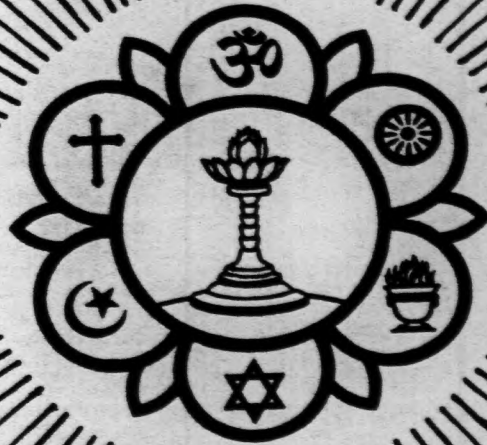


Sathya Sai Newsletter
1800 E. Garvey Avenue
West Covina, CA 91791



SATHYA SAI Newsletter

SUMMER 1988
Volume 12, Number 4

SATHYA SAI NEWSLETTER

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

TABLE OF CONTENTS

A Quotation, <i>by Sri Sathya Sai Baba</i>	1
Create a New World, <i>by V. K. Narasimhan</i>	2
Raising Sai's Children in America, <i>by Cathy Daub</i>	6
Remembering: When I Was Young, <i>by Margaret E. Cannon</i>	9
The Greatest Miracle, <i>by Michael Goldstein, M.D.</i>	10
Helping the Young to Help, <i>by Hal Honig</i>	12
Children's Corner: The Young Can Help the Helpless	14
The Ideal for Women, Part VI, <i>by Sri Sathya Sai Baba</i>	16
Children Are Like Growing Crops, <i>by Sri Sathya Sai Baba</i>	17
Today, <i>Anonymous</i>	21
Sai Retreats and Conferences for 1988	22
Important Events at the Global Level	22
From the Central Coordinator for the USA, <i>by Dr. John S. Hislop</i>	24
Newsletter Price Change	25
Help! A Chance to Serve	25
Divine Discourse, <i>by Sri Sathya Sai Baba</i>	26
Sai Books, Tapes, and Other Items	
Sathya Sai Book Center of America	35
Birth Day Publishing Company	36
New Subscription Information	Inside Back Cover

Photographs, drawings, and literary contributions are always welcomed by the **Sathya Sai Newsletter**. We reserve the right of discrimination in selecting and editing material for publication. Send contributions to: **Sathya Sai Newsletter**, 1800 East Garvey Avenue, West Covina, California 91791.

Whether you believe it or not, I shall tell you one thing. There is not the slightest trace of self-interest in Me. Whatever I do, whatever paths I pursue, everything is intended for the happiness of all, for the good of all, and for the improvement of all. Not a single action of Mine is undertaken for the satisfaction of My own personal desires. Desire is something alien to Me. All My wishes are only to promote the welfare of the world. That all the world may be happy is the only objective of Sai.



—Baba
Sathya Sai Speaks, Vol. XI, p. 59

CREATE A NEW WORLD

Sri Sathya Sai Baba's advent in this century represents the beginning of a great epoch in the history of mankind. Our world is passing through a severe spiritual and moral crisis that has existed for a long time, but which is increasing in acuteness as we approach the next century. Sai Baba represents for us the only light, the only hope. I am claiming this as there is no teacher today who is so absorbed and so very potent in promoting the unity of mankind on a spiritual basis. All the attempts which have been made in the past, including those of the United Nations, have been based upon political, economic, scientific, and other considerations. Baba alone insists that the only way you can promote the unity of mankind is by making every human being realize that he is a spark of the Divine and that when he hates another, he is really hating himself. Therefore, we have to build a new world, a new community, on the principle of love.

Love has been preached by many. Buddha, Christ, Mahatma Gandhi, and many others have preached the doctrine of love—the doctrine of returning good for evil, the doctrine of loving thy neighbor as thyself—but never in the history of mankind has this truth been conveyed with such power and conviction to millions of people all over the world on this scale. It took several centuries for the Christian doctrine to develop; and by that time, it became a church filled with conflicts, sects, and so on. What we

are now witnessing before our eyes is a unique revolution in the consciousness of mankind.

What is it that attracts people to Prasanthi Nilayam from Fiji in the Pacific to Venezuela in the Western Hemisphere? It is primarily the new power which is operating in the consciousness of mankind—that God is present amongst us today! They see the power of God visibly before them. I was talking one day in the canteen to a little ten-year-old boy from England, and I asked him, "Sonny, what do you think of Baba?" Without a moment's hesitation, he replied, "He is God." I asked, "What makes you say that?" "Because he does miracles," was the little boy's reply. This was a simple child's response. He must have seen some of Sai's miracles. Of course, He, Himself, is the miracle, and in reality all of us are miracles. Here was a little boy from England feeling the power of the Divine in Prasanthi Nilayam and proclaiming it in such simple terms.

In His discourse the other day [Mr. N. was referring to an anecdote narrated by Swami in His divine discourse of January 7, 1988], Baba gave the example of what the simple faith of a child can do. It is that kind of faith that we have to develop. Not blind faith, but absolute conviction—there should be no doubts.

From the moment we realize the significant fact that God exists, it will transform

our entire lives. We begin to wonder, "What is God? Where is God? What is the nature of God?" We are often asked to inquire, "Who am I?" The search for "I" and the search for God are one. When you discover who you are, you discover God. When you discover who God is, you discover everything. What is the meaning of all this? The only definition given by Baba is, "There is only one God, and He is omnipresent." This conviction—that God is omnipresent and exists in every person, in every cell, in every living being, in every plant, in every flower—comes to us as a tremendous living reality. When this conviction comes, then we will have really understood who God is.

In seeing Baba, listening to Him, watching the way He pours out love for all, twenty-four hours every day, one can see that He is Divine. The other day Baba said, "I do not sleep, because when I sleep there will be millions who will be suffering. I cannot sleep because My entire life is devoted to mankind and all of creation. I cannot sleep." This is true because we can see that only the Divine can show so much compassion and pour so much energy and still carry on in such bliss in such a serene and unruffled manner. This is our great good fortune. We have come to the feet of the Divine, we have touched the Divine, we have listened to the Divine, we have seen the Divine.

What should we do? The greatest force operating today is not any of the political parties, nor the big armies or arsenals, but the body of people who are committed to God and goodness. The largest body

of God-oriented men, in my view, is to be found among Sai devotees. There is no doubt that there are many who are devoted to God in other forms, but Sai devotees are unique in that they can directly experience the power of the Divine.

What does Baba want from us? Many of us come to Prasanthi Nilayam, some living here for many years, others going back to distant countries with a sense of elation and a sense of fulfillment. Should it stop there? What is our duty in the world today? Baba has given us three maxims to be followed which He has been emphasizing in all of His recent discourses. First of all, develop love of God—how to please God. The second maxim is fear of sin, and the third is to exercise morality in society.

Baba has shown us that once we have developed love for God, we will naturally fear sin, because once one is conscious of the omnipresence of God, one will be ashamed to do anything mean, petty, or false, as one will feel that God is a witness to everything one is doing. This realization causes a complete change. Fear of sin will come naturally once one has developed love of God. Fear of sin causes one to do the right things, indicating a love of God. One's actions are all dedicated to God and become acts of service to society.

Today, societies all over the world need God-committed men who have the courage of their convictions and who lead a moral life without fear.

4

Lord Krishna mentions in the *Bhagavad Gita* that the first virtue a man of divine qualities has is *abhayam* (absence of fear). We have to get rid of fear—fear of the past, fear of the future, and so on. For the man who has faith in God, fear automatically drops off. Fear is closely concerned with one's own selfishness. When one is not bothered about one's selfish future, fear disappears because you have entrusted your future to the Divine.

Baba says, “*Yogakshemam*,” explaining that *yoga* is earning the grace of God and *kshemam* is to act in such a way that you preserve it. When love of God and fear of sin develop, one acquires the grace of God and the rest will come. It is said: “Seek ye first the kingdom of God and all these things shall be added unto you.” This is precisely the message given by Baba with greater power. We know that is the authentic voice of the Divine telling us that divine grace is present for everyone who has faith. This is our experience.

People from all parts of the world send stories to me for publication in the *Sana-thana Sarathi*. All of the stories describe the most remarkable experiences of how people have felt the grace of Sai Baba. These stories are not invented for newspaper publication; they are genuine experiences of the devotees. The most remarkable thing is that the grace of the Divine is always there for one who has faith in God and is free of fear. Once one has gotten rid of fear, unselfishness becomes natural; as one pursues *dharma* (duty and righteousness), one truly becomes an asset to society.

No one who has acquired faith in God can fail to acquire love of truth, love of *dharma*, and love of love itself, as *prema* (love) is the root of all things. Swami has beautifully explained that love in action is righteousness, love in speech is truth, and love in understanding and compassion is nonviolence. All the virtues and human values are contained in these three maxims.

Today, society needs people who have the courage to lead moral, godly lives, fearless of the consequences. One must not be afraid. What will happen? The worst thing that can happen will be the ending of a useless life. If one has spent it worthily, the end itself is glorious. There can be no greater satisfaction in life than the feeling that, “I have not lived in vain. I have served my God, served my people, and I have nothing to complain about.”

We have come into the world with so many desires. How do we get rid of these desires? We get rid of them by faith in God. There are also simpler methods of reducing desires. In this connection, I am reminded of a story by Jerome K. Jerome of three young men who set out on a boat trip down a river. Before starting out on the trip, they tried to draw up a list of the supplies they would need. One started mentioning all the things they required, and another started preparing the list. At the end of it, when they read the list, the third man remarked, “I say, this list means we will have to carry things which would sink a battleship!” Then they decided to approach the problem in a different way. “What is it that we can get rid of? How can we make the journey

without these things?" When they adopted this line, they found that almost all the items on the list could be thrown away, as they required so little. This shows that the attitude with which one approaches one's desires is all-important. If we begin with the question, "What do I need?" one's answer may be all the things one wants. But if one feels that one does not need all these things and can carry on comfortably with the minimum requirements, then one can be happy.

One can derive bliss from one's self because our inner sources are endless. The accumulation of things from outside creates problems. The tax-gatherer comes; if we have bought items on installment, the creditors send notices; and so on. Our approach to desires should be, "Can I be without it?" We will find that we can get on with very few things in the world. Therefore, simplification of life is a way of reducing our desires.

Baba has narrated a beautiful story of a king who set out with a huge army to conquer his neighbor's kingdom. As he was going over the mountain, at the top he found a sage, wearing only a loin cloth and his long hair, exposed to the cold winds which were blowing over the

mountain peak. The king asked the sage, "What are you doing here? Don't you need a coat to keep yourself warm? Here is my coat." "No, I do not want your coat," replied the sage, and then he asked the king, "I want to know what you are doing here." The king replied, "I am leading my army to conquer my neighbor's kingdom." "Oh, is that so? You are not happy with your own kingdom, and now you want to covet another man's kingdom! You badly need the coat yourself! I do not need it." The king felt ashamed when he was taught this simple lesson in nonattachment and nondesire.

So the cultivation of these qualities is very important. Baba says that speaking the truth is much easier than speaking one lie and inventing a hundred lies to cover it up. We find that life is much easier and happier if we adhere to *dharma* (right action) and *sathya* (truth), than to accumulate things and acquire problems for ourselves.

When we cultivate love of God, fear of sin, and behave morally in society, we shall be creating a new world.

—V. K. Narasimhan

Editor, Sanathana Sarathi

From an address given January 9, 1988

RAISING SAI'S CHILDREN IN AMERICA

Sathya Sai Baba has referred to children as a "most precious treasure." As Sai devotees and parents of young children, we are aware of this truth. We are also becoming increasingly aware that it is not always easy to raise Sai's children in the United States. Our children's values differ from those of most of their friends. As their peers pressure them to conform, wise parental guidance becomes increasingly important. In order that parents may have an opportunity to share their successful techniques and experiences, the *Sathya Sai Newsletter* has expressed a willingness to publish contributions which offer such information on raising Sai's children.

In 1985, my family and I moved to a suburban neighborhood in South Jersey. Soon the children next door came over to play with our two children, ages five and seven at the time. Later that day I received a call from their mother, inquiring about the "ash" her children had eaten at our house. She said, "They even remembered the name *vibuthi*, or something like that." I had no idea that our children had given their friends *vibuthi*. Obviously, an explanation was necessary, but what was I to say? "We follow a spiritual teacher in India. He makes this ash to symbolize the ultimate destiny of all that is around us," or "He makes this ash to teach us spiritual lessons." I found myself having to give

a more detailed explanation in order not to look completely crazy in her eyes. She ended up laughing and said, "I thought they were eating ash from the fireplace."

When our daughter was in the third grade, she was assigned to give a two-minute talk in front of her class. Having recently returned from a trip to Prasanthi Nilayam (Baba's residence), she decided to talk about India and took along some *vibuthi*. "How did your talk go, and what did you say about the *vibuthi*?" I asked. "Oh, I told them it was food people eat in India." "What did you do with the *vibuthi*?" I asked. She said, "I passed it around for everyone to taste." "Did they like it?" I asked. "Well," she answered, "about eight of the kids who tasted it ran to the water fountain, but everyone tried it and some even liked it!" There was a smile of satisfaction on her face.

Our children have attended Sai meetings since they were infants. They have experienced *Shivarathri* festivals, *Akhandabhajans*, and have made numerous trips to India to see Sai Baba. As young children, they accepted, rather than questioned, these events. Now as they are growing older, ages seven and ten, they are asking questions. We, as parents, are learning how Sai Baba is influencing their lives.

They are different from their friends. They are vegetarians who have *never* eaten meat, fish, or poultry. Although vegetarianism is becoming more accepted in the United States, all of their friends eat meat. At birthday parties, we send along Big Franks, which look like hot-dogs, but are made out of soybeans, so they will appear to be eating the same thing as everyone else. At school, they buy lunch on the days it is vegetarian. Thank goodness for pizza! On other days, I pack simple vegetarian lunches. Our daughter was not sure for awhile whether she wanted to continue being a vegetarian. Then one day her class took a field trip to the Acme Supermarket. Part of their tour was to the meat department where they saw bloody slabs of meat hanging from the ceiling. This was a visual experience that had a great impact on her tender mind. Later she told me, "Mommy, I think I'll stay a vegetarian!"

In school, the children often talk about the church they attend. Our daughter's friends ask her where she goes to Sunday school and what her religion is. She is embarrassed to say *Bal Vikas**, since her friends would say, "What's that?" Instead, she tells them she goes to a kind of Sunday school. She has also decided to call herself a Christian, because saying "I believe in all religions" is too hard to explain.

* *Bal Vikas* means blooming flowers and is the program of Sathya Sai Baba's teachings offered to children throughout the world.

Our children, until recently, have been the only Westerners in *Bal Vikas* classes. Our daughter expressed an interest in attending a Sunday school class at a local church. Christianity is part of the curriculum in the *Bal Vikas* classes which I teach, but we do not go into the material as thoroughly as the Sunday schools do, since *Bal Vikas* teaches *all* religions, including an in-depth study of the five values.*

Her experiences at Sunday school have been interesting. One Sunday, the teacher said that although Jesus is no longer here, someday God the Father will come back. She gave the children a picture of God the Father who would return one day. Our daughter showed it to me and said, "But He's already here!" I said, "Yes." Then she said, "And then the teacher said that some people even think the moon is God, and all the kids laughed. But God *is* in the moon, and He *is* everywhere!" "Yes," I responded, "and now you are beginning to realize how much Sai Baba has taught you." She smiled.

The Sathya Sai Baba Center meetings are frequently held in our home. The sound of *bhajans* (devotional songs) is foreign to Western culture, and our neighbors do hear us singing. There is a fear of *gurus* and *swamis* in Western culture, as many people believe them to be a part of a cult. Here we are—a doctor's family, vegetarian, and followers of an "Indian *guru*." We look strange in the eyes of our neighbors; and though they

* The five values are truth, right action, peace, divine love, and nonviolence.

like us, they don't know what to make of us.

Our children are letting us know that they sometimes feel embarrassed to have the neighbors hear us singing. They also feel bored during *bhajans*, not being able to understand most of the words. The English devotional songs are helping. In addition, our family sings *bhajans* together once a week.

Children need to be like their friends, for they believe this will help them be accepted. Fear of rejection or ridicule is powerful. Our daughter has been called an Indian by one boy just because she went to India. As parents, we need to teach our children that being different is O.K. We can explain that people are different in some ways, such as the color of their skin, the clothes they wear, the language they speak, or the customs they practice. However, all people are the same in that all have feelings of joy, sadness, love, and especially the spark of Divinity inside.

That the Divine is in every being is the truth that Sai Baba teaches us, and that is the message which we must impart to our children. Baba says, "Youth must demonstrate the value and validity of truth and morality by adhering to them under all conditions. The inner urge to live moral lives is motivated by the Divine in us." (*Sathya Sai Speaks, Volume XI*, p. 112.)

—Cathy Daub
Medford, New Jersey

Please send us your experiences of teaching or raising Sai's children in America. Mail them to the Sathya Sai Newsletter, c/o Cathy Daub, 1800 East Garvey Avenue, West Covina, California 91791.

Some years ago, I was present when Sathya Sai Baba talked informally to the teachers at His elementary school in Prasanthi Nilayam. He reminded them that the youngsters were away from their families for the first time and were homesick and missing their parents. Baba emphasized that, for the sake of the children, the teachers must give them "the love of a hundred mothers."

—Anonymous

True education is in reality *Atma vidya* (wisdom of the Divine). Education today is oriented toward earning money. For feeding a small stomach, should one have to learn so many things? There is knowledge of music, knowledge of arts, science, etc. But all pale into insignificance in the light of knowledge of the spirit. All other branches of knowledge are like rivulets. Just as all rivers flow into the ocean, all types of education will find their true fulfillment when they lead to and end up in spiritual knowledge and wisdom.

—Baba
Sathya Sai Speaks, Vol. XI, p. 105

REMEMBERING WHEN I WAS YOUNG

As a little girl, Dad often took me walking in the woods. As he pushed away the remaining snow on the ground with his hand, behold, there would be a little pink flower pushing up through the dead leaves and cold white snow. It was spring in the northwoods of Michigan.

For many years after I had left that place of this birth, Dad always sent a box of wildflowers to me on my birthday. Sometimes I was living far away, often in a foreign country. Nevertheless, Dad carefully gathered soft green moss, made a little bed for the flowers in the center, and covered them gently. He wrapped them with great care and shipped them off to points afar. No matter where I was, in physical body or state of mind, on my birthday, I received a box of love—mayflowers.

Sometimes they were withered after a long journey or time spent overnight at various post offices along the way. Always the fragrance remained sweet and woody, like incense. The beauty of the moment and that gentle fragrance transported me in memory to the northwoods, to my earthly father and family. It also reminded me of God.

Perhaps that is one of the ways our Father, Sathya Sai Baba, sends us flowers and memories of Him, in the form of fragrances from our roots. He sends us His sweetness, like flowers,

every birthday and every day. Each day we recognize who we are. The flowers seem to wither when we are neglectful, but the fragrance remains, a remembrance of our Father.

—Margaret E. Cannon
San Diego, California



THE GREATEST MIRACLE

The world has heard the message of Sai, and men and women of goodwill are rising to the occasion. There are now 541 Sathya Sai Baba Centers in fifty-four countries.

Over the years I have had the good fortune to witness the greatest miracle of Puttaparthi. People come from great distances yearning for Bhagavan Baba's *darshan* (the sight of a holy being). He offers a glance or a smile or perhaps a word or guidance for consolation. Suddenly, three months later, there is a Sai Center in a country on the other side of the world filled with Sai devotees who may never have had the opportunity for His *darshan*. The greatest miracle of Puttaparthi is the translation of Bhagavan Baba's divine will into human action, into devotion and service to God, into a spontaneous outpouring of love and compassion.

We Sai devotees share a common bond—our love for God in the form of Bhagavan Sri Sathya Sai Baba. We share a common goal—the realization of our divine destiny. This common bond and goal unite us in a unique and magnificent way. We are virtually an army of invulnerable soldiers marching to a song of love that is being chanted by the Lord Himself.

How are we invulnerable? We serve our fellowmen without ego and with no desire for the fruits of our action. We

serve selflessly. Selflessness confers invulnerability.

People in worldly organizations are vulnerable to the bitterness of defeat, the sorrow of failure, and the evils of jealousy and hatred. Our selflessness, our freedom from ego and attachment, renders us invulnerable to these malevolent forces. We are impervious to the slings and arrows of worldly misfortune. We can only be vanquished by our own doubts and lack of faith.

Sometimes some of us who have responsibilities within the Sai Organization foolishly and pompously ponder the current state of affairs. We say to ourselves, "Baba is Divine. How and when will He change the world?" We become impatient and preoccupied. We fall into bad habits. Expedience replaces wisdom. Attachment and zeal for public recognition replace selflessness. Then we do not see the effects that we desired, and this gives rise to doubts. Doubts and lack of faith are the only arrows that can pierce our shield. How can we have doubts? Bhagavan Baba's mission moves as inexorably forward as time itself.

An International Oasis Of Spirituality

Let us compare Baba to a divine clock. The hour hand represents the changes that Bhagavan Baba is making in the

world. Our human eyes cannot see the movement of the hour hand, and yet our memories tell us that it has moved forward. When I first came to Prasanthi Nilayam twelve years ago, there were only a few buildings and a handful of Westerners. Now Prasanthi Nilayam is truly an international oasis of spirituality, and every day many people from distant lands arrive at Prasanthi Nilayam, yearning for the *darshan* of the Lord. The hour hand has indeed moved forward. How can I doubt it?

The minute hand of the divine clock represents those changes that Baba is effecting in each one of us. We cannot see the movement of the minute hand, but we can remember. When I first came to Prasanthi Nilayam twelve years ago, I was preoccupied with the acquisition of material wealth. I wanted leisure and pleasure. I was unable to love deeply. Now, twelve years later, my heart is filled with the love for Swami that makes life worth living. I am dedicated to Sri Sathya Sai Baba and to the principles that He has given to mankind. The minute hand has indeed moved forward. How can I doubt it?

Follow His Example

Doubts and lack of faith are the only arrows that can pierce our shield. Our impatience to see improvement in the world and in ourselves can cause doubts. Another source of doubt and frustration

is the great paradox that is present when the Lord takes human form. God lives; He walks among us; He touches us physically, emotionally, and spiritually. In fact, with His schedule, He is the epitome of vitality. Nevertheless, the institutions of our societies do not reflect the message that He has brought to the world. We don't know why this paradox exists, but we do know what to do about it. We must base our lives on the principles set forth by Baba. We must follow the examples given by the life of Sathya Sai Baba. We must become living examples of the teachings of Bhagavan Baba.

If we do this singly as individuals and collectively as the Sai Organization, then we will serve God in ourselves, we will serve God in our respective societies, and we will serve God in the world.

I will conclude by appealing to Bhagavan Baba on behalf of all Sai Organization members:

Dearest Lord, in the Organization to which You have so graciously lent your Name, let wisdom prevail over expedience, and let selflessness prevail over attachment and ego. Grant us Your divine guidance so that we may have confidence that the Sai Organization is indeed an instrument of Your divine will.

—*Michael Goldstein, M.D.*
Central Coordinator for Latin America
Printed, courtesy of Sanathana Sarathi

HELPING THE YOUNG TO HELP

On Palm Sunday, a group of teenagers entered the Cathedral Church of St. John the Divine in New York City for a new experience—that of helping underprivileged people. The teenagers, all sixteen-year-olds, were part of an experimental mentoring class of eleven that I have been conducting for the past six months at the City's Graphic Communications Arts High School of Writing. The purpose of these weekly classes has been to improve the students' self-image and, thereby, to develop the art of successful living.

In my class, we discuss the students' goals, their problems at school and at home, and their relationships. We try to interact in ways that will give them some light, some joy, some courage, some faith in themselves, some hope, and some meaning to their experiences in life. In this warm and caring atmosphere, the students have developed a sense of openness and friendliness toward each other that is new for them; and we have been able to have very frank, clear discussions on the issues that concern them. The class also focuses on values such as perseverance, optimism, caring for one another, and responsibility. But most important, through these discussions, the students realize that they have the power and ability to improve the quality of their lives if only they will make the effort.

The idea of selfless service to those less fortunate has often been brought up in the class. During one of these interchanges, I suggested that we spend a Sunday helping others. The students agreed to try. The school gave its consent, and seven members of the class received permission from their parents or guardians to meet me at eleven o'clock Palm Sunday morning for a snack before proceeding to the basement of the cathedral where the serving was to take place.

When the students arrived at the church that Sunday, first they set up the tables and then they served food and drinks and spoke with the homeless who were ushered in. There were three servings. Afterward, the students cleared and stacked the tables and folded the chairs. They were busy every moment for three and one-half hours, but they said later that the time seemed much shorter to them. The quality of their energy and teamwork surprised all who were there, including the lady in charge of that day's service. "All of the church's regular volunteers and the guests truly appreciated your help and enthusiasm," she told them. Several of the other volunteers asked if they could come back again.

When we reviewed the events of the afternoon, most of the students said that they had been on the verge of cancelling because they had been afraid that they

wouldn't be able to do the job. They were plagued by many of the same doubts which stop adults from volunteering. In spite of their fears, however, they had come and participated, finishing the work that Sunday with a feeling of exhilaration and satisfaction in a job well done.

One of the students, Michael, later wrote of the experience: "The feeling I had was one of knowing that we had done something good in serving the needy," he observed. "I felt very good about myself. While walking around the room seeing all of those poor, homeless people, a feeling that I had never felt before started to blossom. On that day, I realized that I'm no different from those I was serving. I had never had that feeling before. I know now that if I help even one person through rough times, I can hold my head up and know I did something to be proud of. That is a feeling like no other." This experience is one none of the students involved will ever forget.

Melissa, another student who participated in the project, was also very enthusiastic. "When the serving was over," she noted, "I felt like I had given something to people and they appreciated it. That's a good feeling to have. I really think it's better to give than to receive." The service also changed Melissa's conception of the homeless. "As I was serving, I came across a couple of young kids with their parents," she said. "I was shocked, because who would ever think kids would be in a place like that?"

Besides the varied reactions of the young volunteers, the response from the clergy at the cathedral was very encouraging. All of this attests to the effectiveness of the teamwork exhibited by these volunteers. There is no question that each of them would go back to do similar service with great enthusiasm and pleasure.

It is my observation, based on service done with children, that youngsters of all ages, regardless of their social and economic background, respond with equal enthusiasm to a noble idea. When given the proper encouragement and example, they will extend themselves to serve and help those in need.

*Excerpted from an article by
Hal Honig, New York, New York*

This body is intended to do only good and to perform service for others. The body is not gifted to you so that you hate and nurture jealousy against others and live selfishly, worse than an animal. You should devote this precious gift of the body in selfless and loving service always.

—Baba
Sathya Sai Speaks, Vol. XI, p. 104

Children's Corner

THE YOUNG CAN HELP THE HELPLESS



We, as Bal Vikas teachers, have gotten such joy from the students' letters on service that we wish to share some of them with the Sathya Sai Newsletter. These girls are ages fourteen through seventeen and all reside in Southern California. To be able to introduce them to selfless service is one of the blessings my fellow teachers and I have experienced.

—Barbara Lambert
Pacific Palisades, California

Serve Others, Serve Baba



Seva to me is very important. By being of service to others, I feel that I am being of service to Baba. The type of seva that I like best is when I help people or brighten their day. Recently, my Bal Vikas class and I visited a convalescent home. I love visiting old people. It lifts my day and theirs. These people do not have long to live. I think by visiting them, it shows that someone really cares. Things like that can really help in old age.

—Roxanne Vadoli

Selfless Service

Swami gave us an opportunity to put His teachings into practice on Sunday, February 28, 1988. All of the Group Three *Bal Vikas* girls, along with our teachers, went to Union Station, a place where food is served to the homeless. It was a memorable experience and taught me the value of Baba's words, "Hands that serve are holier than lips that pray."

While preparing the food that we were to serve, we listened to *bhajans* (devotional songs) and repeated "Om Sai Ram" as much as possible. We tried to keep in mind that we were going to serve Sathya Sai Baba—that is, the Baba within each homeless person. The good vibrations in the food we prepared was revealed by the many "thank you's" and words of appreciation we received, although we were not expecting any compliments. We tried to do selfless service.

Before going to Union Station, I imagined that the people I would see would look weak and undernourished. However, contrary to my preconception, many of the people in Union Station looked relatively healthy and some were even overweight! I realized that the people were not so much hungry for food as they were for love and compassion.

Union Station was a genuinely positive experience for me. I hope that I can continue to do more service and in my own way help make the world a little happier.

—Kiran Reddy



The Spastic Children

For the past few years, the older students in our *Bal Vikas* classes have been going to service projects. We have gone to convalescent homes, Union Station, and to the Spastic Children's Home. I enjoyed them all. The one I had a hard time adapting to was the Spastic Children's Home. When I went there for the first time, my heart went out to all those children. Most of them were teenagers and older. Their bodies were big, but they were mentally and physically disabled. Since I don't often see this kind of person, I was a bit scared and I didn't know what to do. Then I saw the teachers and parents holding their hands and talking to them. So I went ahead and did the same thing, and gradually I lost my fear.

When we started to sing to them, they enjoyed the music very much. Some would sing along with us. They asked, "Where's Santa Claus?" when we sang Christmas carols. I realized that Baba was in all of them. They are all God's children. When it came time for us to leave, they were all very sad. I went home that day very sad from seeing all those children in that condition, and now I pray for them every day.

—Sridevi Upadhyayula

Reaching the Goal

I am a student who belongs to the *Bal Vikas* in Hollywood. I am in Group Three. I have been coming to the Sathya Sai Baba Center all my life. I had some really good experiences doing *seva*, but there was one that really touched my heart. My group tries to do a *seva* project once a month. We go to convalescent homes, and we feed the poor. The great experience that I had was with feeding the poor. One Sunday we all went to Union Station in Pasadena. People serve food to the poor there. All of us girls made spaghetti, fried rice, salad, fruit cocktail, and potato curry for about two hundred poor people. We also had bread with butter and juice. I was serving fruit cocktail and the juice. I had more contact with the people because I was in front, serving.

While I was going to Union Station in my car, all I could think about was, "I hope everything goes right. I wonder what this station looks like." I was a little scared, because I was picturing these people in my mind as being really bad. While I was serving, I thought of Baba. As I was thinking about Baba, I became very joyous. I served these poor people by seeing Baba in every one of them. I have never done this before. After all my *seva* projects, I finally got something out of it. This was one singular step in moving closer to Baba. I felt great! I have been with Baba all my life, and to see Him in each one of these people was kind of a goal for me.

—Radhika Chand

THE IDEAL FOR WOMEN

PART VI

Children are like fresh cloth—they can be given any color. Just dip them in that color; that is enough. Adults are like old cloth that will not take color so easily. Hearts that are green and soft will learn habits and disciplines quicker. Adults develop a sense of shame and of pride which is mostly artificial and skin deep, so they invent excuses to justify their actions and also manufacture justifications for their errors. Children have no such inhibitions. They believe everybody, and everybody can believe them. Their hearts are like gramophone records—they get impressed by whatever tune you sing to them. They play back the correct tune without any distortion, provided the needle is sharp. The needle is *prema* (love) and must be one-pointed and direct. Only then can the music be drawn out. In the case of elders, the needles would have been blunted, but children have a gift of *ekagratha* (steadfastness). They are fearless. It is the elders who plant their fears in them. They are truthful, but the elders teach them the art of lying. They set children to watch and report, and thus they become interested in the faults and errors of others.

—Baba

Sathya Sai Speaks, Vol II, pp. 189-190

Women have an added responsibility to practice and preserve essential values. Motherhood is the most precious gift of

God. Mothers are the makers of a nation's fortune or misfortune. They should teach two lessons: fear of sin and fondness of virtue. Both of these are based on faith in God as the inner motivator of all. If you want to know how advanced a nation is, study the mothers. Are they free from fear and anxiety? Are they full of love toward all? Are they trained in fortitude and virtue? If you like to imbibe the glory of a culture, watch the mothers rocking the cradles, feeding, fostering, teaching, and fondling the babies. Mothers must assume this responsibility and not throw it on *ayahs* or governesses. Of course, *ayahs* and governesses are industrious and sincere. I have nothing to say against them. But the child who is brought up by the *ayah* loses an essential fertilizer for growth—love. The child is denied the most health-giving vitamin—love. The home where the fragrance of this love has to be inhaled has now lost its sacred atmosphere. Harmony amongst the occupants of households is fast receding. There is no shrine for God in most houses; and even if there is, it is in a corner of the kitchen, where no one can sit and spend some time in meditation or the worship of God. Also, the inspiration of group singing and group worship is forgotten and even ridiculed.

—Baba

Sathya Sai Speaks, Vol. VII, p. 22

CHILDREN ARE LIKE GROWING CROPS

Many of you sit in *dhyana* (meditation) and after some time start complaining, "Oh, why is it that I am not able to concentrate, Baba? Help me fix my mind on You!" Do not get impatient and bewail. Feel, rather, that you must make the mind pure and clean so that God Himself will be tempted to possess it. He is the *chora* (thief) of the heart. When thieves enter the house, they select things of value; they will not bother about firewood or charcoal bags. God, too, when He comes in the role of a thief, looks for the most precious thing, the thing He values most, the thing you have taken the most pain to foster. He carries away the pure thoughts, the deeds soaked in the sweetness of sympathy and compassion, the feelings of love that do not crave requite.

God is no ordinary thief! This thief makes people richer by His theft—richer in happiness, serenity, and self-esteem. This thief is loved more, the more He steals! He wakes up the sleeping and then steals what the household has kept for Him. Many times people pretend to sleep so that He may come and steal the things they have kept for that very purpose. He calls out, "Wake up, wake up," and then He carries away the treasure He seeks and finds.

You have that treasure in you, but you do not know it; hence, you do not keep

it ready for Him. You feel you have nothing to give Him and that you are poor and downtrodden. Once you offer the heart to God, there is no more wail or want.

Those of you who are not affluent have to borrow some vessels for cooking the marriage feast from some rich neighbor or acquaintance. Or you may hire them from institutions which keep such big vessels for helping others. Whether you borrow or hire, the code of conduct is: Clean the vessels before returning them. They have to be given back just as they were brought from the owner. Cook in them; then clean them before you return them, intact, to the owner.

The beings who have assigned for themselves this role, this adventure of celebrating a lifetime on earth, have, as it were, borrowed a heart from God—the Supreme Giver—in a clean condition. When you finally give it back, see that it is as clean and pure as when He gave it to you. That is the code of conduct. Otherwise, He will not accept it.

Even experienced teachers nowadays delight in the mere injection into the brains of the children under their care the components of the textbooks. They endeavor only to push them through the examinations, so it is just a question

of correctly guessing the questions that might appear on the paper and mugging up the answers. Once the boys and girls have written the things with which their heads have been stuffed, they return home with heads emptied and hollow. What you teach must, however, be imprinted on the heart, not stacked in the brain. That will mold their character and make them useful for themselves and society.

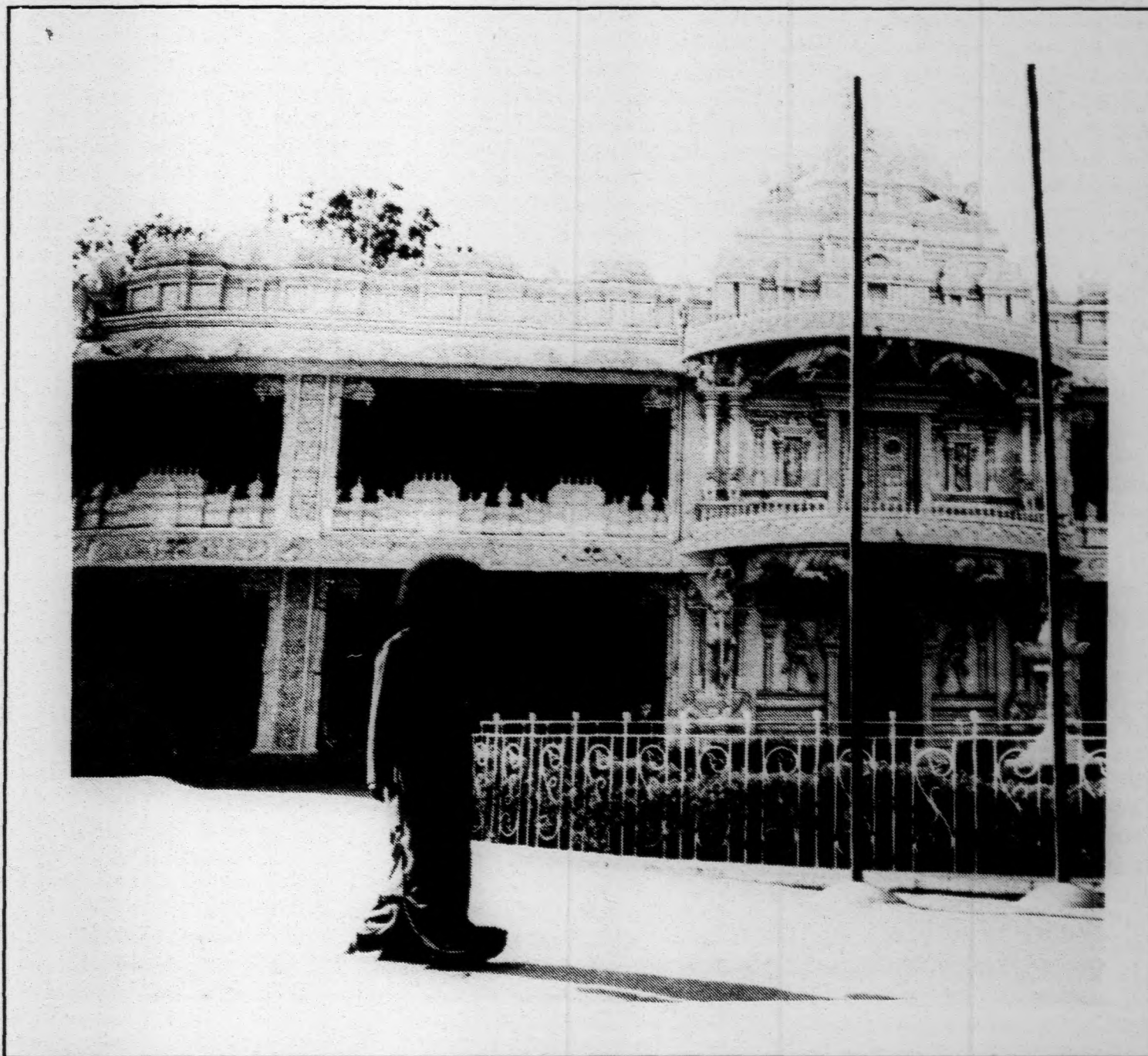
Take the example of Dhruva. His step-mother told him that he could win the favor of the king, his father, only through God's grace, which he had to win through penance. So the five-year-old boy went into the forest and practiced austerities that were unparalleled in history. As a result of the penance, his desire was so sublimated that, in the end, he declared, "I do not care for royal favor, or even the worldly throne! I shall attain the kingdom of God; I shall sit in the lap of God." Thus, he rejected lordship over humans and preferred the joy of being a child of God.

In the tender hearts of children, there is much potentiality of devotion and attachment to higher ideals and objectives. This can be developed and cultivated. Do not think that they do not know anything, that you can divert them in any way you wish. This is a mistake. Recognize the great potential of the child. Help the child reach godliness and become aware of his highest destiny. Do not presume that the child is some inferior personality or that he is incapable of attaining the heights.

The parents themselves are not competent to guide the children. They dote on them and do not know how to correct them. They have reprehensible habits and ways of life. They smoke, play cards, gamble, drink, and fight in the home. They utter falsehoods, talk scandal, boast, and slander in the presence of the children. How, then, can they lead their children on the right lines? You will have to persuade such parents to mend their ways and be inspiring examples rather than enemies and obstacles.

But before you advise the parents, see that you have no defect to which they can point their fingers. First, set right your own homes. See that the atmosphere of the home is free from hatred, pride, slander, and greed. See that love is the flywheel of the home, that faith in God is the bedrock on which the relations between the members are built.

Traditions and modes of living are now being fast cast away. Crude manners of dress and speech and personal appearance are replacing them. Children should be taught to look upon these with disgust and should know them for what they are—aberrations and vulgarities. Now, obscene posters are pasted along the roads by cinema theatres in order to attract fans. They contaminate character very subtly and silently. Children must make the elders ashamed when they permit such demeaning and deleterious posters to appear in public view. They have to waken elders into a sense of shame at the lowering of human values. Unless we plant these ideals in the children, civilization will go down to the depths of degradation.



How can you tolerate the obscene pictures, these posters publicizing pornographic films, this most objectionable type of dress, and this brazen behavior and appearance? Do everything possible to root out this evil. Train the children

and the young in order to remove this blot.

India stands forth as the teacher of humanity, thanks to the virtue, the fortitude, and the moral strength of the

women of the past and the present. You have to maintain these qualities and foster them so that you can hold your head high.

Establish the status of the mother in the home as the upholder of spiritual ideals and, therefore, the *guru* (spiritual teacher) of the children. Every mother must share in this effort for the expansion and steady manifestation of the God-consciousness latent in every child.

Children are the crops growing in the fields which yield the harvest on which the nation has to sustain itself. They are the pillars on which the foundation of the nation's future is built. They are the roots of the national tree which has to give the fruits of work, worship, and wisdom to the next generation.

The Sathya Sai *Bal Vikas* program has been developed in order to feed these roots, strengthen these foundation pillars, and fertilize the growing crops. Children are now growing up in an atmosphere polluted by corruption, anxiety, and hollow pomp because people are

enamored of the shallow, material culture. Parents, teachers, and even leaders of nations are devoid of admiration and understanding of the practice of basic human values. Children are denied the precious heritage which is their due. They are inducted into alien ideals, thoughts, and habits. The educated child cuts himself away from the village child or the children of the unschooled.

The older persons have but a little distance to travel before they disembark; but the children have many miles to go, and they take the nation along with them to perdition or progress. The sages of old knew the value of deep peace and security derived from one's heritage, so they prescribed three disciplines for everyone, young or old. So long as a nation grows up with these three ideals, it can never be pulled up by its roots and become dried up. The three ideals are adoration of the mother as Divine, of the father as God, and of the preceptor as God. With these in place, the generation gap will not be an unbridgeable chasm.

—*Baba*

Sathya Sai Speaks, Vol. IX, pp. 101-105



TODAY

I shall do so much in the years to come
But what have I done today?
I shall give out gold in princely sum
But what did I give today?
I shall lift the heart and dry the tear
I shall plant a hope in place of fear
I shall speak with words of love and cheer
But what have I done today?
I shall be so kind in the after while
I shall bring to each lonely life a smile
But what have I done today?
I'll give to truth a greater birth
And to steadfast faith a deeper worth
I shall feed the hungering souls of earth
But whom have I fed today?

—Anonymous

SAI RETREATS AND

Date and Region	Cost	Theme
Labor Day weekend: September 2-5 Southwest Region	Adults: \$65.00 Camping with meals \$50.00 Unable to accommodate children	A Silent Retreat— A Time to Be With the God Within
September 9-11 Mid-Atlantic and Northeast Region	Adults: \$46.00 for three days or \$24.00 a day Children ages 5-11: \$23.00 for three days or \$12 a day Children under 5 free	Service
August 26-28 Northwest Region	Cost depends on accommodations. There are six possibilities: Most expensive: \$111.00 Least expensive: \$45.00	Let Go and Let Love— Surrender to Sai
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." —Baba

IMPORTANT AT THE

Service to the Handicapped Day — July 20, 1988. We regret that the wrong date was published in the last issue of the **Sathya Sai Newsletter**. For this year, the official day is July 20.

Guru Purnima — July 29, 1988. This is the day on which spiritual teachers and preceptors are honored. It is a particularly meaningful time for devotees of Sri Sathya Sai Baba.

CONFERENCES FOR 1988

Location	Information and Reservations
Jemez Bodhi Mandala Jemez Springs, near Albuquerque, New Mexico	Barbara Verde P.O. Box 2903 Santa Fe, New Mexico 87504 (505) 983-7029
Camp Colang Lackawaxen, Pennsylvania	Rajen Ghayal 5 Foxcroft Drive Marlboro, New Jersey 07746 (201) 536-5775
Mount Madonna Center, Watsonville, California	Polly Kirby P.O. Box 442 Big Sur, California 93920 (408) 667-2561
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

EVENTS GLOBAL LEVEL

Blood Donation Day — September 9, 1988. The American Red Cross and other blood banks are in need of donors. They assure us that there is no risk of disease involved in giving blood.

Akhanda Bhajan — November 12-13, 1988. A continuous twenty-four hours of devotional singing dedicated to world peace and done in Sai Centers around the world. It begins on Saturday at 6:00 p.m. and ends at 6:00 p.m. on Sunday.

FROM THE CENTRAL COORDINATOR FOR THE USA

Organizational Changes For 1988

Replacing the World Council is the Sri Sathya Sai Organizations, with the central office in Prasanthi Nilayam and with Mr. D. Hejmadi at the foreign desk. The nations of the world have been grouped into regions. The USA and Latin America comprise Region #1. Dr. Michael Goldstein has been appointed Central Coordinator for Latin America, and Dr. John Hislop, Central Coordinator for the United States of America. The National Sai Organization within the USA remains unchanged. The function of the central coordinators is to act as a reference point between Sri Sathya Sai Baba and the various National Sai Organizations and to assist the National Sai Organizations.

Again a Warning

This same warning has appeared in various issues of the *Sanathana Sarathi*. A person will fasten the label, "I am a Sai devotee" to himself and will then use that "identity" as a tool with which to extract money from Center members and others as well. Recently, a travel agent adopted that identity in a travel-to-India solicitation letter sent, apparently, to all addresses appearing in our American Sai

Directory. The use of the Sai name as a device for personal financial profit should be avoided by all of us. Otherwise, it will lead to serious abuse someplace down the road. Such serious abuse has already occurred in some countries. Let us keep the USA free of the abuse.

Phenomena

In Information Memo No. 1, January, 1988, there was mention of phenomena which has been appearing in the home of a Southern California resident in the past months—for more than one year—and which has been witnessed by several thousand visitors, with the assumption that the phenomena occurs due to Baba's intervention. For the peace of mind of the householder's family and the peace of mind of the many visitors, I very much regret what I must say, but it is to nobody's real advantage to live with illusion. I informed the householder that on my next visit to India I would inquire of Baba directly. In a conference at which both Dr. Goldstein and Dr. Sandweiss were present, that question was on the agenda. Swami was asked if it could be said that the subject phenomena was brought about by Him. He replied with an emphatic negative; Baba said flatly and unequivocally that He had nothing whatsoever to do with the phenomena.

The recitation of a given fact may be most displeasing to those who are reading this, but we, as spiritual aspirants, are dedicated to disentangling truth from illusion. No blame is placed on anyone.

Those involved did not realize that the phenomena cannot be attributed to Sathya Sai Baba without prior confirmation and permission from Him. The error partially arises, no doubt, because at times Baba does make His presence in a home known to the family by means of a "visiting card." That visiting card appears in the home for the sake of the family and is an intimate confirmation that the Divine always resides with the family and is always resident in the hearts of the family members.

—J. S. Hislop
From Information Memo No. 3

Many people feel proud about the enormous expansion of education in the country, but is there any reason for feeling pleased with this situation? An unhealthy expansion of education is as undesirable as an unhealthy bloating of the body. Acquiring degrees at great cost and developing contempt for one's parents out of intellectual pride is not a sign of proper education. Humility is the hallmark of true education. Arrogance, envy, and ostentation should have no place in a properly educated person.

—Baba
Sathya Sai Speaks, Vol. XI, p. 82

NEWSLETTER PRICE CHANGE

Because of increased costs, the **Sathya Sai Newsletter** must also increase its price. This is in keeping with Sathya Sai Baba's concept of "no profit, no loss." We hope this increase will not inconvenience anyone. The new prices as of August 1, 1988, are:

	<u>Two Years</u>	<u>One Year</u>
United States	\$10.00	\$ 5.00
Canada, Mexico & Puerto Rico	\$16.00	\$ 8.00
All other countries	\$24.00	\$12.00

HELP! A CHANCE TO SERVE

The **Sathya Sai Newsletter** needs qualified people to come to the office in West Covina who can type and who have good English language skills. Anyone in Orange County or Los Angeles County with an interest in serving in that way, please contact Barbara Bozzani, (818) 339-7312, during office hours, or write to the **Sathya Sai Newsletter**, 1800 East Garvey Avenue, West Covina, California 91791.

DIVINE DISCOURSE

January 9, 1988

Like an eyeball which is not affected by collyrium (which is used as make-up for the eyes)...like a sticky substance when tasted will not stick to the tongue...and like a lotus which grows in the mud, but is not touched by muddy water...so also a person who is not affected by external things will be *Atma* (Divinity) and will also enjoy *Atma*.

Vagaries of the Mind

Embodiments of Divine Love,

The Divine is One without a second. It is said, "I am the One, let Me become the many." Willing in this way, the Divine assumed a myriad of forms in the universe and taught in the *Bhagavad Gita* the threefold paths of *karma* (path of action), *jnana* (path of wisdom), and *bhakti* (path of devotion), to enable humanity to realize the magnificence of the Divine. Man has been engaged in exploring the infinite secrets of nature in this marvellous creation in all possible ways. But because of the vagaries of his mind, intellect, and ego, man has failed to understand the true, eternal, spiritual basis underlying everything in the universe and has locked himself in pursuit of the external, phenomenal world as if it were the only reality. In the process, he has failed to realize his own true nature and has totally perverted his

mind. The simple truth that everything is permeated by the One has been lost sight of.

It is to remind man of this grievous error that Krishna declared in the *Gita*, "The Lord resides in the heart region in all beings. Take refuge in Him alone." This means that the Lord dwells in the heart of each of us. Hence the injunction, "Seek refuge in yourself." From this it must be understood that whatever one may say or do, he is doing it only to himself. Krishna's command was, "Arjuna, surrender to yourself." From this it must be understood that whatever one may say or do, he is doing it only to himself.

Mankind is the combination of *Atma* (the Divine) and *anatma* (the physical body). This explains the human predicament. The body indulges in all actions, good and bad, but man is forgetting the sacredness and divinity of human life. Man is not able to differentiate between what is real and what is unreal and is subjecting himself to endless suffering. In fact, the reason for all the suffering and misery man is facing today is because he is forgetting God and resorting to activities based on the physical body. Mankind is caught in the wheels of six foes: desire, anger, greed, attachment, ego, and envy. Man is forgetting the fact that he is the very embodiment of Bliss.

Because he has forgotten this, he grieves over things which are not worth lamenting and does not grieve over the things that ought to make him sad.

What Is Blindness?

Who has commenced the *Bhagavad Gita*? It is Dhritarashtra (father of the one hundred Kaurava brothers), who was born blind. What do you mean by a blind person? Not merely someone who lacks physical sight, but he who cannot see the unity underlying the diversity in the world. He who wants to lead his life from the basis of body consciousness is a blind person. Even though there is only one reality, a blind person experiences different things and forms. In essence, he sees duality in unity, and this ignorance is responsible for his blindness.

Man believes everything he sees to be real. All the things he sees are constantly changing like passing clouds. Nothing in this world is permanent. If man realizes this basic truth, there is no reason for sorrow. Understanding the oneness of creation, he can no longer be sorrowful.

Everything in this world is pervaded by Easwara (God). Thus the feeling of "me and mine" is a misunderstanding. When man realizes that the Divine is all-pervasive, there will be no room for acquisitive selfishness or divisiveness. When Dhritarashtra made a distinction between "his" sons and the Pandavas (his brother's children), he exposed his spiritual blindness and his ignorance



of the unity that underlies the multiplicity in the world.

Unity in Diversity

The ultimate goal for everyone is the same, and it is only one. The aim of all spiritual disciplines is also the same and one alone. All the paths laid down by different religions lead to the same goal. Paths may be different, but the goal is the same and is only one. Whether it is the path of action, the path of devotion, or the path of wisdom, the goal is the same. This physical body is the instrument for all actions. Also, the body enjoys the fruits of all actions. Again, the

body is born as a result of past actions. The one who recognizes this connection with the body and the *Atma* is a great soul. That also means that one should recognize the *Atma* in others. He should recognize the Indwelling Spirit (*Atma*) in his body and should also realize that the same Spirit dwells in every being. Only by such understanding—that the Divine is omnipresent—will man not do harm to anyone and will always love others and be helpful to everyone. Whomsoever you hurt, you are hurting God. Whomsoever you honor, you are honoring God. We should not base all our understanding and actions on the basis of differences in physical bodies alone and dwell in that ignorance. It is said, “This body is nothing but a mixture of five elements. It is a dirty house and a basket full of diseases. It undergoes all sorts of changes and cannot take you across the ocean of life. It you think deeply, it is a bed of arrows, full of pains. Therefore, oh mind, don’t think this body is permanent and give too much importance to it. Instead, surrender at the feet of the Lord.”

The Wandering Mind

The human mind will take you everywhere except close to God. What is the reason for this? It is because the mind is full of *sankalpas* (thoughts), good and bad. Only when you control your thoughts will you be in a fit condition to reach God. The nature of the mind is to think continuously and always. If the mind is preoccupied with other thoughts, it cannot concentrate on God.

The reason for this is that we have only one heart. Our heart is neither a double sofa nor a musical chair. It has no room for other thoughts. Unfortunately, today we have converted our hearts into musical chairs. Depending on the circumstances, we constantly keep changing the being seated in our heart. As a result, we are totally confused.

Karma or Actions Multiply

This entire world is pervaded by *Brahma mayam* (pervaded by Divinity) and is also *karma mayam* (full of actions). What is *karma*? This creation itself is *karma*. The physical body which performs all actions is also *karma*. You, as a separate body, are *karma* itself. Man is born in *karma*, grows in *karma*, and dies in *karma*. *Karma* itself is God for man. *Karma* is responsible for all the joys and sorrows of this world. Therefore, realize that *karma* is intimately associated with the body and is not different from the body. All actions performed by the body must be good, because evolution of life depends on the results of all actions performed by the body. You may be under the delusion that you have performed only one bad action. Even one bad action is enough! It will multiply itself into many.

For example, if you sow one seed from a thorny tree, it will grow into a big thorny tree with many thorny seeds which, in turn, will multiply into thousands of thorny trees. On the other hand, if you sow a seed from a fruit-bearing

tree, it will multiply into thousands of fruit-bearing trees. In this context, it is said, "I am the seed in all beings." This means that the Lord has assumed all the multifarious forms in the universe. Those who see with a spiritual vision recognize the common divinity in all things. But those who have external vision based on body consciousness see differences and are caught up in endless troubles. Every human being should inquire about the nature of the human body which has to perish and the *Atma* which is a permanent entity. The *Atma* is indestructible and is not subject to birth and death. If you analyze carefully, you will realize that God Himself, who is not bound by the cycle of birth and death, is the ever-existing *Atmatatwa* (God who is in the hearts of all mankind).

Whatever goes through the process of birth has to undergo death also. If there is no birth, then there is no death. Anything that is born has to die. Taking *Atma*, which is free from the cycle of birth and death, as its foundation, the human body comes into existence in this phenomenal world wearing a costume made up of five elements, and that costume undergoes the cycles of birth and death. Recognizing this fact, man has to carry out his duties as a human being in this world.

Genuine Devotion

What do you mean by *bhakti* (devotion)? Love for God is devotion. Devotion is not something objective and

concrete. It is an inner experience which springs from the heart. The knower of *Brahman* (God) becomes *Brahman*. Hence you must always think good thoughts and fill the heart with good feelings, leaving no room for bad feelings. The five senses must be engaged in good actions. The eyes must be restrained from seeing bad, and our vision should be directed in the right path. It is not the vision which is important—it is the seer who is important. If you give importance to the seer rather than the seeing, all creation will appear as Divine. Then, even though nature exists, it will not be an obstacle to the vision. Even though the eyeglasses are in front of the eyes, they will improve your vision and not be an obstacle. But remember, eyeglasses not suitable to the needs of your eyes will spoil your vision. Likewise, if your heart is filled with love for God, then only good feelings will come from your heart. If you talk about love for God but indulge in vicious thinking, your entire life will be ruined. So, first of all, purify your heart.

Saint Alwaar, from Tiruttanda (a great devotee of Lord Rama) said, "Oh Lord, I am praying with my pure heart, not with an impure heart." Similarly, Meera (a great devotee of Lord Krishna) used to pray, "Oh Krishna, my heart is Your temple. Where else can I go? So enter my heart." She used to sing, "Oh mind, you don't have to take the trouble to journey where the rivers Ganga and Yamuna merge." She is referring to breathing in and breathing out, as the river Ganges and river Yamuna join and go to the center between the two

eyebrows. How is the river Ganges? It is pure. How is the river Yamuna? It is peaceful. The inner meaning of this is, "Oh mind, go to the heart which is pure and full of peace." In contrast to this, our hearts are filled with impurities and our minds are filled with lack of peace. So how can you expect God to enter such impure and restless hearts? Where the heart is impure, there is no room for God. So you must come to the conclusion that whatever happens, good or bad, it is a gift from the Divine.

In the *Bhagavad Gita*, there is a chapter called "*Vibhuti Yoga*." What is the meaning of *Vibhuti Yoga*? Everything is a gift from the Divine. To the one who has full faith in God, everything is God's grace only; there is no good or evil. The devotee welcomes everything equally. When a child is well, mother gives all eatables to the child. But when the same child is sick, mother avoids delicious food and puts him on a special diet which may not be very tasty to the child. On top of this, once the child is seen by a doctor, the doctor may prescribe some bitter-tasting medicine. You have to realize that the doctor does not have any ill feeling toward the child; but, in order to treat the illness, he has to prescribe that bitter-tasting medicine. Likewise, the man who is groping in the darkness of ignorance has to be enlightened by the discipline of wisdom. The enforcement of such discipline does not mean that God is angry or displeased. When God expresses anger, it is also a sign of His grace. For instance, when you consult a surgeon for abdominal pain, the surgeon uses a knife and operates on your

abdomen to relieve the pain. If you want relief from your pain in the abdomen, you have to bear the pain caused by the operation. Only when you bear the troubles will you gain pleasure. You cannot get pleasure out of pleasure. Only when you go through pain will you get pleasure.

The devotee must look upon pain and pleasure alike as designed for his good. He should develop that sacred feeling that whatever happens, it is only for his good.

Crush the Ego

Once you have this sacred feeling, you will be unaffected by troubles; so you should feel that all the difficulties you encounter are for your own good. Every sorrow is meant only for your upliftment. All difficulties and sorrows should be regarded as stepping-stones in the evolution of your consciousness. Pain and pleasure are inseparable twins in life. You cannot see pleasure as a separate entity from pain. Once you get over your difficulties, then you get pleasure. One is the beginning, and the other is the end. One leads to the other even as the new moon culminates in the full moon. These are all manifestations of the wheel of time, expressions of the divine will. Recognize the truth that the entire creation is the will of God.

Man must get rid of the feeling that he is the doer. As long as the ego is dominating, the *Atma*, or God-consciousness, will not be realized. The egoist cannot

recognize the *Atma*. Therefore, first crush your ego. It is egoism that is the root cause of all man's troubles. What is this ego? Even ego is a delusion. It is under this delusion that we are developing the feeling of "I." When you say that you are a householder or family man, what does it mean? It is also a delusion. Even to say "I am a *sanyasi*" (one who has renounced everything) is a delusion. You are giving up the delusion of householder and acquiring the delusion of *sanyasi*. It is like changing shirts. These are all misconceptions created by man. He didn't have them at birth. He acquired them later on. Even things you had at birth are not permanent, so how can you expect that something acquired later on will be permanent?

If you have not understood the secret of this physical body, which is like a dummy doll with nine openings, when are you going to realize it? Don't take pride in your physical beauty, youth, and strength, because old age is waiting ahead. How long are you going to have this physical body? In the course of time, your vision will be impaired, you will develop cataracts in your eyes, your skin will start wrinkling, your hair will start turning grey, and all your senses will become weak. Eventually you will look like an old monkey, and all the young people will start making fun of you. So realize that this body is not permanent. Based on this physical body, you should not boost up your ego. From an early age, one should recognize the transiency of the physical body and crush the ego. This is the meaning of the

statement, "Start early, drive slowly, and reach safely."

Inner Peace Will Grow

From today onward, you should start controlling your desires. Some of you might have seen the posters inside railway compartments: "Less luggage—more comfort." Luggage here refers to our desires. Desires are insatiable. There is no limit to the desires. If you pile up all the cars in the USA, one on top of the other, the mound would reach the sky. Our desires exceed even that limit. So try to control your desires; then your inner peace will grow in direct proportion to the reduction of desires. Just as the bull is growing in size, its horns are also growing proportionately. If you keep on increasing your desires, your restlessness of mind also increases and one day you become a mad person. Take a balloon, for example. If you go on inflating the balloon with no limit, at some point it is going to burst. One should set limits on the pursuit of wealth, power, and position; otherwise, he will end up in misery. Don't bring self-destruction by promoting your ego. As a person's wealth increases, his ego also increases. As ego increases, man's bad tendencies also increase. So try to crush your ego, and then you will have hope for salvation. How many people have you heard about who led their lives with ego and pride and now they are all gone? There were great emperors who ruled their kingdoms with pride and ego. Where are they now? Pride and ego are like passing clouds. Therefore, do not



waste your precious life based on such temporary things. Instead, one should develop complete faith in God, take refuge in God, and dedicate all actions to the Divine.

At an Early Age

You may wonder, “Why should I be thinking about my salvation at such an early age? I am going to live long.” But you don’t know how long you are going to live. You may be feeling that “I am in good health and I have a lot of power and wealth, so I am not going to die.” But by the time you take three steps forward, you may develop a severe heart attack and drop dead! Your body is like a water bubble. It can pop at any moment. Your body is like a drop of water, hanging at the tip of a leaf on the top of a tree. With the slightest movement of the tree, that drop of water may fall from the tip of the leaf. So don’t postpone your *sadhana* (spiritual discipline), thinking you are going to live a long time. You must be ready to die right this moment! The *dharma* (right action) of human life requires that every moment should be lived with a pure, unselfish, steady, and sacred heart. Only that kind of human life will justify the statement, “Among all creatures, it is most difficult for human beings to attain birth.” In spite of his precious birth as a human being, man leads a life worse than that of animals. Animals do not have jealousy. They do not take pride in their possessions. They have no bank balances and monthly salaries. They live happily from moment to moment, content with

whatever food and shelter they can get. As man’s knowledge and skills have increased, his morality has declined.

Prahlada (a great devotee of Lord Vishnu) was the son of a demon king. His father, Emperor Hiranyakasipu, wanted his son to be well-educated. He selected great scholars to teach his son and instructed them to use all of their skills and discipline in the process of such education. The scholars tried their best, but they found that they were not always able to change Prahlada. When the emperor, after some time, called for his son to inquire about his education, he found him to be well-built, mature, and healthy. He asked Prahlada, “Are you studying well?” Prahlada replied, “Yes, Father, I am studying happily.” Then father asked son, “Can you repeat one *sloka* (verse) taught by your *gurus* (teachers)?” The young man replied, “My teachers have taught me the four goals of life: *dharma*, *artha*, *kama*, and *moksha* (duty, wealth, desire, and liberation). I have also studied and understood the secrets of all types of education.” Then the emperor asked his son to tell him one such secret. Prahlada answered, “Praise God.” Hiranyakasipu flew into a rage when he heard that. He chastised the teachers and his son. The father hated Hari (the Lord), but the son adored Him. This illustrates the difference between individuals.

Have One Desire—God

As a human being, you should desire, seek, and enjoy only one thing—that is,

love for God. Once you have love for God, you will never indulge in bad actions. Once you have tasted nectar, will you have a desire for bitter things? Likewise, only a person who has never tasted love for God will seek pleasure in material objects. If one realizes the truth—the purity and everlasting nature of love for God—then he will never go after false and transient worldly pleasures. Man has to realize that human birth is not given merely to enjoy worldly pleasures, but to sacrifice everything and derive pleasure from renunciation and sacrifice. This is the secret of human birth. Undertake activities which will bring about good for all. Do not hate anyone or cause pain to anyone. Develop virtuous qualities, for only then will humanity blossom in you. To indulge in demonic actions while having the human form means degrading human nature.

In the world, there are many persons who are wealthy; there are also persons

in high positions with a lot of power. But do they all have peace of mind? No, no! They may pretend to be peaceful, but peace remains only in those persons' hearts who have no desires. This peace alone is man's crown, his highest jewel, and a sharp sword in his hands. This peace is like sweet nectar in the heart. If you want to enjoy such peace, you have to curb your desires, develop love for God, and undertake service activities. Always consider yourself to be a servant, not a leader. Real joy is found in being a servant. There is no happiness in being a leader. Truly speaking, it is not really leadership; it is slavery. Enter into society, serve the poor, help the forlorn, and consider these acts to be service to God. This is a great opportunity. Install God in your heart and be prepared to do service.

—**Sri Sathya Sai Baba**
Prasanthi Nilayam
January 9, 1988

Students, you are all essentially sparks of the Divine; but like sparks coming from a furnace which, after a time, turn into ash, you are forgetting your Divine origin. While pursuing your education for worldly purposes, you should also pursue the spiritual discipline, which will lead you to the Divine.

—**Baba**
 Sathya Sai Speaks, Vol. XI, p. 82

SAI BOOKS, TAPES AND OTHER ITEMS

SATHYA SAI BOOK CENTER OF AMERICA

305 West 1st Street, Tustin, California 92680, (714) 669-0522
Mailing Address: P.O. Box 278, Tustin, California 92681-0278

New Books

Sai Messages for You and Me, Vol. II, by Lucas Ralli, published in England. This new volume of "Sai Messages" is published in response to the requests of many who have read the first volume and found the messages of great help and comfort. 140 pages. \$7.95

Proceedings of Sri Sathya Sai African Conference on EHV, published by the World Council of Sri Sathya Sai Organizations. This book contains lectures, speeches, and instructive discussions from the EHV Conference in Accra, Ghana. These should be of special interest to all instructors involved with the Education in Human Values Foundation. 126 pages. \$2.95

Namasmarana, compiled by Dr. B. Mavinkurve. *Namasmarana* is a spiritual exercise which is simple, sustaining, and universally acceptable. *Namasmarana* is an instrument for individual divinization and social integration. 34 pages. 50¢

Birthday Discourses by Sathya Sai Baba, 1987, published by Sri Sathya Sai Books and Publications Trust. A packet of five discourses by Sri Sathya Sai Baba during His 1987 birthday celebration. 5 separate booklets. \$2.90

First Four Years of Sri Sathya Sai Institute of Higher Learning. Dr. V. K. Gokak's report on a new approach to university education, with Sai Baba guiding every detail of the experiment. 66 magazine-size pages. \$2.95

Prasnothara Vahini, by Sri Sathya Sai Baba. One of the earliest in the *Vahini* series, but for the first time published as a separate book. Sai Baba has declared that basic in His tasks is to clarify religious scriptures. This volume of explanation is done in the form of questions and answers. 62 pages. 95¢

New Audio Cassettes

- BC-12 *The Inauguration of the Fourth World Conference.* A discourse by Sathya Sai Baba, November 17, 1985. Cassettes BC-12 through BC-16 have a word-for-word printout in English. \$2.75
- BC-13 *The Fourth World Conference Meeting.* A discourse by Sathya Sai Baba, November 21, 1985. \$2.50
- BC-14 *The Convocation of Sri Sathya Sai Institute of Higher Learning.* A discourse by Sathya Sai Baba, November 22, 1985. \$2.50
- BC-15 *The 60th Birthday Celebration Discourse,* by Sathya Sai Baba, on His birthday, November 23, 1985. \$3.00
- BC-16 *The Closing Discourse—Fourth World Conference,* by Sathya Sai Baba on November 24, 1985. \$2.75
- OM-1 *Lessons in Love.* Excerpted from Baba's discourses, it includes "Supreme Love," "Grow in Love," and "Love and Service"; *Lessons on the Inner Life* includes "Garden of the Heart," the "Triple Purity," and "Character Training." With background music. \$6.50
- OM-2 *Lessons on Parenting.* Excerpted from Baba's discourses, it includes "To Mothers," "To Speakers," "Parents—Be Aware"; *The True Functions of Society* includes "Work for Peace" and "Cells in the Body of God." With background music. \$6.50

BIRTH DAY PUBLISHING COMPANY

P.O. Box 7722, San Diego, California 92107
(619) 296-3194

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

Periodicals

Sathya Sai Baba Children's Newsletter, for children of all ages. This publication focuses on teaching values in a way that will stimulate the child's interest and capture his or her imagination. There are stories, games, cartoons, poems, and more. Published four times a year. One-year subscription. \$4.00

Complimentary Publications

Fact Sheet on the Sathya Sai Baba Organization, explains how the Sai Organization functions and includes a brief statement about the Sathya Sai Baba Centers. Free upon request

SATHYA SAI NEWSLETTER

1800 East Garvey Avenue
West Covina, California 91791
USA

Editor: **Barbara Bozzani**

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

SUBSCRIPTION INFORMATION

Published quarterly, with annual rates of:	Two Years	One Year
United States	\$10.00	\$ 5.00
Canada, Mexico, and Puerto Rico	16.00	8.00
All other foreign countries	24.00	12.00

For foreign mailing, the subscription cost is computed for airmail. Foreign subscribers, please send international money order or bank draft in U.S. currency. Other subscribers, send check or money order. No cash, please.

All new subscriptions will begin with the *next* regular issue.

Please send _____ subscription(s) for _____ year(s). I have enclosed a check or money order in the amount of \$_____, payable to the **Sathya Sai Newsletter**, 1800 East Garvey Avenue, West Covina, California 91791, USA. (No cash, please.)

_____ I have moved and my new address is listed below. Please let us know as far in advance as possible of any address change so that your service will not be interrupted.

Name _____

Street _____ Apt. No. _____

City _____

State _____ Zip _____

Summer 1988

SATHYA SAI NEWSLETTER

1800 East Garvey Avenue
West Covina, California 91791

ADDRESS CORRECTION REQUESTED

Nonprofit
Organization
U.S. Postage
PAID
West Covina,
California 91791
Permit No. 1060

☐

An X in the box indicates that, according to our records, your subscription expires with this issue.

S/88

SATHYA SAI NEWSLETTER, Summer 1988, Volume 12, Number 4. All rights reserved.
©Reproduction in whole or in part without written permission is prohibited.

PRINTED UNDER THE AUSPICES OF THE SATHYA SAI BABA COUNCIL OF AMERICA