or that. Let it happen through love, not through anxiety over the body or a job. Of course, I don't begrudge others their blessings—I must learn about my own blessings. The Lord is greater than the greatest, but you must crush your ego and realize Him. Coming to God is what is happening. Loving God is the answer. Of course, this means you must love yourself too—these are synonymous. Am I willing to give part of myself to save another, or all of myself in service to God? How much am I willing to sacrifice for my Lord? He knows best, not me. He knows what it takes to let this heart become *prema swarupa* (the embodiment of Love). Can I not learn to enjoy this love He shares with me? Must my eyes continue to deceive me to the point where I separate myself from God?

Well, as I said, it is an interesting journey I'm on and one I pray will continue. I am feeling better about myself, to be sure. The "sand therapy" I had recently at Prasanthi Nilayam is beginning to show results. The best thing that has happened is that people all over the world have sent their love and prayers to me. I cannot begin to tell you what their love means to me. I see His touch in all hands, His smile beaming from all faces. Most of all, it is the love they share that lifts me up and enables me to go on. There is no greater gift than Swami's devotees in service to others.

—David Lenhoff
Honolulu, Hawaii



A worthless lump of steel is transformed by skillful manipulation and reconstruction into a watch that is worth several hundred rupees; this is the result of samskara (purification), which turned it into a useful tool for indicating time. Thus man can also be transformed into a noble, efficient, happy, and disciplined member of society, by the implanting of good thoughts, good feelings, good deeds, and good emotions. Such transformed persons will spontaneously engage themselves in the task of promoting human welfare. They will be promoters of the ideals of the brotherhood of man and the fatherhood of God.

—Baba
Sathya Sai Speaks, Volume X, p. 80

Children's Corner

ONE CAN'T STOP GOSSIP, BUT ONE CAN CHANGE

Philip of Neri was a very saintly man. One day a rich lady came to ask his advice. She said she wished to be a saintly woman, but there was one fault which she found difficult to overcome. "My daughter," said the saint, "there is no fault which cannot be overcome if one wants to overcome it."

Then the lady told the saint how she was in the habit of speaking evil of others, and how she had failed to overcome this fault although she had tried very hard. "Can you help me?" she asked the holy man. "I will do anything you command." "Very well," answered Philip, "go to the market and buy a bag of feathers. On your way back home, throw them on the street as you walk. Come and see me after you have done this."

The rich lady was surprised to hear this, but she knew that Saint Philip was a very wise man. So she did as she was told and faithfully obeyed his orders. The next day she went back and told the saint that she had obeyed his command. "Very good," answered the wise man. "You have done the first part of your task very well. Now comes the second part. Go to the market and walk home again and try to pick up all the feathers which you threw on the road yesterday." "That's impossible!" said the lady. "The wind has already blown them in all directions. How can I collect the feathers again?" "That is so, answered

the holy man. "The same thing happens when you speak evil of others. Your words are passed from person to person, and it is impossible to stop the evil from spreading, once it has started. The best thing to do is not to start it at all."

The lady was so struck by this object lesson that she went home, determined never to speak evil of anybody again.

*Excerpted from Sri Sathya Sai Bal
Vikas Quarterly, Volume 10, No. 2*

You should not criticize and comment about the bad qualities in others. Criticism of others is a very great sin. It is like an incurable disease. There is no medicine for this disease. Do not at any time criticize or make adverse remarks about others. We get into numerous difficulties by doing so. Instead, develop contemplation and think of God. Fill yourself with love and look at others with eyes of love. You will also develop love for God and experience the love of God. You should free yourself from criticizing, harming, and hurting others. You reap the fruits of the sin of criticism. You can never escape the fruits of the criticism of others.

*—Baba, Valedictory Address,
Active Workers' Conference,
November 21, 1987*



THE IDEAL FOR WOMEN

PART V

The ideal for women is the status of *sathi*, the faithful wife, the loving mother. *Dharma* (right action) is very laudable. The Indian ideal of marriage is that the right half is the husband and the left half of the same body is the wife; they are complementary parts of the same unit. When Sankaracharya challenged the famous ritualistic scholar Mandanamisra to an intellectual duel, the judge who was to hear the arguments and decide who had won was Udaya-bharathi, the wife of Mandanamisra, herself a contestant. The other contestant agreed to this! Imagine the faith that he had, not only in her intellectual eminence, but more than that, in her utter impartiality and integrity.

And do you think she neglected her domestic duties during the long hours while Sankaracharya and Mandanamisra were carrying on their intellectual warfare? No, she was attending to her household chores. That is the true sign of a Hindu housewife. She was an eminent scholar, but yet she was cooking in the kitchen for her husband and the guests and managing the household. It is said that she put flower garlands around the necks of both contestants and attended to her work, away from both. She said that she could discover who scored the victory quite easily, for the garland on the defeated candidate would fade, while that on the successful

person would remain fragrant and fresh as ever.

When at last her husband lost the encounter, according to her own judgment, she came forward and claimed her right as the equal half (not the better half, but the left half) to continue the contest. "You cannot claim the laurels of victory until you defeat me, too, for I am half of my husband and I remain undefeated."

—Baba

BHA-RA-TH Our Heritage
Volume One

How can a person who has no self-confidence have self-satisfaction? One who has no self-satisfaction will not understand self-sacrifice. That is like living in a house which does not have a roof, which does not have a foundation. Today man is losing self-confidence; every moment he is leading himself to confusion. Develop faith in yourselves; then you shall get God's grace. Learn to acquire this kind of steady faith. You have to transform yourselves, become ideal people, and set an example for others.

—Baba

Discourse, November 22, 1987

THE SEARCH FOR GOD

"Where is God?" I said to myself,
And then I began my search.
I looked in the largest cathedral,
And then in the smallest church.

I searched in every foreign temple
Of religions ancient and new.
I looked in all the holy books
Of every thought and view.

I searched the highest mountain peak
And in the lowest pass,
Going to lands that were lush with growth
And many bereft of grass.

"Where is God?" I said to myself,
And I looked in the only place missed.
I searched to the core of my being,
And then I was truly blessed.

God was there in the core of myself,
Quietly waiting for me,
And He said with a smile so sweet,
"Where did you expect Me to be?"

"I am within everything there is,
Has been, and ever will be.
First you must find Me in yourself,
Then you will ever see Me."

And I looked and I found Him everywhere:
In a tree, a flower, the sky;
Every place I'd searched before,
And now, at last, I knew why.

—Leonard F. Bischel
Tempe, Arizona

SAI RETREATS

Date and Region	Cost	Theme
Memorial Day weekend: May 27-30 Southern California/ Hawaii Region	Adults in cabins: \$53.50 Adults in tents & RV's: \$37.75 Children under 10: half-price Children under 3: free	"It is only in the depth of silence that the voice of God can be heard." — <i>Baba</i>
Memorial Day weekend: May 27-30 Central Region	Cost not established	Eleventh Central Region Sai Conference
August 26-28 Northwest Region	Cost depends on accommodations. There are six possibilities: Most expensive: \$111.00 Least expensive: \$45.00	1988 Northern California Sai Baba Retreat
October 28-30 Southern California/ Hawaii Region	Adults: \$50.00 Children under 10: half-price Children under 2: free	Silence: "You feel the presence of God when silence reigns." — <i>Baba</i>

DISCRIMINATE, DISCRIMINATE

Some persons try to use "devotion" to Baba as a tool to extract cash from members of Sathya Sai Baba Centers. Presently, an individual, using this ploy, is sending out a "travel to Baba" solicitation. It is strongly suggested that you

not give money for airline tickets to anyone except a reliable, established travel agency of your own choosing.

—*Dr. John S. Hislop*
President of the Sathya Sai Baba
Council of America

FOR 1988

Location	Information and Reservations
Camp Colby, in the Angeles Forest near Los Angeles, California	Surendra Patel 18212 Leaf Circle Huntington Beach, California 92648 (714) 847-0043
Camp Wyman, Eureka, near St. Louis, Missouri	Chuck Chakraverty 12404 Bernie Lane Maryland Heights, Missouri 63043 (314) 469-3804
Mount Madonna Center, Watsonville, California	Zeke Bernstein 6800 Giovanetti Road Forestville, California 95436 (707) 887-7744
Camp Cedar Glen, northeast of San Diego, just outside the town of Julian, California	Sid and Elizabeth Stave 3146 Vista Grande Carlsbad, California 92009 (619) 753-8147

IMPORTANT EVENTS AT THE GLOBAL LEVEL

Easwaramma Day — honoring the mother of Sathya Sai Baba, May 6, 1988.

Service to the Handicapped Day — June 20, 1988.

Blood Donation Day — September 9, 1988.

SRI SATHYA SAI ORGANIZATION: NEW SETUP FROM '88

The All-India Conference of Active Workers of Sri Sathya Sai Organizations was held on November 19, 20, and 21, 1987, at Prasanthi Nilayam, India.

Sathya Sai Baba directed every active worker to improve the quality of community *seva* (service) through the practice of personal spiritual exercises based on the divine messages given during the conference, and further directed that the organization should concentrate all efforts of *seva* through its three wings: spiritual, educational, and selfless service.

In 1981 the World Council was formed, with rules and regulations adopted at the Third World Conference. These were again considered at the Fourth World Conference in 1985. During the past seven years, most of the countries have organized their Centers, expanded their activities by forming a Central Council or a Coordinating Committee in each country, and established procedures to expand their activities under the three wings of the Sri Sathya Sai Organization. In India, the organization has spread to all states, covering most of the districts.

In view of all this, for better administration and supervision, the apex body, the World Council, is dissolved. In its place, in India, there will be an All-India President with four Central Coordina-

tors—one each for a group of states—who are nominated to supervise and guide the activities of the three wings of the organization. Mr. G. V. Sathyanarayana of Calcutta has been nominated All-India President.

For overseas countries, there will be Central Coordinators for each group of countries to supervise the activities of the organization and serve as liaison between the group of countries and the Founder President, Bhagavan Sri Sathya Sai Baba, for guidance from time to time. These Central Coordinators will send their reports to the Central Office at Prasanthi Nilayam and send copies of the same to the International Chairman, Sri Indulal Shah, Dharmakshetra, Bombay.

The revised rules and regulations for India and overseas countries will be communicated to the respective states and countries by the 15th of January, 1988, with the names of the Central Coordinators for India and the Coordinators for overseas countries.

Sanathana Sarathi
January 1988, p. 16

Transform yourselves into those who give service to, not accept service from, others.

—Baba
Discourse, November 19, 1987

BHAGAVAN'S NEW YEAR MESSAGE

Editor's Note: Sri Sathya Sai Baba stated very specifically that He wanted each and every devotee in the United States to have a copy of His New Year message. We are, He said, to take this message to heart and act upon it.

There are three *maha mantras* (supreme maxims) which should be ever remembered:

- Have love for God
- Fear sin
- Observe morality in society

Only that person who practices these maxims strictly can be called a true human being. Every worker in the Sri Sathya Sai Organization should practice them sincerely and sanctify his or her life. This should be truly one's goal in life. This is My New Year message to you, with My blessings.

Man seeks joy ceaselessly. He is prepared to sacrifice anything for the sake of experiencing joy. But where is real joy to be found? Joy is inherent in man. Not realizing this truth, he searches for it in external objects out of ignorance.

Dependence on others brings only sorrow, whereas dependence on the Self (*Atma*) confers real joy. As long as man bases his life on external objects, he will never taste true joy in his life. When he

realizes that the search for joy in external objects is like pursuing a mirage in a desert to quench one's thirst, he will turn his mind inward and experience joy within.

There is one supreme Truth in the world: Behind every visible thing, there is the Invisible as its basis; behind every changing object, there is an unchanging, permanent Entity as its basis.

In a small banyan seed is hidden the infinite power and potency to grow into a huge tree with millions of seeds in it. That means that there is a banyan tree in every banyan seed. Thus, subsuming the visible universe, there is the invisible divine power which is its very basis. Behind everything that is subject to change, there is the unchanging and permanent Divine.

It is generally believed that man's life is sustained by his worldly possessions, properties, and wealth. This is not true. It is God, the embodiment of Truth, who sustains man's life. From behind the curtain of the stage of the world, He directs the universe. He is the Indweller in the heart, the presiding deity over all of man's actions and the dispenser of the fruits thereof. Offer the fruits of all your actions to the Divine. In you is inherent the permanent Entity, the *Atma*, the embodiment of inexhaustible bliss. You can

derive only fleeting pleasures from impermanent sense objects.

Truth is the seed, moral conduct is the root, Love is the water, Peace is the flower, and Bliss is the fruit. You should overflow with love and be a man of peace.

Truth is the basis for everything, and that Truth is God. You should offer your ego and selfishness as a sacrifice at the altar of Truth and discharge your duties with devotion. Make your body a flute for God. He will bring forth divine melodies through it.

Peace is a divine quality. It can never dwell in a heart which is devoid of *Atmic* virtues. Peace will abide only in sacred hearts. Peace cannot remain where there is selfishness. It is remote from any taint of ego and exhibitionism. It is a brilliant adornment for devotees. Selfless service is the shining virtue of the man of peace. Therefore, in our organization there is no room for selfishness, ostentation, and egoistic pride, much less for hatred and jealousy. Treating everyone as a child of the One Divine, all should work for winning the grace of the Divine Father.

How you shape your life depends entirely on the feeling and attitude with which you carry out your service activities. Your life is determined by your thoughts. If you entertain evil thoughts, you are bound to suffer. With sacred thoughts, you will enjoy the bliss of *Atma*. Your thoughts decide whether you experience joy or sorrow.

Do not give room for differences and misunderstandings among yourselves in the organization. Work with unity. Love Divinity. Serve the needy and helpless and sanctify your lives.

Do not become slaves of Mammon. Do not allow politics to enter our organization. Do not depend upon, or have any connection with, the government for carrying on organizational work. Serve society according to your capacity. When you need money, those among you who can afford it should come forward and accept the responsibility to provide funds. In any case, never resort to the deplorable and unbecoming practice of issuing subscription lists. Sanctify your physical, mental, and all other faculties by using them for the service of society.

This is what the Divine expects of you. Do not be lured by the attractions of worldly honor, name, and fame. Promote harmony and unity among yourselves. Give up likes and dislikes. Look upon service to society as service to God.

None can be a leader without being a good follower. Do not hanker after power, position, or authority. Broaden your hearts through service and adherence to Truth.

Do not regard yourselves as separate from each other. You may call yourselves by different names, but you are all reflections of the same *Atma* in different bodies. When you remove the mirror, the reflection disappears, but not the object. Likewise, when the mirror of the body is removed, only the reflection

disappears but *Atma*—God—remains. Recognize the truth that God is in every one of you.

It is only sacred service which leads man to God. The purpose of your life's journey is to realize God. Do not waste your time en route. Carry on your *sadhana* (spiritual exercises) until you reach the Goal. Do not waste your precious human life in the pursuit of paltry pleasures.

Whatever obstacles you may face in the world, whatever may happen to your

body, do not deviate from the quest for the Divine. That is the purpose for which you are endowed with illumined intelligence. To waste one's life pursuing ephemeral worldly objects is to descend to the level of animals. You must endeavor to rise to the sublime level of the Divine. This is your high destiny.

With Believer
Baba

This Body has come through the Lord's resolve. That resolve is intended to uphold sathya, or truth. Divine resolve is always true resolve. Remember, there is nothing that divine power cannot accomplish. It can change earth into sky and sky into earth. To doubt this is to prove that you are too weak to grasp great things such as the grandeur of the universe.

—Baba

Golden Age 1980, p. 83



IN MEMORY

When man dies, he should leave the world better and happier than when he came into it. He must leave full of gratitude for the chance given to him to see God in everything that he saw, heard, touched, smelled, and tasted. He must remember the Lord with his last breath.

In memory of these departed brothers and sisters:

Richard Bock

January 1927 - January 1988

Richard produced the first Baba films ever shown in the United States. In 1968, he co-founded the Sathya Sai Baba Center of Hollywood, the first Center in the country. He also co-founded the SAI Foundation in Los Angeles, for the distribution of Sai films, books, and photographs.

Elsie Iola Cowan

September 1893 - January 1988

With her husband, Walter, Elsie established the Sathya Sai Book Center of America for the reproduction and distribution of books by and about Sai Baba. Because of Mrs. Cowan's legacy, the books continue to be sent from the Tustin, California, location to all parts of the world.

Hilda Charlton

April 1906 - January 1988

Hilda was an inspiring speaker who introduced thousands to the glory of Sri



Sathya Sai Baba through her weekly New York City devotional gatherings.

Seneca Cunningham

Age 11

For more about Seneca, we invite you to review the *Sathya Sai Newsletter*, Winter 1986-87, Volume 11, Number 2, p. 18.

Our condolences to the families of all our brothers and sisters.

INSTRUMENT OF LOVE

Where do I come from? Where do I go?
As an embodiment of You, Beloved Lord,
I want to be a perfect Instrument of Love.
My home is You. Everywhere I travel
You are, Beloved Lord.

Every breath from You, every thought,
word, and deed for You, Beloved Lord.
Where do I come from? Where do I go?
As an embodiment of You, Beloved Lord,
I want to be a perfect Instrument of Love.

—Bon Giovanni
Los Angeles, California

TRANSFORMATION THROUGH SEVA

"I am in the light. I am the light. The light is in me. The light is me." The man who has realized this truth becomes one with *Brahman* (the Universal Absolute). "Lead me from darkness to light and from mortality to immortality" is a saying from the *Upanishads*. This declaration is an indication of duality and so does not guide us to the right path in the present-day world. The future is not bright for a student who remains in the same class. If we spend our life in darkness and ignorance, when can we reach the true goal of nonduality? The duality is our imagination; it is not truth. We are following the untrue path of duality, setting aside the truth of nonduality. Therefore, we should strive to follow the path of nonduality. We are exhibiting the qualities of truth, right action, peace, love, and nonviolence without making the effort to experience them.

Peace Through Service

Exhibitionism does not yield fruits. We expect others to respect us, but we do not respect others. When we respect others, we become qualified to be respected by others. This refers to the nonpermanent ego form. As long as this ego exists, we will not be able to experience the five sacred qualities. We should practice, experience, and enjoy these

qualities and thereby acquire the capability to share them with others. Every human being wants to have peace. Peace does not exist in a separate place. It is wasting time to search for peace in religion. One who aspires for peace should give up his search in religion and search for it in his mind. Peace is in your mind and not in your religion. Since we are searching for peace externally, we are only finding strife, or lack of peace. We should develop peace within ourselves. Such peace should be fostered in the family. From the family, it should be spread into the villages. From the village, it should be extended to the state, and from thence to the nation. If there is no peace in the individual, how can there be peace in the nation? Unfortunately, nowadays in the name of spreading peace in the world, we are increasing strife or lack of peace in the family, the village, and the country. We should therefore become messengers of peace and not *yamadutas*, spreading violence and hatred. Everyone should try to foster peace individually. Where do you get this peace? It is obtained only through service (*seva*).

The mind of a person not engaged in *seva* is a devil's workshop. One who does not have work sits like an inert object. Such a person does not sleep well. The one who does not get sleep starts thinking of bad things. His bad thoughts lead

to mental derangement. When you are doing service, there is no room for unwanted thoughts. Peace is the state free from thoughts. Love develops with this peace. Thus, love is innate in us. If we want to nourish a plant, we must put fertilizer and water around it. Similarly, we can nourish the plant of love inherent in us through dedication and service. Service fosters the plant of love. Love is a very sacred quality. A man who has tasted the immortal sweetness of Divine Love will not desire anything else in the world. Life must become a constant manifestation of love. Today, love is manifested in a constricted, selfish manner. It needs to be expressed in service to society. It has to be offered to others and shared with them. Thereby, love becomes a reciprocal, ever-widening experience.

The Mind Enjoys; The Intellect Controls Mind

Every individual has four constituents: the body, the mind, the intelligence, and the *Atma* (indwelling Divinity). The body is the instrument for discharging one's duties. How can this instrument perform its action? A knife can be used for cutting fruits and vegetables. The knife cannot perform by itself; it needs someone to hold it. The one who holds it thinks of how to cut the vegetables. In the same manner, the body is an instrument. This instrument cannot by itself engage in action; it does not have such independence. The body works through the prompting and strength of the mind. Mind is the basis of every-

thing. That is why it is said that mind is the very basis of the world. This world, made up of five elements, is the manifestation of the mind. We are punishing the body for the actions of the mind. This is against *dharma* (righteousness).

One small example of this: One person murders another person. The law prescribes hanging for such a crime. The body undergoes the punishment, but the crime has been committed by the mind. Why this punishment to the body for the wrong committed by the mind, when the body cannot perform any action without the prompting of the mind? Because there is no authority in this world who can punish the mind. That is why the law punishes the body. That is worldly justice. It is the mind which has committed the wrong. The body is only an instrument. But God realizes that the body has only performed its duty, whereas the mind is guilty and punishes the mind.

Today the body enjoys worldly things through the senses. It is limited to experiencing. But the mind derives the enjoyment. I am feeling hungry. How to satisfy this hunger? Where is this hunger? It is happening in the stomach through the action of digestive fluids. It is only when we provide food that the appetite is appeased. This is the nature of the body. To satisfy hunger, food has to be taken to the mouth with the help of the hand. The hand picks it up, the teeth chew it, the throat swallows, and the food reaches the stomach. But it is the mind that enjoys. So the sense organs are only performing their duties, while the mind enjoys. But the mind is enjoying

blindly. By satisfying hunger, the weakness of the body is reduced and the mind has had pleasure. It partakes of anything when it is hungry. That is the quality of the mind. But there is a third entity, the intellect. It has the capacity to discriminate between what tastes good and what is healthful. When the mind follows the guidance of the intellect, the body functions well. We should discriminate between the permanent and impermanent in whatever we do. Is it good or bad; is it an activity that should be done or should not be done? The mind becomes blind when this discriminatory power is lacking.

It is the *Atma* (indwelling Divinity) that animates the body, activates the mind, and illuminates the intelligence. The man who identifies himself with the body merely derives sensory pleasure. He is merely enjoying physical comforts with the help of the mind. One who identifies himself with the intellect acquires *vijnana* (intellectual fulfillment). One reaches the blissful state when identified with *Atma*. We have to inquire here. We get diseases through sense pleasures. We get attachment and hatred through these sense enjoyments. We get knowledge (*vijnana*) through discrimination. By combining knowledge with bliss, we attain the *Atmic* experience.

Be Interested In the Creator, Not the Creation

If we want *ananda* (bliss), we must work at keeping the *Atma* in view. When

we work under the guidance of *Atma*, the duality is removed and nonduality or *advaita* is established. The world likeness vanishes when we keep in mind the creator of this vast world. Therefore, we must be interested in the creator, but not the creation. We must grasp the One that is the basis of all this. This substratum cannot be reached through *Vedas*, *Upanishads*, or the *Gita*. These are the basis for the external world. This external world always promotes and prompts duality. It promotes narrow feelings, like *myself* and *my people*. It is nonduality or *advaita* when we realize the unity in everything. The organization should function on the basis that the indwelling Spirit in everyone is the same *Atma*. Everyone should develop this sense of oneness (nonduality) and render service to society in a spirit of humility.

One may call to Rama, Krishna, Madhusudhana, or Sai. These are all names given by us. These do not belong to *Atma*. Names are for the body that is born. The "I" principle is neither born nor does it die. The true name of God is "*Aham*," "I." The names Krishna, Rama, or Sai are given to those bodies. Everyone has this name "I." Among these persons assembled, one person raises his hand when Rama is addressed. Similarly, Krishna, Narayana, all of them say "I." The name and form of Krishna, Rama, Narayana may be different, but "I" is common to all. "I" is everywhere. Therefore, "I" is common to all. (I = 1) We must develop such an attitude. Because of the absence of such a nondual attitude, duality is increasing and men are not even reaching

to the state of qualified monism (*visishta-advaita*). We cannot reach the goal with such efforts. Therefore, everybody should keep in mind this principle of nonduality as their goal and enter society with a nondualistic attitude and perform service as worship.

Become a Servant Of the Servants

There is divinity in service. It is not divine to call oneself a master. Ego gives bad results, but a feeling associated with *Atma* produces good results. Therefore, transform yourself into a servant. We have to become servants. We must attain godhead through a feeling of servanthood. We must become a servant of the servants if we are to remove the ego. Gopanna, a great devotee of Sri Rama, said, "I must become a servant of the servants. I must serve your servants, along with the family, at all times. Not only that, but even my wife and children should become servants." It is only then that we can be free from bondage. This is the path of devotion.

Sankara expounded the nondual philosophy (*advaita*). He stated: "Brahma is truth and knowledge, and is eternal." We may utter these words, but to experience them is very difficult. Sankara's *Shivananda Lahari* has proved *advaita*, and *Soundarya Lahari* is full of true *advaita*. Even Sankara, who propounded the *advaita* philosophy, at the end said in the *Bhaja Govindam*, "Oh foolish one, chant the name of Govinda, chant

the name of Govinda." What he preached was *advaita*, but what he practiced was devotion at the action (*dvaita*) level. Therefore, devotion is very sacred; it is subtle; it is nectar; it is delightful. Devotion has to be developed. Devotion is immortal; it is infinite.

Sacrifice for Supreme Happiness

The heart which is full of love should be transformed with sacrifice and made full of *yoga* (self-control). If we give up what should be given up and know what should be known, we will reach the true destination; and there are no words to describe that happiness. We must give up worldly feelings. We must know the true nature of life. The goal is the Godhead. A person who strives for that goal is immortal.

This is also said in the form of "lead me from untruth to truth, darkness to light, and death to immortality" (*Asa-toma* prayer). There is no remorse if we realize the true nature of the world. All worldly possessions and pursuits are like passing clouds. Whatever worldly pleasure comes at first gives us a feeling of permanence, but that feeling is quickly gone. We feel it is untruth when it goes. These changing truths and untruths cause delusion. Delusion is what relates to impermanence. This is what we have to realize. The world is unreal. Who is the *jiva* (soul)? Where has this soul come from? Divinity is its source.

There is a heap of iron pieces. There is a heap of silver in another place. There is yet another heap of copper. There is a heap of diamonds in one place, and in another a heap of gold. When we keep a magnet in the center, it attracts only iron. How do these inert iron pieces move toward the magnet? These iron pieces do not have legs. They do not possess wings. Nobody has pulled them with a string. The magnet has attracted them. This magnet can move any piece of iron nearby, and can even make it fly.

That magnet illustrates the principle of *Atma* (indwelling Divinity). It is because of this *Atma* that all the sense organs and living beings are performing their allotted duties. We must make an effort to know that such is the principle of *Atma*. Every individual is *Atma*. Then what is it that we should know? We are not able to see the *Atma* directly because you have created *anatma* (non-*Atma*). When we remove this non-*Atma*, *Atma* manifests itself.

The nine forms of prescribed devotion* help us to remove the non-*Atmic* attributes only and not so much to have a vision of the *Atma*. We must make a firm foundation of this truth within ourselves. We can succeed in any type of service (*seva*) or spiritual effort (*Sadhana*) with this truth firmly installed. If we have a heap of doubts on how to achieve success in *sadhana*, the mind gets baffled by small things. How can we have the capacity to receive *Atmic* bliss? All these illusions are like noses that have been stuck on. They will fly off with a single

sneeze. How can we aspire to eternal bliss with transient and false thoughts?

Therefore, every individual and *sevak* (worker) should instill in himself the thought that he is the very embodiment of the *Atma*. The *Atma* within Me is in everyone else and vice versa. Whatever hurt is caused to others is also caused to me. Whatever happiness others get is mine, too. We can perform better service with these feelings instilled in our hearts. We should not indulge in arguments, looking merely at physical differences that are like the various dresses we wear.

Work Instead Of Words

We should not keep in mind such thoughts as "I am an officeholder [of the Sathya Sai Baba Organization], I am a district president, I am the state president, I am the president of the World Council." We must make efforts depending upon our capacity. Every individual

*The nine forms of prescribed devotion are: *Sravanam* (listening to the stories of God), *Keerthanam* (singing His glories), *Vishnusmaranam* (remembering His name), *Paadasevanam* (service to the Lord's feet), *Vandanam* (salutation), *Archanam* (worshipping the image), *Daasyam* (selfless service), *Sneham* (cultivating friendship with the Lord), and *Atma Nivedanam* (self-surrender).

should work according to his own level. "I am a state president. Am I discharging the task properly?" Everyone should examine himself. Then everyone feels self-satisfaction. But today no one has self-satisfaction. This is because no one is doing his work to his full satisfaction because of insufficient effort.

If everyone wants to get self-satisfaction, they should constantly remember that they are only servants. With loose talk, speeches, and show, we are degrading ourselves as human beings. Instead of one hundred words, let one work be done. For equality, peace, and love to emerge from within, everyone should feel that they are *sevaks* (workers).

Change of Work Is Rest

There is a pump with a generator made from iron. These machines when left idle will rust. Our body is also like these machines. That machine is made of iron. This body is made of flesh. If iron gets rusted, does the body not also get rusted? If you do not bathe for a couple of days, the skin starts getting irritated. The body of an individual, not engaged in action, is like a machine that has rusted. Therefore, we must work, but there is a limit to work. If you overwork this machine, it gets out of order—it becomes sick. We must work without affecting our physical health. There should be rest for the body. What is the reason for giving a holiday for the factories on Sunday? If an inert machine

requires weekly rest, does not this active body require rest?

Rest does not mean sleeping comfortably. Change of work is rest. We go out shopping. After returning from the bazaar, we do not go to bed. Instead we should do household work. That is a kind of rest. Students play sports for some time. Being tired of games, they should not rest, but take to singing. That is rest. They should study when they become tired of singing. In this manner, work should be changed. We notice that the body is engaged in unending activities. Does our breathing stop when we are tired or sick? Does the breathing increase in happiness or stop in sorrow? It goes on uninterrupted whatever be the activity we are engaged in: walking, talking, sleeping, etc. This is natural; this is the secret of God's creation. Nobody seems to realize this secret. Service is essential to realize such secrets.

Every office bearer should feel that he is a *sevak* (worker) first. Embodiments of the Divine *Atma*, if you feel that this is too difficult or that you may not be able to follow such regulations, you should not leave the organization. You will not find a more sacred path than *seva*. You should not lose this golden opportunity. You must realize that this is the only way to sanctify your lives and the only path to reach the goal of life. Doing breathing exercises, repeating a *mantra*, or going on pilgrimages to various temples will be of no use unless you experience divinity in service. This is truly the universal vision.



In College— Not Primary Grades

Do not think only Arjuna could have the vision of the *Virat* (God in cosmic form). You are all Arjunas. Arjuna is also called Partha, the son of the earth. You are all sons of the earth. You are all Parthas. You should not take to your heels. If he ran away from the battlefield, what would have happened to his reputation? Krishna commanded him to perform his duty. Fighting was Arjuna's duty. "How can I remember You?" Arjuna asked of Krishna. "Remember Me even while fighting," said the Lord. Therefore, you sing the glory of the Lord even while engaged in work. Then you have emulated Arjuna.

Arjuna does not represent one who is holding the *Gandiva* (sacred bow used by Arjuna) and killing his enemies. Arjuna represents serenity and purity. You should work with pure hearts. Krishna staged all the drama, keeping Arjuna in the forefront. Today this Sai Krishna is directing His play with many Arjunas. [At this point, the crowd cheered.] Therefore, you should not become egoistic by thinking that you are creating a name for the Sai organization. It is because of Sai that you have a name and form. Without Sai, where do you stand? It is the name of Sai that is giving you name and fame. You should make remembering God as constant as your breath. I have resolved to teach *advaita tatwa*, or nondualism, as a spiritual path from My sixtieth year. We have crossed the path of *karma* and devotion. We must enter the path of

jnana, wisdom, now. We have crossed the primary and higher secondary levels. We have to enter college. How can you repeat nursery rhymes and recite the alphabet while studying in college? Today all of you are in the state of being in college, but thinking as if you were in primary school.

Change Now

Therefore, today, you must achieve this goal of *advaita* (nonduality) by putting forth all your effort. This is why you have to make some changes now. They are not related to any faults or to any lapses on your part, but are related to the situation prevailing in the world today. The world is watching with a thousand eyes, and also thousands are watching with envy and awe at the appearance of Sai photographs and the Sai name everywhere. In a situation like this, there should be no possibility for anyone to point the finger of criticism or derision at our organization. Everyone should promote activities in keeping with his position. These rules and regulations are necessary in the beginning. Since you have understood these, you have the capacity to readjust to them. Henceforth, you should all feel equal as brother-workers and not as bosses and workers. You must develop this feeling of mutual love and demonstrate to the world the unity in diversity.

Organizational Changes

Since all of you have not come to this stage, there should be a state president.

If you have five people, equal in status, working together, then no one will be able to develop his ego. All of you will work together, walk together, grow together. We must practice what we have learned. In order to see that work goes smoothly and properly for every state, there can be a small committee of people sharing the work equally and performing their tasks equally.

The state president should not feel that they have removed his powers and are keeping a watchdog committee over him. This is not the purpose. We have removed the district president's post also. In certain districts, the work is not going well. There are some district presidents who are discouraging the people whenever they undertake some work. Krishna, as a charioteer, always gave encouragement to Arjuna, saying you must do this, and then gave Arjuna all the confidence he needed on the battlefield. The workers may be compared to Sri Krishna. They should say that a particular work can be done and must be done! All people should offer such encouragement and become Sri Krishnas in the organization. Timid and cowardly people discourage others, saying, "Why should you undertake a particular task?" Is there anything which cannot be done by God? If you have the correct motive, you can work day and night. Why should you not use that kind of feeling, that kind of devotion? People who become discouraged should not have a place in the organization. They will destroy the organization. Only that person who can identify himself with the organization will find a place in it. In certain areas, some

presidents are doing excellent work. They are giving up their own personal work and undertaking the work of the organization. Even when they are sick, they continue to do the work of the organization. If you can make use of such district presidents and appoint them to look after two or three districts, that would be excellent. With the help of two or three people, they can conduct the work with dedication.

If you go on consulting everyone and seeking the advice of many, you will lose your moorings. This is amply illustrated by the story of a grandfather, a grandson, and their donkey.

Follow One Word And One Path

Once a man and his grandson were traveling with a donkey to buy some goods in a nearby village. The grandfather was an old man, and the grandson was a youngster. On the way, they met an acquaintance who asked, "Why are you both walking when you have a donkey to ride upon? How foolish you are!" The old man thought that what he said was true, so he started riding on the donkey. After traveling a little distance, another person came along and said, "Being an elderly person, why are you riding on the donkey, making the younger one walk?" Then the grandfather felt that that was also true. So he got down and asked the boy to ride the donkey. After some distance, a third person said, "Why don't both of you ride

the donkey since it can carry both of you?" With this suggestion, they both got on the donkey and continued their journey. Meanwhile a fourth person came and said, "How cruel you are to let the dumb animal carry you both!" After hearing that, they both got down and started walking. After a while, the donkey got tired and did not have the strength to walk. The grandfather did not know what to do. Then a fifth person came by and gave them a stick so that they could tie the donkey's legs and carry it on their shoulders. After following this suggestion, they were carrying the donkey with a lot of difficulty, and they approached the village. All the village boys watched the scene and laughed aloud and made fun of them. Because of all this noise and confusion, the donkey got frightened and tried to escape. At this point, they were on a bridge crossing a river. They were unable to control the donkey, so all three were thrown into the river.

If you listen to everyone's suggestions, you will meet with a similar fate. Instead, you should listen to your conscience and follow the Master. Do not be so ignorant as to follow everybody's advice. Follow one word and one path. This is what all of you should do.

Supreme Maxims

There should be cooperation among people. In each district, there should be a small committee. We have reduced the number of officeholders. There are three wings in the organization. They are: ser-



vice, spiritual, and educational wings. For all these, I have already said: "Love for God, fear of sin, and social morality"—these will be the foundation. What is the basis for social morality? Only those who have love for God have fear of sin, and where these two are present, there will be morality. A person who does not have love for God will become an animal. He will lose humanity itself. You are hearing about hijackers, kidnapers, etc., every day. You hear about atrocities committed in society. They are all educated people, but they are devoid

of basic human values. Human values come from one's *samskaras* (virtues) and not from education. Instead of making frantic efforts to teach these human values to teachers and students in public schools, we should all first practice these values in our organization so that the entire world will be benefited. Every member of the Sai organization should nurture these human qualities in himself. These human qualities are dormant within us, and we have to awaken them and allow them to manifest in us. For the sake of easy understanding for all of you, there are three things to be remembered. They are: love for God, fear of sin, and social morality.

Women's Role

For Me, all are equal. All of you, both men and women, are like My two eyes. Let Me tell the truth. In our organization it is the women who have worked very hard. [Swami asked why they were not cheering. Then they cheered.] They are prepared to sacrifice to a higher degree. I wish that among women there should also be these three wings—one for *Bal Vikas* and education, the second for spirituality, and the third for service. They should also develop all three wings in the organization. But there are a few defects even in them. They work very hard. They are prepared to give their lives for love and service. But if they make a decision, they are also prepared to revoke it instantly. On account of jealousy among them, the work is not making good progress. I would advise the women to pay more attention to

duty rather than to authority and power. You should not give importance to the hierarchical aspects, but should have the feeling that “I am a servant. You are also a servant; let us work together in a humble way.”

In certain positions, the relationship is that of the mother-in-law and daughter-in-law. One small story. This is a nice opportunity, and I will not get to say this again.

In a family there was a mother-in-law and a daughter-in-law. One day a beggar came to the house seeking alms and said, “*Bhikshaam dehi*” (“Give me alms”). At that time, the mother-in-law was away from the house and only the daughter-in-law was at home. She refused the alms to the man, and the beggar was going away. At that moment, the mother-in-law arrived and saw the man leaving without alms. The lady got upset at what she felt was an intrusion into her domain and asked the man to come back. The beggar returned to the house. The mother-in-law went inside and came back after half an hour and ordered the beggar to go away. Thus, she asserted her householder's authority. Similarly, among the women, this feeling of big and small should be done away with. Hereafter, there should not be any feeling of jealousy.

A Need for More Changes

As stated by Indulal Shah (formerly president of the Sri Sathya Sai Baba

World Council, and now International Chairman of the Sathya Sai Organization), commencing from the 15th of December, 1987, there will be some changes in the organization. One more thing. Until now there was a World Council. There was some need for that and so the World Council was allowed to function. In other countries, the Sai workers are growing in number, and it is not possible for one individual to look after all this. Therefore, for all of Bharat (India), we have one president. In other countries also, there will be one president. From today onward, there will not be a World Council. The organizational structure and the method of functioning in the other countries, depending upon their own conveniences, should work out appropriately. Suppose some kind of unbridled freedom is given; then it can go the wrong way. Even in these countries, whatever work is carried out should be communicated to India. They should follow the procedure and policies followed in India and suitable to their own countries. These countries should send their reports about what is happening there to Prasanthi Nilayam, which is the headquarters.

All these changes have been introduced in order to help the progress of the workers in the Sai organization all over the world, and not for anything else. Do not mistake this. Do not misunderstand all of these things and go on talking about them, as it will only harm the organization. All of you are one. There is absolutely no difference. As we are human beings, it is possible that we may make some mistakes. We need to

correct the mistakes at the right time. We should not proceed without correcting mistakes. Whatever happened has happened. I wish all of you to conduct yourselves as brothers and sisters and make the Sai organization a model for the world. I have no connection whatsoever with the organization. You have to work for yourselves. If you have *ananda* (bliss), I partake of that *ananda*. Our relationship is on an individual basis. If our relationship can be strengthened on the basis of the organization, that is always good. You have to understand all the changes introduced in the organization in the proper perspective and participate in the work of the organization with all enthusiasm and interest. Sanctify your life, and sanctify the organization also.

[There were *bhajans*, then Sai surprised everyone by speaking again.]

Final Emphasis

Among all types of *seva* (service), the singing of community *bhajans* (devotional songs) leaves a permanent impression in the hearts of all people participating in it. In other types of work, there may not be as much unity as in community *bhajans*, where everyone's thoughts and words merge together and they sing in unison. Through community *bhajan*, you can achieve this unity, fill your hearts with joy, and attain Divinity.

The responsibility of *bhajan* learning should be taken up by women in the Sai

organization, and they should try to develop it to its fullest extent. All men should also participate in the *bhajans*. In some centers, during *bhajan* singing, you have to plug your ears with cotton as you do when you travel in an airplane because they are sung out of tune and out of rhythm. *Bhajans* should be sung in such a way that they melt the hearts of listeners. They should not agitate the minds of the people. Children in *Bal Vikas* should be given proper training in *bhajan* singing.

Women should take greater responsibility in the areas of *Bal Vikas* and *bhajan* learning. Men should take greater responsibility in *seva* (service), study circle, and other spiritual activities. Transformation of society should be brought about by men mostly, even though women play a role. If men and women work like this, then you will attain joy and fulfillment.

In the future, this Poornachandra auditorium will not be large enough to hold the national conferences of the Sathya Sai organizations. The sky will be the roof and the earth will be the stage. Each state will have to conduct its own conferences at the state level, and the world conferences will be held at the

Shanti-Vedika (Hill-View Stadium). In the future, you are going to witness great miracles and great joy. In order to be part of that enjoyment, you should all work wholeheartedly; then you will derive much pleasure and joy. The entire world will become Prasanthi Nilayam. You should transform yourselves into heroes in order to avail yourselves of this precious and golden opportunity.

You have already done a lot of service. It is impossible for any other organization to be compared to the Sathya Sai Organization. In the past, you have committed a few mistakes. Today Swami is going to forgive them and love you all. But in the future, do not commit similar mistakes. You should all work together in unity and earn fame and a good name for Bharat (India). Declare to the entire world how sacred and blissful is the path of spirituality. Traditionally, Bharat is considered as the leader of spirituality among all nations. So you should all become teachers for spreading spirituality throughout the nation.

—*Baba*
Divine Discourse, Concluding Session,
All-India Active Workers' Conference
November 24, 1987

BABA'S ORGANIZATION

Sai Baba's organization is a medium that Swami uses not only to help society at large, but to mold and develop the egolessness of each member. Over the years of development, it sometimes appears that the organization has stood still. Not so; many individual egos are being reshaped. Changing the ego is a subjective move; it is not measured by tangible means. This expansive measure of progress can only be envisioned by God; but, collectively, the reshaping of

the character of individual members is a giant step forward.

Don't lose hope; measurable progress will happen. When God's army of devotees is fortified with faith, humility, love of all beings, and selfless service to God, "Victory will be society's halo."

—**Rita Bruce**
St. Louis, Missouri

Leaders of people have to set good examples, for men usually try to imitate and emulate. An example is more effective than a precept. An ounce of practice is worth more than a ton of preaching. That is why I declare, "My life is My message." You must transform your lives into examples of the ideals you preach. Parents must set good examples for children; teachers must set good examples for students; leaders must set good examples for those who they expect will follow them. Preaching austerity and practicing luxury will only reveal one's hollowness.

—**Baba**
Sathya Sai Baba Speaks, Volume X, p. 7

SAI BOOKS, TAPES AND OTHER ITEMS

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New Books

Modern Miracles, by Erlendur Haraldsson, Ph.D. (Iceland). An investigative report on psychic phenomena associated with Sathya Sai Baba. An esteemed Western scientist writes a scrupulously scientific report of the phenomena performed by Sai Baba, but draws no conclusions. 300 pages. \$8.95

The Incredible Sai Baba (of Shirdi), by Arthur Osborne. First published in 1957, but out of print for many years, this book is now available from India. 102 pages. \$2.60

Sai Darshan, by Vimla Sahni (New Delhi). Mrs. Sahni's account of Sai Baba's influence in her life as recorded by two residents of Prasanthi Nilayam (limited stock). 74 pages. \$1.50

The Annunciation Song, by Professor N. Kasturi. A magazine-sized book containing a poem written by Kasturi to and about Sathya Sai Baba, with pictures in color (limited stock). 22 pages. \$1.25

Heart to Heart, by Howard Levin. Please be advised that because of publisher Richard Bock's passing, this book *will not be available* in the foreseeable future.

Tapes

At the Sathya Sai Baba Southern California Retreat, Camp Colby, California, May 22-25, 1987, a number of well-known Sai devotees from several parts of America gave talks which were recorded for others to hear. These tapes are now available from the Sathya Sai Book Center of America as follows:

BC-7 *What Do You Want?* by Robert Daniele (Irvine, California)

BC-8 *Service—The Inner Experience*, by Dr. Duane Robinson (Grapeview, Washington)

- BC-9 *Swami and the Businessman*, by James Sinclair (Sharon, Connecticut)
 BC-10 *Don't Say... Do!* by Ann Sohani (Flushing, New York)
 BC-11 *Perspectives and Experiences with Sai*, by Dr. Michael Goldstein (Covina, California)

Each tape is \$2.50 plus postage.

Our Mistake

In the last issue of the *Sathya Sai Newsletter*, Winter 1987-88, Volume 12, Number 2, page 35, credit was given to the wrong person for the fine work done on EHV songs. **Mr. Jan Nigro** of New York worked for nearly one year on the lyrics and musical scores for the Sathya Sai Education in Human Values songs which have been recorded on tape cassettes and printed as sheet music. Please contact the Sathya Sai Book Center of America as to the cost and availability of the tapes and sheet music.

Free Picture Packet

While they last: A collection of up to 20 colored and black/white pictures (depending on availability of stock) of Sathya Sai Baba through the years. Send stamps or cash to cover cost of mailing, or ask for this packet when ordering from the Book Center. Pictures mailing costs are, USA: 3rd class...88¢, 1st class...90¢, Mexico and Canada: printed matter, surface mail...91¢; all other countries: printed matter, surface mail...\$1.02.

Bhagavan's New Year Message

The Book Center has obtained a copy of "Bhagavan's New Year Message," given on January 1, 1988, in Prasanthi Nilayam. (See also page 17 of this issue of the *Sathya Sai Newsletter*.) Copies of the Message may be obtained by sending a request to the Book Center. Include a self-addressed, stamped envelope. Or the Message may be requested when mailing in an order when no extra postage is required.

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P.O. Box 7722, San Diego, California 92107
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Cassette Tapes

Volume I, *God Is All*, and Volume II, *Take One Step Toward Me*. These two English devotional song tapes have been produced under the auspices of the Publications Committee of the Sathya Sai Baba Council of America. \$2.50 each

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Spring 1988

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