



# SATHYA SAI Newsletter

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# SATHYA SAI NEWSLETTER

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

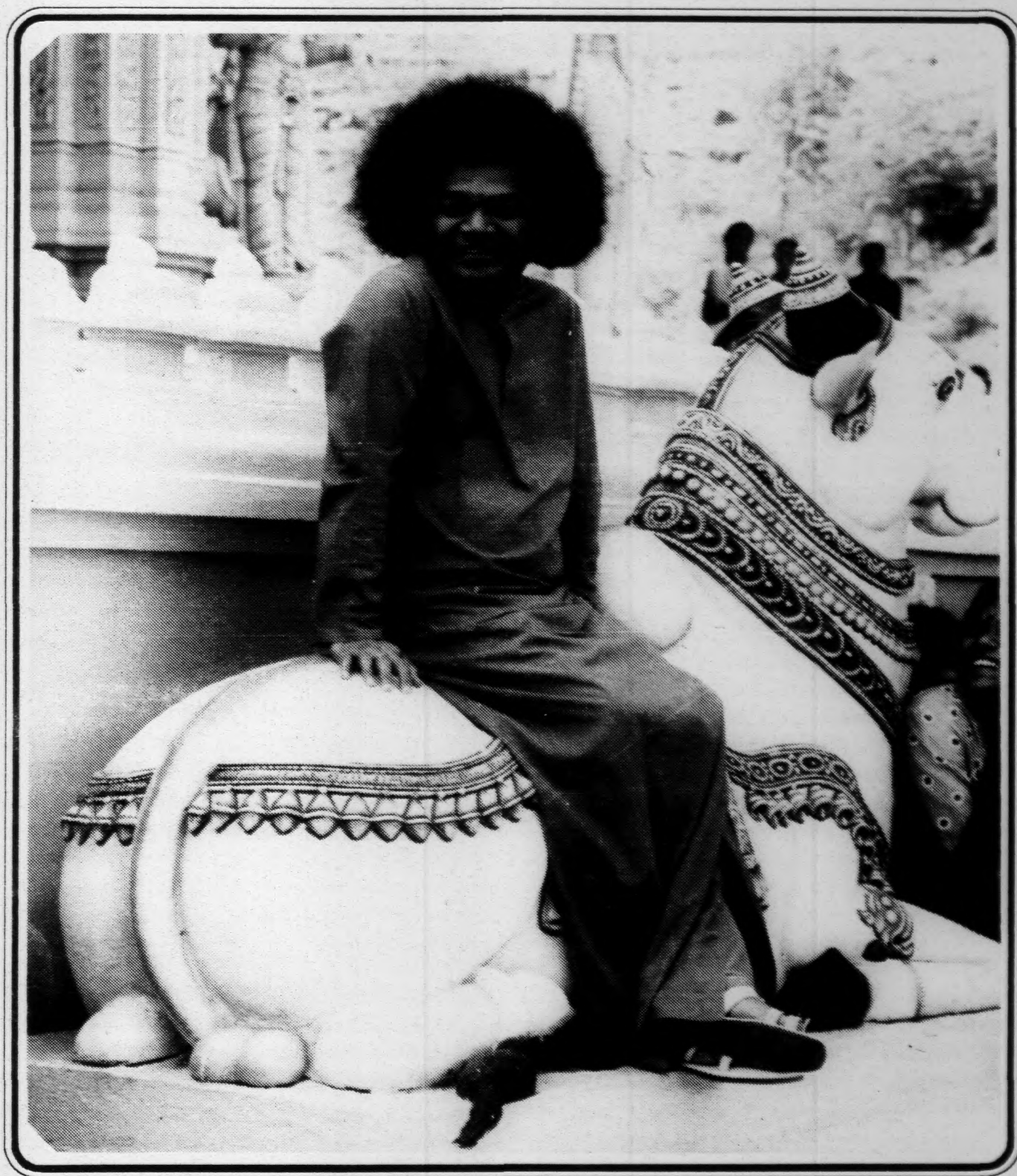
## TABLE OF CONTENTS

|                                                       |                               |    |
|-------------------------------------------------------|-------------------------------|----|
| A Dedication .....                                    |                               | 1  |
| On Education .....                                    | <i>Sathya Sai Baba</i>        | 2  |
| How It Feels to Be Swami's Student .....              | <i>Malini Srinivas</i>        | 6  |
| Nature Is the Best Teacher: Room to Grow .....        | <i>Jay Jarrett</i>            | 10 |
| Three Days With Sathya Sai Baba .....                 | <i>K.S. Ramanujam</i>         | 12 |
| Self-Reliance for The Young .....                     | <i>Sathya Sai Baba</i>        | 16 |
| Sai Education Emphasizes Human Values .....           | <i>Lance Nelson</i>           | 17 |
| Two Kinds of Knowledge Needed .....                   | <i>Sathya Sai Baba</i>        | 21 |
| Raising Children With Values:                         |                               |    |
| Spirituality Through Human Values and Service .....   | <i>Beatrice Flaig</i>         | 25 |
| The Ideal for Women: The Role of Teacher/Parent ..... | <i>Sathya Sai Baba</i>        | 27 |
| Children's Corner: The Animal Alphabet .....          | <i>Sharon Robinson</i>        | 28 |
| Illustrations .....                                   | <i>Ken Peterson</i>           |    |
| Helping the Homeless .....                            | <i>Roxanne Vadoli</i>         | 30 |
| Purity, Unity, Divinity Rap .....                     | <i>Ralph Peter Bryant</i>     | 31 |
| Divine Discourse on Conduct and Education .....       | <i>Sathya Sai Baba</i>        | 32 |
| A Warning from Baba .....                             | <i>Samuel Sandweiss, MD.</i>  | 42 |
| Sathya Sai Book Center of America                     |                               |    |
| Book Center Policy .....                              | <i>The Trustees</i>           | 43 |
| An Expression of Gratitude .....                      | <i>Volunteers and Friends</i> | 43 |
| Books and Audio Tapes .....                           |                               | 44 |
| Subscription Information .....                        | <i>Inside Back Cover</i>      |    |

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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.





*On the occasion of Sri Sathya Sai Baba's 64th birthday, November 23, 1989, the devotees of the United States pay homage to..."the unknowable depth of His mystery."*

# ON EDUCATION

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Education has to make a person the concrete embodiment of the higher reality, which is the basis of the material universe, of life in the world, of the expanding dominion of the mind, and of the human community. Each person is a mirror which reflects the divinity inherent in mankind, evident in every expression of our character. The process of education must inspire man to discover the truth, seeking it through the study of the objective world. Fulfillment lies in the awareness of that truth, which, when once known, does not need correction or modification or revision. Education aims at this consummation in a life lived in the atmosphere of unity, devoid of the varied demands of diversity. The educated person knows the interrelation between what appears as distinct and that which is infinite and eternal.

Education must reveal the path which enables man to tap the dormant spring of divinity within, without getting entangled in the mass of created objects. Education has to lay stress on spiritual transformation as more fundamental than even moral uplift. The real sign of an educated person is his attitude of sameness towards all. He sees in society the manifestation of divinity. Education does not lead man from nature to the all-pervading *Atma* (indwelling divinity). It leads man to study nature with the unifying *Atmic* outlook. When the powers of nature are harnessed to narrow selfishness, they recoil on him as plagues. When they are revered as revelations of the *Atma*, they become beneficial. Education equips man with this insight.

The process by which man foregoes his freedom and becomes bound in the net of desire can never be education, which has to aim at ensuring peace and constancy in each country by continuous precept and practice of the basic unity.

## The "Real" Student

Traditionally, after acquiring this sacred vision and inspiration, mature students were moved on into the next stage of life—into society for the founding and fostering of families. The occasion was marked by a convocation where they were provided with holy guidelines and reminded of their duties. When the young are at the *gurukul* (place of education), engaged in study with fellow students and teachers, they strive ceaselessly to cultivate serenity, purity, and detachment. They try to identify their truth. For the stage of studentship (*Brahmacharya*) sets the pace and decides the fate of the three subsequent stages: householder, recluse, and monk.

When students lag behind and fail to achieve success in study and the practice of ideals, their mothers are subjected to agony. The motherland also suffers the same agony a thousand times more when you lag behind in acquiring moral and spiritual excellence. Students have the responsibility to save both mother and motherland from agony and to confer *ananda* (bliss) instead. He alone can be considered a real student who has realized this obligation.



Every one of the leaders and elders you know, administrators and officers, in government and other fields, have been students. You have to fill their roles later. Do not ignore this fact. You have to help the progress of the motherland by work among fellow citizens, through sincere effort and good example.

## Transformation

What is the meaning of the expression "human progress"? It means raising the level of moral life and brightening daily lives with goodness and godliness. Life has to be an incessant process of repair and reconstruction, of discarding evil and developing goodness. The husks from paddy grains have to be discarded in order for the grains to become consumable rice. Cotton has to be reformed as yarn to become wearable cloth. Even gold nuggets have to undergo the crucible to get rid of the impurities. Man, too, must purify his instincts, impulses, passions, emotions, and desires so that he can progress by good thoughts, deeds, and words. The individual is valued only on the basis of the level of transformation he has attained.

But, today, the leaders have no capacity to transform the people, nor have the people the authority to transform the leaders. The absence of spiritual vision is the cause for this situation. So efforts must be directed now to cultivate that vision among the students who will form the citizens and rulers of tomorrow. Students of today must be encouraged to follow disciplined and devoted habits of thinking and living.

## Discordant Notes

Students form the foundation of a nation; they are the roots that hold it firm. Their moral stamina ensures a home of peace and an era of joy and happiness. Science and technology have expanded vastly today, and their gifts have made life more comfortable and pleasant. But they have brought with them grief and fear, loss and calamity, in far greater degree. More than anything they have bred domination and concentration of authority. The reason is absence of proper discrimination while accepting and utilizing these gifts. This is an age of novel civilization. The emergence of discordant notes has silenced the call of the Divine from within man. He is eager to make his life a merry-go-round, but it is turning into a painful tangle of troubles. He does not try to discover the cause of this contradiction. Instead, he wastes his years in empty ephemeral pomp and pretense. He is unaware of the value of each passing day. He is caught in the coils of speed and splash—films, planes, radio, video, television, etc. He is restless and has to encounter countless worries. Fear of imminent war or famine has gripped man—fear while alone at home, fear while on the street. When insecurity prevails, how can man be happy?

The basic reason for this pathetic situation is the spending spree to satisfy sensual desires. To get his child admitted to school, a middle-class employee pays thousands of dollars. He pays *lakhs* of *rupees* to secure a seat in a professional college for his son or daughter. He competes with his neighbors in the

purchase of gadgets with the help of loans or corrupt practices. Technology ruins step-by-step the character of men. The son secures a degree involving the sacrifice of his parents' income. He gets no job. So he decides on a career as a lawyer. He has to own a car, though hungry and poor. Thus, truth, justice, and morality have eroded everywhere and in every field. Man is not even human.

Students, I exhort you to recognize this tragic situation and dedicate yourselves to the task of promoting the happiness and welfare of the people, and presenting shining examples of truth, sincerity, and integrity. Give up the notion that you are undergoing education in order to get jobs. Convince yourselves that you are earning knowledge leading to wisdom, in order to serve others all your lives.

## Good Advice

The advice given by *gurus* during convocations in hermitages was the same:

"Mother and motherland are more worthy of reverence than heaven. Your parents are sacrificing their comforts and even necessities in order to ensure your progress. It is your duty to revere them and make them happy. Engage yourselves in acts that others will respect and not in acts of which you feel ashamed. Honor the elders. Love your native land."

After receiving such directions from the *gurus*, students returned home with hearts filled with gratitude, but heavy with sorrow at the departure from the hermitages. The convocation marked the

close of a sweet chapter in life, when the ideals to be pursued in later years were implanted. So the leave-taking was fraught with humility and hope. They realized then that life involves both coming together and separating from each other. They engraved on their hearts in golden letters the advice imparted to them on the occasion of departure.

But today, in the very same land, convocations are tainted by noisy interruptions, disgusting behavior, and demonstrations of disbelief. Man has become so stupid that he has neither fear of sin nor love for God. How then can he be secure in peace and escape from catastrophe? These are the two eyes of mankind. Without them, man has to totter in darkness, however learned and scholarly he may be. Where can we find students with compassion in their hearts, spreading peace all around, straight and true in behavior, righteous and virtuous? Individuals who have illumined their innate good nature with such holy qualities and who are eager to be helpful to others are not visible to the eye. So you have to acquire and develop the practice of truth, righteousness, and serenity.

## Cultivate Character

Do not crave to acquire foreign cultures. You have a treasure of gold in your own country. Why seek it outside? The culture of *Bharat* (India) is sublime, splendid, sacred, divine. It can fulfill all your highest desires and quench your deepest thirst.



I am on the search,  
 I am on the search  
 For one who ever clings  
 to the moral path.  
 Can tree-cotton fruit  
 ever a mango be?  
 Can any strut cane  
 claim sugar within?  
 Can pebbles that shine  
 ever candy become?  
 Let not form deceive;  
 see the nature and judge.

So students have to cultivate character. The essence of education is humility and obedience. All our students should become ideal students, offer themselves as an example, and live a very happy and balanced life. That is what I am looking for.

Students, one of the outstanding features of our Institute is discipline. Wherever you go, discipline should follow you as a shadow. If a person does not have discipline, he becomes an animal. You should, instead, become master of your animal tendencies (*pashupati*). Our aim in starting this Institute is not merely to give you academic education, but along with it to give you true humility, discrimination, and a judicious combination of intellect and intuition, leading to human excellence.

You must be aware of the implications of studentship. You have to translate that awareness into actual practice. You have to enshrine the experience in your hearts. You must, then, share the joy of that experience with others. Do not allow your minds to get agitated with limitless desires.

## Parents/God

First and foremost, render your homes bright by pleasing your parents. If you cause grief to them, your entire life will be steeped in grief and your children, in turn, are sure to cause you sorrow. Do not be arrogant towards your parents because you have studied a few things. "Consider the mother as God; consider the father as God; consider the teacher as God; consider the guest as God." Follow this fourfold exhortation with full faith in its validity; derive *ananda* (bliss) therefrom and inspire others by your example so that the motherland may progress and prosper. Fulfill this desire of Mine, with My blessings.

—Sathya Sai Baba

As Chancellor of the Sri Sathya Sai Institute of Higher Learning, Prasanthi Nilayam, Baba delivered this Benedictory Address at the Fifth Convocation of the Institute on November 22, 1986.

*As a result of the study of books, or in other words, as a result of secular education, one's intelligence may be sharpened and expanded. One can even deliver wonderful discourses on spiritual subjects. But one's spiritual life cannot be taken to have advanced in proportion. The teaching imparted to us by another person might not enter the heart and transform our nature. This is the reason why learning without intensive culture of the spirit proves barren.*

—Sathya Sai Baba  
 Vidya Vahini, page 27

# HOW IT FEELS TO BE SWAMI'S STUDENT

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I first joined Swami's Institution in 1984. My brother and I had been regular Bal Vikas students, and when we found out that there was a slight chance of getting admitted to Swami's school, we jumped at the golden opportunity! I was fourteen years old at the time, and my brother was six.

After reaching Prasanthi Nilayam, our chances of getting in seemed slim—especially for me, as I was joining the ninth grade, which is just one year away from the All India Public Board Examinations. There were so many things that I did not know. However, for my brother, the prospect seemed brighter because everyone had an equally fair chance for the first grade test.

The night before my brother's results came out, Swami came in my dream. He told my mother, in my dream, that both of us would get admission. Within a week His words came true.

My first impression after joining was that everyone seemed to be part of a big family. It hardly felt like a hostel. After a couple of months, both my brother and I were completely adjusted. In fact, we felt as if we had always lived there. We did miss our parents occasionally, but there was not much time to dwell on such thoughts.

Our day started at 5:30 a.m. with our teachers waking us up or playing devotional music. After *Omkaram* and *Suprabhatam*, we had until 7:30 a.m. to get ready. Then we had our prayers, where we chanted the 108 names and sang a few *bhajans*. Breakfast was next on the agenda, with a different menu each day. At 9:00 a.m. we had a school assembly where we chanted different prayers. Classes were held until 4:30 p.m., with a short recess and a one-hour lunch in between. Other than our regular subjects, we also had one period of Human Values every day. We participated in extracurricular activities like *Vedic* chanting, *chapati* (an unleavened bread) rolling, social work, handicrafts, dancing, and singing. Playtime was for one-and-one-half hours everyday, after a small snack. *Bhajans* started at 6:00 p.m. and were followed by dinner, a study period and then bedtime at 10:00 p.m. after a night prayer.

The highlight of our routine was, of course, going for *darshan* (the sight of a holy being) every Thursday and Sunday morning. Swami talked with us and joked around. He gave us pens during our exams and told us to take two pens with us in case ink ran out in one of them. He would throw sweets from the balcony and bless us if it were our birthday. He was our divine Mother and Father and made up for the ten-month absence of our own parents.



The most exciting part was when Swami would come to our school. He came alone at times, or with some important guests. Then He would walk into our classrooms and ask us questions. At times He would ask the teacher what subject she was teaching, smile at all of us, and then go on to the next class. Sometimes He would go up to the naughtiest boy in class and say, "Very good boy," or tell the children answers if they were having a test.

Every year we had sports competitions and Swami distributed the prizes to the winners. Before He gave out the prizes, we participated in various programs.

When Swami left for Bangalore or any other place, we would really feel miserable. All of us would stand along the road and wave as His car passed by. Swami used to wave back to us and give a sweet smile.

These were the experiences of my first two years in Swami's school. I finished ninth and tenth grades, and therefore concluded my short stay in the Vidyagiri Campus, Prasanthi Nilayam.

The intermediate course, or eleventh and twelfth grades for girls was in Anantapur. (This is a small town which is sixty miles away from the *ashram*.) I joined there in the summer of 1986. By then I could cope with my studies and found the courses easy. The routine was quite similar to the one we had at the other school, but there was a lot more free time. (I had only five subjects as compared to the previous nine.)

There were only two negative aspects to this new environment as far as I was concerned. The first one was that we could not have Swami's *darshan* so regularly. The second one was that I missed my brother.

As usual, Swami teaches us lessons in life in different ways. I realized that I had come to take *darshan* for granted. There in Anantapur I valued it much more, since we only went to Prasanthi Nilayam twice a month. As for the second drawback, everyone misses their loved ones when they are separated from them. It could also have been a lesson in detachment.

In December of 1986, we began practicing for our annual Sports Meet. Swami had given us permission to perform some events on January 11th in the Hill View Stadium. It was going to be the first time that girls were doing acrobatics in public. There were no coaches, but with Swami's grace we did everything on our own. There were feats on cycles and mopeds, clowns, roller skating, dancers, karate, pyramids, and *yoga* exercises. After the karate event was over, Swami turned to the boys and said, "You people can't even break *idlis*." (*Idlis* are soft rice cakes, usually served at breakfast.) On the whole, He was very happy and the program was a success.

Swami usually comes to Anantapur once in a term or twice every year. However, when I was in the twelfth grade, we were very fortunate because He came three times. He inaugurated some new

buildings which added to the growth of our campus.

When Swami visits, He first comes to the college, gives *darshan*, watches programs in the auditorium, gives His divine discourse, and then has lunch with us in the hostel. Swami walks up and down every aisle and sees to it that everyone's plate is full and all are happy. It is a treat to see Him eat because He eats so daintily. After lunch He talks to all of us for a little while and then, all too soon, it's time for Him to leave. Sometimes we really feel sad because Swami is going. Most of the time it is not so bad because He has left so much love and happiness behind.

Going to Prasanthi Nilayam is another interesting experience. It is a two-and-a-half-hour journey through a rural part of South India. We all feel as if we are going home to our common Mother. Once there, we are showered with love in various ways. Swami interacts with each one of us at our own level. An amusing example of this which comes to mind is what Swami said when He gave us *saris*. For every birthday of His, Swami usually gives us *saris*. While He is giving them to us, He holds them up and says, "This is the latest fashion," or, "There is a ten-year guarantee for these *saris*!"

All too soon I had finished high school and was ready for college. To get admission into the Sri Sathya Sai Institute of Higher Learning, I had to take four entrance examinations. I was also interviewed in the Administration Building. Even though I had been a student of the

same college, all applicants to the Institute have to pass these hurdles successfully, regardless of their former schooling. This ensures the standard of the students selected. Even in this major crossroad of my life I could feel His divine hand guiding me.

Around ninety of us were selected for the various bachelor's courses in commerce, science, and the humanities.

The Institute routine was very different from what I had experienced before. We had a tight schedule which included various types of extracurricular activities. Twice a week we had *yoga* postures and exercise in the mornings and sports and games in the evenings. We were also assessed on any other activity of our own choice. I had taken drama and this proved to be a lovely way in which to get Swami's grace. When Swami came to our college for prize distribution, we put on a drama for Him. He liked it very much and came to the stage to tell us so in person. Then He created *vibhuti* (holy ash) for all of us and told us to perform it again in Prasanthi Nilayam. The Lord never fails to keep His word, and a month later we performed the play in the boys' auditorium. Swami came backstage before the play started, to inspect our costumes. After we finished, He took a group picture with us and gave us *saris*. The next morning He said, "Good girls! You have all brought a good name to the Institute." The loving Lord gave us *padnamaskar* (to touch the feet of a holy being), talked to us, and gave us sweets to eat because, as He said, "All of you will feel hungry on the bus!"



I am now in my second year of college and will have completed seven years of being "Swami's student" by the time I finish my bachelor's degree. These have been the most formative years of my life. I thank God with all my heart for giving me such an invaluable experience. If anyone were to ask me, "How does it feel to be Swami's student?" I would have only one answer: "It is to experience the love of God as a Mother who gives and forgives, understands, teaches, and scolds sometimes in order to correct us, and someone who loves us until our hearts throb."

I would like to conclude with a poem which Swami inspired me to write:

## God Is Yours

God gave the sound that you hear,  
God gave you food every day of the year,  
God gave you love to dry your tears,  
God gave you confidence to subdue your fears.

God will always listen to you when you are feeling low and blue,  
God will show that He is the light that will help you in your times of plight.

And when you are feeling happy and gay,  
God will look, and smile, and say:

"My dear child, the world's not true.  
It will try to deceive you.

My dear child, learn to give,  
And live a life that's fit to live.

Be an example that others should follow,  
Not a life that's empty and hollow.

So remember that I'm on your side,  
And fight your battles with strength and pride.

Don't forget that I love you.  
You are Mine, and I'm yours too."

—Malini Srinivas, age 19  
Student, Sri Sathya Sai  
Arts and Science College  
For Women, Anantapur

*...It was for the purpose of training our young girls to assume a position of prominence in our country that we took up the task of opening colleges for women. I expect the girls studying in those colleges to cultivate such qualities as will bring name and fame to their homes, and also to the homes where they go after marriage. Bad habits and vulgar behavior should never be found in the students of those colleges. The girls of a Sathya Sai College should maintain the ideals of the institution and the prestige of their homes, their society, and their culture. Only then can the purpose of the college be achieved.*

—Sathya Sai Baba  
*Sathya Sai Speaks, Vol. IX*  
page 200

# NATURE IS THE BEST TEACHER:

## Room To Grow

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Sathya Sai Baba often says, "Nature is the best teacher." This basic truth was brought to my attention during an early morning observation.

Among a smattering of house plants in my kitchen window is a vigorous poinsettia, or Christmas plant, as it is sometimes called. It is the sole survivor from a small display arranged some months ago for the holiday season. While its neighbors on the sunny sill are restrained in their growth pattern and require very little attention, the poinsettia is a rambunctious sort. A few days without water and it wilts in despair. A month without fertilizer and its leaves assume a jaundiced countenance and stare accusingly at me. One morning, as I wandered in to prepare my ritual juice 'n vitamin pill breakfast, it evidenced a little of both needs.

Muttering to myself that its true name should be pain-settia, I parted the dense umbrella of foliage and administered the necessary infusion to the shallow bowl in which it sits or stands. I'm not sure which it does. Perhaps "sprawls" is the best descriptor. Almost kitten-like, it seemed to lap up my offering. Was that purring I heard? Or just the sound of the water rushing into the dry root mass?

Then reality worked its way through my early morning fog and I saw the problem. The plant was still in the small plastic pot in which I carried it home last Christmas! It was several times its original size but its roots were severely limited and could not expand to a size commensurate with the spread of the greenery. No wonder it was always looking for a handout!

I took it downstairs and found a much larger pot for it, transplanted it, and packed the pot full of compost and potting soil. Carrying it back upstairs I thought I heard a sigh of relief escape from it—but it must have been the leaves rustling slightly as I climbed the stairs.

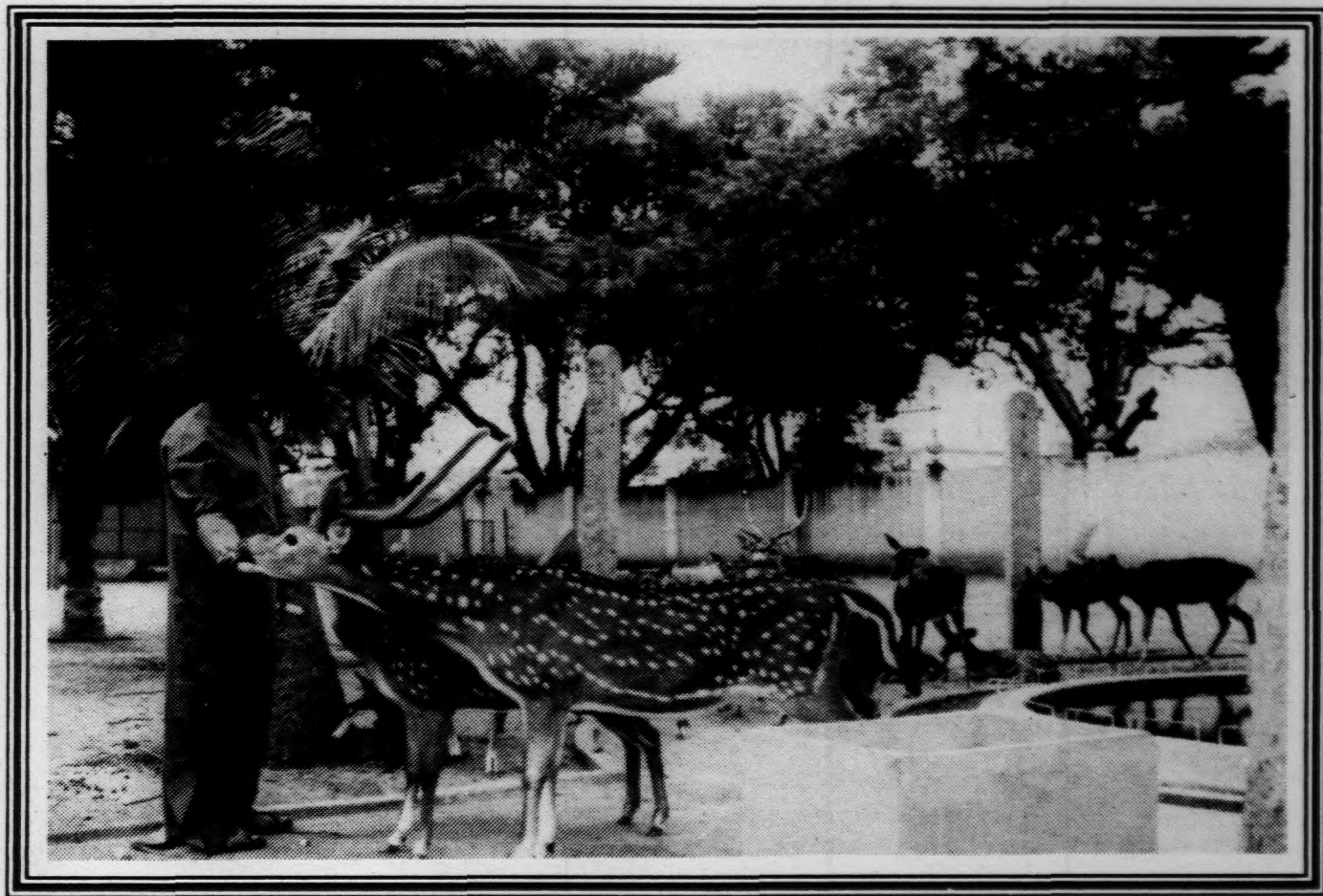
As I proudly set it back in the window it occurred to me that the plant was much like Swami's love. It was just waiting for someone to make room for it to come in! No matter how much attention I paid to it, the plant could never reach its full potential if I kept its absorption and circulation system cramped. Love, to reach its full potential, cannot be restricted to a narrow field of recipients. It must be freely given to all, for all are but aspects of the One. Love, like my plant, needs room to grow and develop naturally. The



fewer the restrictions I place upon it, the wider and more glorious the spread of its manifestation. It needs only room to expand and opportunity to express its beauty.

The poinsettia on my windowsill is free once more to become all that it can be. It made its point. On second thought, maybe that should be its name—"point-settia."

—Jay Jarrett  
Stone Mountain, Georgia



Love, to reach its full potential, cannot be restricted to a narrow field of recipients.

# THREE DAYS WITH SATHYA SAI BABA

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I had the rare opportunity of visiting Prasanthi Nilayam at Puttaparthi for three days along with my companion, Mr. S. Mr. S. had been invited by Sathya Sai Baba to the Sri Sathya Sai Institute of Higher Learning at Puttaparthi. We reached Puttaparthi from Bangalore around noon on Monday, February 7, 1983. By 4:15 p.m. we were escorted to the large courtyard where devotees of Sai Baba had assembled. Baba came out around 4:45 p.m. and, moving among His devotees with a benevolent smile, acknowledged their respectful greetings. Many had come with letters detailing their difficulties or worries and Baba accepted their letters. He made kind inquiries as He passed along, and, to some, He gave *vibhuti* (holy ash).

After half an hour, Baba asked some of us to go into a room in the main building (the temple) for a private audience. We were a mixed gathering in the room. It was the first occasion for me to be called in by Sathya Sai Baba and this naturally made me very observant. Perhaps, had I not accompanied Mr. S., I would have lost a valuable opportunity.

With Baba in His chair, we all sat before Him. A young couple whose marriage had been solemnized by Him two years earlier, had come with their first child, a few months old, for His blessings. They asked Baba to give the child a name and He at once said, "Supriya". He then

asked the parents if they knew the meaning of the name. They did not. He explained it to them in some detail and asked them to remember it. Next He asked another couple about the health of their daughter and was told that she was well on the road to complete recovery from her serious illness. Then an elderly Punjabi gentleman reported to Baba about the progress of the temple project he had taken up at Bangalore with Baba's blessings. Pleased, He turned to a family from Kashmir. After listening to them for awhile, He materialized *vibhuti* and gave it to them. Then an old lady told Him that by the grace of Baba she had been restored to normal health.

Baba turned again to the young mother with the child and asked her to repeat the name. Even as she was answering Him, He materialized a gold chain with a pendant of His own image and put it around the neck of the child who smiled its toothless smile. Then He slipped a gold ring with a diamond set in it onto one of the fingers of the old lady.

After all this Baba turned His attention towards me and said simply, "You have been exercising your mind very much over numerous problems. It is not all that necessary. One can do much more with one's heart than with intellectual exercises." I had spent more than one hour that afternoon framing questions I would



ask of Baba if I were privileged to do so. Realizing that He had begun to answer one of my questions which had been written down in the sheaf of papers I had kept by my side along with my tape recorder, I took out the recorder and asked Baba if I might record His answers. He at once said, smiling, "Why do you want to record what I am saying in a machine? Why don't you listen attentively and record what I am saying in the depths of your heart?"

All this conversation was in Tamil. He had spoken to the old lady in Telegu and to the Kashmiri family in Hindi. Then He told us how He was deeply concerned about the need for a total revolution in the educational system of our country. He had no doubt that all our present problems, social, economic, cultural, and even political, could well be traced to the inherent defects in the educational system, the syllabi, the teaching methods, and every other aspect of it. Without self-discipline and a genuine desire to know the fundamentals of a spiritually good life, both as individuals and as citizens, how could we expect the youth of the country to grow into mature, responsible adults, capable of contributing towards the progress of the country? His mission was to give the necessary guidance to bring this about.

After inquiring about the personal comforts of Mr. S., Baba told him, "Don't be in any hurry to go back. Stay here for a few days. You will find your stay here peaceful. You are already doing good work and your stay here for a few days

will help you gain more strength to continue undaunted with the responsibilities you have taken up."

Baba then distributed *vibhuti* and moved out to join in the *bhajans* (devotional songs) being sung by the very large congregation. We also moved out and joined in the singing of *bhajans*. Baba quietly walked away to His quarters in the same building, closing the door behind Him. This was what happened on the first day.

The next morning at 4:30 we assembled in the spacious prayer hall to chant "OM" and sing Sri Sathya Sai *Suprabatham*, followed by ten minutes of meditation. The hall was packed to capacity at that early hour. We then joined a small group of devotees going round Prasanthi Nilayam chanting *Vedic* hymns. The rest of the large gathering joined the *nagarsankirtan* (the singing of devotional songs while walking in a procession), with cymbals and percussion adding to the verve of the singing.

This was over by 6:00 a.m. and by 8:00 a.m. we were back in the large courtyard for the morning *darshan* (the blessing of seeing a holy being) of Baba. *Bhajans* were being sung in the prayer hall and Baba was busy giving interviews for devotees who had come from far and near. My companion and I were the last to be called in. There was no one else in the room except Baba and the two of us. He sat on the footrest of His chair with His back supported by the chair. The next fifty minutes were devoted to a re-

next fifty minutes were devoted to a review of the national trends in the social, political, and educational fields. Baba explained at length how He went about establishing colleges and schools wherever possible. He told us how the resources for the educational institutions founded by Him had flowed voluntarily. He was anxious to ensure the smooth continuity of the good work of each one of the colleges He had founded. Now and then Baba asked Mr. S. for his views and listened to him with total attention.

On the third day, on Baba's instructions, we were taken around to the many educational facilities on the campus of Sri Sathya Sai Institute of Higher Learning. The day began for the students on the campus with chorus singing of select *bhajans*. Thereafter, in every class at the college, secondary, and elementary schools, the first hour was devoted to the learning of human values. At that time the Vice Chancellor, who was Dr. V.K. Gokak, told us how one day Baba had asked a student why he smoked even though he knew it was harmful. The boy denied having smoked. At once Baba told him the time and the place where he had done it secretly. The boy came out with his confession and asked for Baba's pardon.

The residential primary school in Prasanthi Nilayam was most impressive. The little ones, many of them from far-off countries, felt absolutely at home. Admission to the educational institutions of Prasanthi Nilayam is wholly on merit by an entrance examination and scrutiny of the background of every child.

Dr. Gokak told us how Sri Sathya Sai Institute of Higher Learning was designed to impart integral education through the pursuit of academic excellence of knowledge and wisdom, and of duty and devotion. *Yoga*, sports, social service projects, and extension work were all part of the curriculum.

In Baba's words, "Education must teach a person what life is and its goal. It must purify the heart and clarify the vision. It must prevent pollution of the heart and hand by habits injurious to the individual, the society, and the nation. It must promote virtues and raise the moral and spiritual standards of the educated. There is an ancient maxim which says: 'Education imparts humility, humility ensures credibility, credibility brings wealth, wealth induces charity, charity confers peace and joy, here and hereafter.' "

We met Baba again when He asked Mr. S. for his impressions about the educational institutions. Besides the two of us, a young man, an ardent devotee of Baba, well known to us, was also in attendance. Baba showed deep concern over the problems that had arisen between the young man and his brothers. Swami wanted him to be very cordial and have harmonious relationships with his brothers. Baba insisted that unless one could establish complete unity, peace, and love within one's own family, one would be a failure outside as well. Hence, it was of paramount importance that total harmony be established between husband and wife, between parent and child, and among the children themselves. The way Baba dealt



with the problems of the young man revealed how extraordinarily compassionate He was.

Incidentally, I may mention that Baba had made very kind inquiries of Mr. S. about the two serious road accidents in which he was involved, the first one in London and the second one near Madurai in South India. When Mr. S. said it was due to God's grace that he had escaped, Baba said, "How true it is! Did not the car in which you were traveling at the time of the second accident get seriously damaged?" We wondered how He had known this.

Thus it was that we were privileged to have a three-dimensional experience of Sathya Sai Baba as: 1) the protector of all those who had surrendered to Him as ardent devotees; 2) a determined pathfinder for establishing right education and right values to raise the spiritual and moral strength of the Indian nation as speedily as possible; and 3) a most compassionate being who was deeply concerned with the personal problems of His devotees and all others who came to Him seeking guidance and comfort.

—K.S.Ramanujam  
excerpted from the  
*Bhavan's Journal*

*The system of education has to be transformed from the primary school right up to the universities —this is declared and announced in newspapers; but no one transforms it or even points out specifically what the changes to be affected are. No one highlights the defects of the system.*

—Sathya Sai Baba  
*Vidya Vahini*, page 8

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*When not in office, educators and politicians write articles and essays on education or indulge in parrot-talks from platforms. When the same persons achieve positions of authority, they legislate measures quite contrary to what they proclaimed earlier.*

—Sathya Sai Baba  
*Vidya Vahini*, page 8

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*Spiritual education is, in reality, the experience of Truth, and the awareness of Truth. Pleasing oratory should not be mistaken as the experiencing of Truth. That comes about only in the innermost tabernacle of the Self.*

—Sathya Sai Baba  
*Vidya Vahini*, page 29

# SELF-RELIANCE FOR THE YOUNG

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Do not lean upon others, lean on your own strength and skill. Live on your own earnings, your own resources. Self-reliance is the best food for growing young people. It is better to live with honor for just a day than with dishonor for many decades; better a short-lived swan than a century-old crow. The swan is adored by all; the crow is detested. Do not crave the property of others or things that can be obtained by trickery or dishonorable means. Earn by the sweat of your brow, then you can be proud and happy when you spend what you have earned.

I advise children not to read horror comics, books on crime and sex, and novels of vice and wickedness. I caution them also to avoid films, for though they may be advertised as very educational and inspiring, the producers, in their greed for profits, smuggle in low, vulgar, debasing scenes in order to please raw, untrained minds. Don't allow the virus of vice to infect your brains. If that happens, you descend to levels worse than the beasts. Do not imagine that it will be possible for you to live happily, without any anxiety or bother. Do not build castles in the air, and hope to live in them. Life is a mosaic of pleasure and pain; grief is an interval between two moments of joy; peace is the interlude between two wars. There is no rose without a thorn. The diligent picker will avoid the thorns and gather the flow-

ers. There is no bee without a sting; cleverness consists in gathering the honey nevertheless. Troubles and travail will haunt you, but you must not allow them to deflect you from the path of duty and dedication.

—Sathya Sai Baba  
*Sathya Sai Speaks, Vol.VIII*  
page 231

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*The truth is that spiritual, moral, and behavioral values are the very crown of human achievement.*

—Sathya Sai Baba  
*Vidya Vahini*, page 8

*We corrupt our children by letting them watch TV, and we even feed them in front of the TV. In that way, the children not only get television's negative messages through eyes and ears, but it is also mixed with their food.*

—Sathya Sai Baba  
Prasanthi Nilayam, June 20, 1989



# SAI EDUCATION EMPHASIZES HUMAN VALUES

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There is a great deal of anxiety at the present time among thoughtful persons who sense that our rapid progress in control and adaptation of our material world has not been matched by corresponding advances in human character, virtue, and spirituality. Indeed, many observers feel that moral values are disintegrating on all fronts, in both public and personal life. From professional educators, psychologists, theologians, and leaders in other disciplines as well, we hear such statements as: "The ultimate disease of our time is valuelessness."\* Discussions of moral issues such as drug abuse, sexual promiscuity, and the weakening of family life are often pervaded by a sense of despair, and parents and educators worry about the influence of advertising and the mass-media on youth. These interests, it seems, contribute to the problem in a powerful way by promoting, for the sake of profit, unrestrained consumerism and a corresponding materialistic, pleasure-centered morality. Our children are thus taught that sensual and material indulgence is the way to happiness and that violence is the way to solve problems.

Still more, we look to the future. What sort of values will our children be able to pass on to their children? Is our society indeed following the example of the Roman Empire, as some thinkers tell us, dissipating its heritage and degenerating into a

moral wasteland of characterlessness, educational bankruptcy, and institutional breakdown? Or is it possible that we will heed the warning signals and mobilize people from all areas of society to work together to overcome our present moral crisis? It is not only our problem as Americans. It is the vital concern of all the nations of our modern "global village" who, along with the United States, seek a moral basis for dealing with serious social, economic, and political problems—including the threat of nuclear destruction.

The very survival of our society, and the world, depends upon a widespread renewal of individual commitment to an active moral life. Humankind must rediscover a sense of meaning and recapture a feeling of total dedication to ideals which re-enforce that meaning, ideals which find expression in acts of service to society and the world. The Sathya Sai Education in Human Values\*\* and Bal Vikas programs are founded on the belief that such a renewal is possible. If there has been degeneration due to complacency and confusion, there can be regeneration through dedicated effort. With this conviction, the EHV and Bal Vikas programs set forth a plan of education designed to help children imbibe the basic values that are essential to any life worthy of being called human.

# Universal Values

It is not necessary for us to try to discover new values for our age, nor do we have to champion one particular, sectarian set of values in the hope that it will win out over others. In this era of shrinking distances, rapid communications, and increased intercultural contact and understanding, we have become heirs to the rich moral and spiritual heritage of all humankind. Our horizons have widened. We can now see in the religious, philosophical, ethical, and legal literature of the world's great cultural traditions a consensus of belief in regard to basic moral and spiritual values. This consensus reaches across cultural and doctrinal boundaries, and it amounts almost to an objective verification of these basic values which great cultures hold in common. It is also a welcome confirmation of the moral foundations of our own society, which often seem to need support amidst the general moral confusion of our times.

## The Five Basic Values

Words used to express and describe values are notoriously hard to define. What seems like faith to one, will be courage to someone else; what is love to me, may be self-sacrifice to you; truth and beauty often overlap, and they may be interwoven with goodness or perfection. The variety of expressions and definitions, however, should not blind us to the fact that certain values have endured

through centuries of human experience. As we have just noted, we may find them in the world's great religious and cultural traditions and also in the principles upon which our own nation was founded. For purposes of conceptualization and instruction, we in the Sathya Sai Education in Human Values (EHV) and Sathya Sai Bal Vikas programs identify as basic values the following five: Truth, Right Action, Love, Peace, and Nonviolence. We feel that these five basic values include, in a balanced way, the profound moral insights of the great, enduring civilizations of both East and West. Other values, of course, are important. Examples are: integrity, courage, responsibility, justice, reverence, patience, honesty, thrift, and hard work. These and others like them we include as sub-values of the five basic values mentioned. If it is preferred, the five may be thought of as basic value categories under which others may be inserted for due consideration.

These values, which are acceptable to all religions and the time-honored humanistic philosophies, encompass a full vision of human potential. This includes: the fulfillment of the quest of the intellect for Truth, the channeling of the will into satisfying expression through Right Action, the resolution of the conflicts of human emotions and interactions in the achievement of inner and outer Peace, the expansion of the heart in the flow of Love, and the realization of perfect sympathy for all creation through Nonviolence.



# Human Values

We call the five basic values and the sub-values which may be placed under them, "human values," because they are the values which, when lived, lead us toward the realization of our true possibilities as human beings. What does it mean to be fully human? The sages and the scriptures of the great religions, and many modern thinkers as well, are in profound agreement that it is to live a life of commitment to, and identification with, higher values. The Judeo-Christian tradition asserts that human beings are "created in the image of God" (Gen. 1:27). Though part of the animal kingdom and possessing qualities in common with animals, we have the power of overcoming our lower, instinctual, selfish tendencies and realizing this innate divinity. Humans have the unique possibility of realizing truth, goodness, and beauty and conferring mutual love, compassion, and sympathy. We can delve not only into the secrets of nature through science, but also into the mystery of our own being. We can discover the divine Principle that is beyond both nature and ourselves. Indeed, only a life that is dominated by such higher aspirations can be called truly human.

## Education in Human Values

The solution to the moral crisis facing humanity today lies in a system of educa-

tion that makes the basic human values living realities to our young people. Youth must assimilate these values in order that they may become the central focus of their lives, their existence deriving its meaning from them, and all their actions guided by them. The EHV and Bal Vikas programs are an attempt on the part of concerned parents and citizens to develop a moral and spiritual education program adequate to this task. In this effort, we are inspired especially by a program begun some years ago in India (a land of religious and cultural plurality) under the guidance of Sathya Sai Baba, who is perhaps the most widely-respected religious leader and teacher in that country today. The distinctive features of the EHV and Bal Vikas programs are: 1) insistence that EHV and Bal Vikas teachers lead lives of total and strict dedication to realizing the ideals that they are teaching, 2) emphasis on prayer (in the Bal Vikas program only) and meditation, or silent sitting, as a means of purifying and elevating both teacher and student, and 3) acceptance of the truth of all of the world's great religions and use of principles and examples from these religions in its teaching.

As the following pages will detail, the EHV and Bal Vikas programs seek to translate and express the five basic values in terms that may be easily taught to, and understood by, students of various age groups. For example, the initial emphasis is on such simple concepts as truthfulness, respect for parents, cooperation with siblings, reverence for elders, unselfishness, and so on. From the beginning, the

importance of regular prayer [prayer is not emphasized in EHV as it is a program designed to be compatible with public education] and meditation is stressed. The students are taught the importance of self-discipline and proper behavior in the classroom and at home.

Emphasizing a universal vision of human values and a sense of self-dedication to the moral life, the EHV and Bal

Vikas Programs serve to support, supplement, and expand the moral education that our children receive in school, at church or temple, and at home.

\*A.H. Maslow, ed., *New Knowledge in Human Values* (New York: Harper & Row, 1959, p. vii.)

—Lance Nelson  
La Jolla, California

\*\*In recent months, Baba has de-emphasized the use of the EHV program in classrooms and stressed the importance of 3HV, which He defines as "head, heart, hands." In discussing 3HV with several English-speaking devotees early this year, Baba specified the importance of perfect coordination among thoughts (head), feelings (heart), and actions (hands).

—Editor's Note

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For further information in regard to imparting values to children, a quarterly magazine, *The Sathya Sai Journal of Education in Human Values*, is available for \$8.00 per year in the USA. Send subscriptions to:

*Sathya Sai Journal of EHV*  
51 Tanner Street  
Manchester, CT 06040

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*Character is the most precious gift of education. Education without character is no education at all. In fact, education without character is dangerous.*

*Education is not for information but for transformation.*

*Students, today, are trained to study the world's creations and not its Creator.*

—Sathya Sai Baba



# TWO KINDS OF KNOWLEDGE NEEDED

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The human being is like a seed. Just as the seed sprouts into a sapling and grows continuously into a tree, man, too, has to grow and attain fulfillment. Man has to master two fields of knowledge in order to reach this goal. The first is knowledge of the world, that is to say, knowledge concerning the manifested universe. The second is knowledge of the other world. The first confers the means for living (*jeevana upaadhi*); the second confers the goal of life (*jeevana paramavaadhi*).

The means for living are the things that can satisfy one's day-to-day needs. One has to acquire them and store them, or acquire the capacity to get them when required. The knowledge of the goal of life involves inquiry into problems such as: "For what end should one live?" "Who is the creator of all that we become aware of?" "What exactly am I, this distinct individual I?" This inquiry ultimately reveals the goal.

The scriptures of all religions and the many moral codes derived from them are concerned with problems that transcend the limits of this world, such as: "Why are we here?" "What really have we to do to deserve this chance of life?" and "What are we to become?"

## Acquisition of Real Education

What is the most beneficial way for man to live in this world? The answer is: living a regulated and disciplined life. Real education must train man to observe limits and restrictions. We take great pains and suffer privation in order to master knowledge of the world. We follow a strict regimen in order to develop the physique. Whatever our objective, we obey an appropriate code of discipline.

What exactly are the gains of disciplined thought and conduct? The rules and regulations are elementary at first. Then they enable one to be aware of regions beyond the reach of the senses. Later, one can voyage beyond the reach of one's mind, and even beyond the outermost walls of what is reachable by all powers enclosed in the human body. Finally, one realizes and experiences the truth of Truth, namely, that one is the One that is imminent in all—that is, in the entire cosmos. One is filled with bliss when fixed in this faith and in this awareness. This is the *vidya*, the acquisition of real education, the culmination of the best educational process.



*Education is a slow process, like the unfoldment of a flower; the fragrance becomes deeper and more obvious with the silent blossoming, petal by petal, of the entire flower.*

—Sathya Sai Baba



During that process, *vidya* also instructs incidentally about the ideal configuration of society, the most desirable affiliations between man and man, the most beneficial relations between peoples, races, nations, and communities, and the best mode and manner for day-to-day life. *Vidya* implants these in the heart as deeply as is necessary for human progress.

## The Teaching Profession

Of all the professions, the teacher's profession has to adhere to the ideal of truth. When teachers stray from truth, society meets with disaster. Thousands of tender children, unacquainted with the ways of the world, pass through their hands. The impact of their teachings and their personality will be great and lasting. Therefore, the teacher has to be free from bad habits, for children automatically adopt the habits and manners of elders. This is an ever-present danger.

When the evil influence is directed towards the thousands who receive the impact, the society becomes tainted. In time, the social evil contaminates the teacher in other ways as well. "This is the lesson you taught me, Oh Lord," runs the song. Ultimately the teacher is laughed at and humiliated by his own pupils. So the teacher must equip himself with virtues. The king is honored only inside his kingdom. He is adored only within its borders. But the virtuous man is honored and adored in all countries.

## Physical Beauty

A person may have outstanding physical beauty; he may have the sparkle of robust youth; he may boast of a high, noble lineage; he may be a famed scholar; but, if he lacks the virtues that spiritual discipline can ensure, he is like a beautiful flower with no fragrance.

## Gandhi's Transformation

When quite young, Mohandas Karamchand Gandhi witnessed, along with his mother, a drama on Sravana and his devotion to his parents. Gandhi resolved that he must also become a Sravana. He witnessed a play on Harischandra, and that drama impressed him so deeply that he resolved to become as heroically devoted to virtue as Harischandra himself. These transformed him so much that he became a *Mahatma* (a great soul).

Gandhi had a teacher when he was attending school who taught him wrong paths, but Gandhi did not adopt his advice. As a consequence, he was able to bring freedom (*swaraj*) to the country. There are in this land of *Bharat* (India) thousands upon thousands of prospective *Mahatmas*. The examples we have to hold before them are of those men and women who have learned and practiced spiritual education (*Atma vidya*).

## Vedas

The ancient culture of *Bharat*, the *Sanathana Dharma*, is acclaimed to be of supreme value, not merely by *Bharatiyas* (people of India) but by people of all lands. The reason for its universal renown is that it is based on the *Vedas*. The *Vedas* are the source of all the principles of morality or *dharma*. *Dharma* implies all the prescriptions for actions and attitudes that are needed to preserve man in the status he has gained as the highest among animals and living beings. The *Vedas* are the treasure chests which contain all the duties and obligations, rights and responsibilities that man has to accept and abide by in life.

## Ancient Education

In the ancient hermitages (*gurukulams*), after the pupil had finished his studies under the *guru*, the *guru* gave him exalted advice such as no pupil in any other country has received from his master: "May your mother be your God. May your father be your God. May your preceptor be your God. Speak the truth. Act righteously. Do not adopt other ways. Stop all acts that are unrighteous. Engage yourself only in activities that will promote your progress." This was the advice given to the pupils, and every bit of it is still as powerful today as it was in ancient times.

—Sathya Sai Baba  
*Vidya Vahini*, pages 31-33

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*When you look deep into the theory and practice of modern educational institutions and compare them with what we know of the theory and practice of ancient Indian educational institutions, you will be shocked at the vast difference in the two systems. The ancient schools aimed at self-knowledge first and knowledge of the objective world as a corollary. Truly, that is the sign of the educated person—awareness of one's Reality. How can a person be termed educated when he does not distinguish between the really Real and the relatively real in himself, as well as in the outer world?*

—Sathya Sai Baba



# RAISING CHILDREN WITH VALUES: Spirituality Through Human Values and Service

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Sai Baba's clarion call to humanity has been to do selfless service, to become educated in human values, and to pursue the path of spirituality. Although He has set up these three wings of Sai experiences, I sense them as an integrated "holiness." Each of us, on our journey to God, has to become as one with human values and, in so doing, begin to serve ourselves and others.

Some time ago, I read an article on Mother Teresa of Calcutta. It has lingered on my mind, particularly as our Sathya Sai Baba Center visits a nursing home. Is this not Swami talking? Mother Teresa says, "Poor people don't need money or anything. They need love. Make them feel wanted. Give them a smile. Take them a flower. Get involved. Help people make the connection."

In my school district, establishing an inter-generational program has brought a connection between the elderly and the primary school-age children. As I work with them, I see the warm glow of love permeating each one, dispelling stereotypes and showing the unity that exists. Here we have human values, service, and spirituality, all in one.

Those of us who have been graced with the profession of teaching have the opportunity to awaken human values in our students. In the primary grades we can expose them to Sathya Sai Education in Human Values (EHV) lessons, but do not let it rest there. Establish a classroom library of books which emphasize values. There are so many in good literature, books that present role models and stories that give virtuous examples to follow. Incorporate values into all subject areas, not in a contrived way but flowing naturally. Let me share two examples that I've used this year. In an effort to further expand EHV in my district, I established an additional follow-up called VALL-U (Values and Learning Lead to Understanding). After the teacher has conducted an EHV lesson, this project provides future time for each child to go to the Listening Center, select the lesson's story, listen to it on tape, and read along. This reinforces the values and aids in the student's reading ability.

Combining Baba's message of service, have the older children create these audio tapes for the younger ones. They have been so happy doing this! They, too, are becoming collaborative learners,

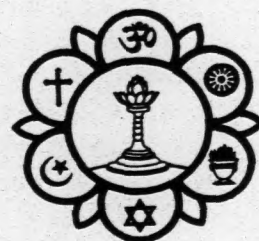
developing human values and serving the school community at the same time.

Another project I worked on this year was to incorporate EHV with combatting the problem of substance abuse. We know that succumbing to drugs is a basic lack of human values, and so, in building self-esteem and self-confidence through EHV lessons and values literature, we are also creating a greater awareness of the perils of substance abuse. Giving children an opportunity to discuss values and the problems that confront them is an answer to recent research that states, "students do not have enough opportunities to speak in the classroom." I might add that very often the home climate does not provide time for this skill either. Baba once again portrays for us the guru's (teacher's) responsibility, as is evidenced by the discourses now being given by Sai students. If I were ever to become a "master" teacher, it would be by using Sathya Sai Baba as the example.

There are, as I mentioned, many innovative methods for combining EHV with service in the schools. Teachers could use their own ingenuity. In this way, perhaps our future generation will not be the sons and daughters of whom Mother Teresa spoke when visiting a home where the old parents had been institutionalized and forgotten: "...and I went there and I saw in that home that they had everything, beautiful things, but everybody was looking towards the door. And I did not see a single one with a smile on their face...."

May Baba bless us and the future generation. May we feel love and give love so that young and old do not look toward an empty door. May we all learn to smile and be happy.

**-Beatrice Flaig**  
Woodside, New York  
As told to Cathy Daub, Editor of  
*Raising Children With Values*



*Vivifying inspiration cannot be obtained through the perusal of books. It can be gained only when one mind-element contacts another mind-element. Even when one's entire life is spent in poring over books and thereby one becomes well-developed intellectually, such development cannot advance one even slightly in the cultivation of the spirit. It would be unwarranted to claim that a person who has reached the acme of intelligence has thereby progressed and succeeded in reaching the acme of spiritual wisdom. Scholarship and culture are not cause and effect. However learned one is in worldly knowledge, unless one's mind is cultured, the learning is mere junk. The system of education which teaches culture, and helps the culture to permeate and purify the learning that is gathered, is the best and most fruitful.*

**-Sathya Sai Baba**  
*Vidya Vahini, page 26*



# THE IDEAL FOR WOMEN:

## The Role of Teacher/Parent

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The mother is the pillar of the home, of society, and of the nation, and so of humanity itself. Mothers should know the secret of mental peace, of inner silence, of spiritual courage, of contentment, which is the greatest wealth, and of spiritual discipline, which gives lasting joy.

The mother should teach her children the value of *namasmarana* (repeating God's name), and of mental and physical cleanliness. She should be like the mother in the story told by Vivekananda, who advised her son to call upon Krishna (God) while going to school through the woods alone and helpless.

The father and mother must supplement at home the training given by the teacher at school. They must acquaint themselves with the lessons the child receives in the school, and see that their conduct and advice do not conflict with what the child learns from the teacher whom he adores.

Teachers and parents must see that children learn certain good habits and attitudes during these formative years. What is read from books must be contemplated upon, thought over in quietness, reflected upon in silence. This is a very good exercise in intellectual development and in the acquisition of mental peace. The instinct to quarrel and fight over all

misunderstandings must be regulated and sublimated. Children should not inflict pain on others, or be allowed to suffer physical pain or mental anguish. They must have a sense of responsibility, at least for the safe custody and proper upkeep of their books. They must not take delight in showing off their dress or ornaments or status or wealth before the less fortunate children of the school. They have to be taught sensible habits of personal cleanliness, and, more important than all that, the habit of prayer at regular hours. They may be encouraged to go to bed regularly every night at 9 p.m., and to wake up at 5 a.m., and after washing the face and cleaning the eyes and teeth, they may be induced to pray or even to meditate. Do not think that there is time enough for prayer later on in life—during old age, perhaps. The time to lay the foundation for the habit is now.

—Sathya Sai Baba  
*Sathya Sai Speaks Vol. I*  
page 98

*Children are by nature very good; the fault lies in the system which confers an education on them. Of course, this fact is known to all, but everyone shrinks from the task of reforming the system. This is the major weakness.*

—Sathya Sai Baba  
*Vidya Vahini*, page 8

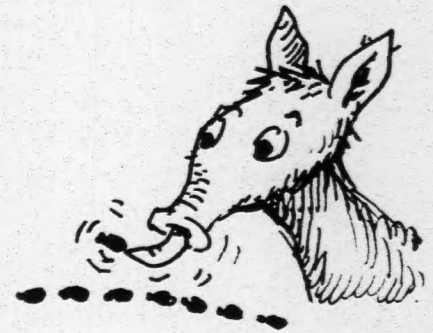
# CHILDREN'S CORNER:

## THE ANIMAL ALPHABET

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**A**

The aardvark is like a little pig  
With long, strong claws with which to dig  
He burrows in the earth with his tube-like snout  
To find the little insects that help him grow stout.



**B**

Now the beaver is as busy as a lark  
He gnaws and chews his way through the bark  
With his paddle-like tail and his webbed hind feet  
He hurries to build his home where the waters meet.



**C**

The cat is our friend, so loving and sweet  
She keeps the rats and the mice off the street  
Asking nothing in return but our love and affection  
She's always so peaceful, but quick to attention.



**D**

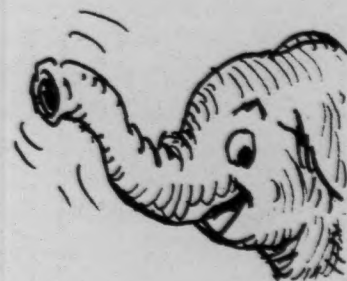
D is for donkey, stubborn he is  
He kicks and bucks and looks awfully fierce  
But nevertheless when he's all loaded up  
He faithfully follows his master's quick step.





**E**

And what does the elephant mean to me  
The remover of obstacles, don't you see  
Sai Gita, of course, is the one to be.



**F**

The quick little fox with his pretty, red fur  
Used to be hounded like a common cur  
But he's really quite harmless to you and to me  
He just wants to run free and raise a family.



**G**

The gnu is a big guy  
With a drooping beard  
A long, horsey tail  
And big horns on his head.



**H**

Of course, the horse has worked long and hard  
Pulling the plow that tills the farm  
Our ancestors were lucky to have such a one  
He did his *karma* from sunup to sundown.



**I**

Ibis they call him  
Long-billed is he  
So he can pluck  
The fish from the sea.



(To be continued in the next issue of the *Sathya Sai Newsletter*.)

Poems by *Sharon Robinson*  
Illustrations by *Ken Peterson*

# HELPING THE HOMELESS

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It's raining in downtown Los Angeles. It's a Sunday afternoon and the streets are bare in the Mission District. Huddled in the doorways of closed businesses are small groups of people trying to escape from the downpour. A few feet away are several large packing boxes, empty except for a few ragged pieces of clothing. The boxes are drenched and very near collapse.

The people in the doorway watch helplessly as their homes start to crumble before their very eyes. Unfortunately, there is not much they can do; this is just another cruel blow that life has thrown at them. These are the poor, the wretched, and the hungry who roam the streets of the inner city with no place to stay and with no idea where their next meal is coming from.

The nearby missions are filled to capacity and turn away dozens of people like these every day. Most of those in the doorway have not had anything to eat for over twenty-four hours. They're weak and miserable with hunger and cold. They have somehow fallen through the cracks of society and are beyond the reach of social welfare agencies as well as private charities. They have fallen into a vicious circle, too weak and too tired to even try to seek help. As they watch the running water swirling into the nearby gutter, they are reminded of their lives, uncontrollably being drawn downward with no hope in sight. This is the plight of hundreds of

men, women, and children who roam the streets of Los Angeles.

They never know from day to day how their basic needs for food, clothing, and shelter are going to be met. Their needs are so simple that it doesn't take a whole lot of time, effort, or money to help them. All that is necessary is love and compassion. For instance, a few friends could get together regularly, make sandwiches, and distribute them with fruit and any usable clothing. Even a simple act like this can make a big difference in their lives. Besides showing that someone cares, a single sandwich, in most cases, determines whether a person goes to sleep hungry or not. Let me leave you with this final thought: You can make the difference!

—Roxanne Vadoli, age 15  
Group III, Bal Vikas  
Glendale, California

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*This ideal of service and the urge to practice it form the very heart of education. Pure love, its chief manifestation—that is education. Nothing else can be. God loves those who do good to mankind as His dear children. They are ideal brothers and sisters for their countrymen.*

—Sathya Sai Baba  
Vidya Vahini, page 8



# PURITY, UNITY, DIVINITY RAP\*

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Purity, Unity, Divinity  
What do these words mean to me?  
The way to live laid down by our Father  
The one and only God, Sathya Sai Baba  
So listen up as I explain  
And if you don't know  
Let me make it plain.

Purity means to be pure in heart  
So no one can tear you apart  
From your goal that is to do what's right  
May the love of Baba fill your heart tonight.

Unity means to stay together  
To love everyone in this world forever  
To join as one is the common rule  
Using love as the only tool.

Divinity is what we all strive to be  
Next to God at the end of our lives  
Baba is the way, the truth, and the light  
And we must keep things in sight.  
Living by these simple rules  
Will make you cool and not a fool  
Just love each other and you will see  
How we can live in harmony.

—*Ralph Peter Bryant*, age 17  
New York, New York

\*Rap is a kind of song or poem which is usually performed with a specific beat or rhythm. It started as a kind of art form among young people who reside in the inner cities across the United States. Rap music has become a popular and creative way of expressing thoughts and feelings.

# DIVINE DISCOURSE ON CONDUCT AND EDUCATION

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Even if a person is a *yogi*, if he is full of desires, he will be ruined.

If you really want to enjoy *yoga* (union with God), you have to give up indulgence in the senses.

Open your eyes and see this great Sai Deva (Lord Sai).

If anyone wants to be saved, He will carry him across the ocean of *samsara* (worldly existence).

He will not care for mere words.

Mere appearances cannot deceive Him.

Open your eyes and see this Sai Deva .



*I am devoting three-fourths of My time to you students and the remaining one-fourth to the rest of the world.*



Dear Students:

Spring which has gone by will come back, and the moon which has waned will appear full again, but the youth of man, and the waters of the rivers will never come back. It is essential for students, in their youth, to search for divine thoughts and ideas. Among all the gifts of God, time is the most precious one. Only when you undertake activities which sanctify time, will time sanctify one's deeds and body.

## Wasting Time

Today man is wasting half of his time in eating and sleeping. The remaining time is wasted in useless work and gossip, in criticizing others, and making fun of them. Thus man is wasting most of his time in thinking about others, and finding their faults, rather than inquiring about himself and thinking about God. Man is not making any effort to recognize the purpose of human life.

After obtaining such a sacred birth, man is not searching for the inner meaning of human life. You are not going to obtain human life again and again. You should never give up the right path. What is that right path? You should never forget the path which takes us back to the place where we came from. This is the sacred *mantra* from the holy scripture *Bhagavatha*: "It is natural for living beings to go back to the Source from which they came. The secret of human life is to sanctify the time given to us and to inquire where we came from and where we should go."

## Aim For The Goal

Today's man does not understand what sense control is. He is behaving in a licentious way, giving freedom to the senses. This unlimited freedom to the senses will destroy human behavior and humanity itself. Exercising sense control helps man develop concentration and steadiness. Life without steadiness is a waste. You should recognize the goal of human life. You should understand Truth and reach the Eternal. This is the most important duty for each individual.

While trying to teach archery to the Pandavas, their teacher, Dronacharya, taught them many truths. At first he tried to teach them concentration and steadiness. To achieve this concentration and steadiness, it is essential to have a goal and an aim. Without a goal and an aim, man cannot achieve concentration, and he will go astray. Dronacharya tied a bird to the branch of a tree, and he called the Kaurava and Pandava brothers to come one by one. He asked each of them what they were seeing. Each of them gave a different answer. One said he saw the bird and the branch of the tree; another said that he saw the tree and the sky above the tree, and so on. Dronacharya was not happy with these answers. Finally, he called Arjuna (one of the Pandava brothers), and asked him what he saw. Arjuna replied, "Master, I see only the bird and nothing else." Likewise, one should not see anything other than the goal or target of achievement.

Dronacharya was convinced that only Arjuna was suited to learn archery from him.

One's sight and mind should not waver, but should be fixed on the goal. Only with an unwavering vision and mind can you achieve the goal.

For students, understanding the purpose and goal of life is very important. But present day students are not able to attain divinity and enjoy peace and happiness. In spite of their close proximity to divinity, they are giving up divinity and are indulging their senses in unholy, sensual pleasures. That is why in spite of staying close to Sai for five to twelve years, there is no change in their behavior. What is the reason for this? It is because they are thinking and conducting themselves as if they understand the true nature of the *Atma* (one's inner divinity). But in reality they are ignorant of the nature of the *Atma*. They are deluded by the veil of ignorance which makes them identify with the body, thereby forgetting to understand divinity. What is this veil? It is *maya* or ignorance. Because of this veil of ignorance, students are not able to understand Truth. To illustrate this point there is a small story.

## Experience Omnipresence

Once the Lord called Maya and said to her, "Oh Maya, because of you I am getting a bad name. Everyone is describ-

ing Me as one who is accompanied by Maya, and you are always with Me. Hereafter, do not be with Me. Please leave Me and go away to a far off place." Maya replied with humility, "Oh Master! I am willing to obey Your command, but please show me a place where You do not exist, and I will definitely go there." The Lord smiled and said, "There is no place where I do not exist, and We are like twin birds. I just wanted to know what kind of answer I would get from you."

Today, everyone is saying, "God is omnipresent," but you do not find anyone who has experienced that Truth. I do not understand whether they are using these words after understanding or experiencing them, or merely out of ignorance. Because of book knowledge every student describes Swami as "omnipresent" and "omnipotent." It is true that Swami is omnipresent, but you have the right to talk about this only after having some experience. If you have tasted even a small amount of nectar, you can attain immortality. Of what use is it if you keep pots full of nectar without partaking of even some of it? It is tantamount to deceiving God and committing a great sin to talk about God's omnipresence without some experience of it.

Some great souls have tried to recognize this Truth. It seems that the present-day students cannot experience this omnipresence of God because of the current educational system. Students are not able to understand the omnipresence of God because of their inability to control their senses, thereby losing all their en-



ergy. Therefore, first control your desires. There should be unity of thought, word, and deed; only then can you understand the omnipresence of God. You should know whom you should approach to get such experience. An unripe fruit cannot sustain another unripe fruit. It is the tree which gives protection and sustenance to all the fruits, and the roots give protection and nourishment to the tree. So if you take care of the roots, you get benefit from the tree, as well as the fruits. Similarly, by recognizing the Truth that God is the basis of everything, you can experience the omnipresence of God.

## Examples of Devotion

In the state of Andhra Pradesh (in South India) there were three *rajus* (kings in a spiritual sense) Thyagaraju, Potharaju, and Goparaju. All these three are kings in a spiritual kingdom. Potharaju was a good yogi. He was the author of the great scripture *Bhagavatha* in Telegu (originally written in Sanskrit by the great sage Vyasa). Potharaju's brother-in-law, Srinatha, was very well aware of Potharaju's condition of being without proper food, clothing, or shelter. Srinatha advised him that all his problems would come to an end if he dedicated his great poetic works to the rulers of the kingdom. By dedicating them to Lord Rama, he said, Potharaju was apparently not deriving any benefit. On the other hand, if he dedicated his work to the kings, they would shower him with wealth and precious gems, and would also give him whatever he wanted. Potharaju was pained to hear this and

replied, "I would rather till the land and cultivate the food needed to support my family, than receive luxurious comforts and food by dedicating my sacred works to those egoistic and pompous rulers." Because of his great devotion and the dedication of his poetic work to Lord Rama, his writing became very famous and well-liked all over the world. Even before commencing such a sacred work, Potharaju said that Lord Rama was the One who was writing, motivating, and enjoying it. Thus he gave up being the doer of such a great composition and dedicated everything to God.

Potharaju knew that God is the creator, preserver, and destroyer of everything in this world. He said, "Instead of dedicating my work to egoistic and pompous kings, I would rather offer it to the omnipresent, omnipotent God Himself."

As for Thyagaraja, when the king of Tanjore (an ancient kingdom in Southern India) sent him a palanquin filled with gold and money, he looked at it, smiled, and said, "Oh mind, tell me, is this wealth important, or is kinship with Lord Rama important?" Then he added, "Being close to God is all the wealth I need. I don't need this material wealth," and then he asked the royal messengers to take it all back to the king. Thyagaraja justified his name by doing *thyaga* (sacrifice) and saying, "God is everything for me. I am dependent only on God and nothing else."

The third spiritual king, Goparaju, lived in a place called Bhadrachalam in South

India. He too was a great devotee of Lord Rama. He offered all his earnings to God. As a tax collector, he used all the revenue generated from the estate, towards the renovation of the Rama temple and for the ornaments of the Lord. Because of this he was imprisoned and punished. He said, "My life is dedicated to Rama (God), and not to *kama* (desire). I am one who is totally dedicated to Rama."

All three of these devotees recognized the omnipresence of the Lord and were firm in their belief that God is the Protector of all. They are true devotees.

It is easy to find God everywhere, but difficult to find true devotees. Today's devotees are aspiring for external protection only— seeking protection from the police, the government, and security people. They are all devotees in name but not true devotees. Devotees of the past surrendered everything to God and lived happily, without fear. So those devotees had the right to say that God is omnipresent. Today, people use the phrase, "God is omnipresent" only to satisfy their selfish motives.

## A Small Anecdote

Once a traveler came to a hermitage and wanted to rest. While there, he listened to a spiritual discussion between a teacher and his students. As evening came, the teacher and his students went out to enjoy the fresh air. They saw a strange scene. Everyone was surprised.

All the students started inquiring of the teacher, "What is this?" The teacher smiled and replied, "Students, this is the dead body of a human being. The foxes and jackals are trying to eat it up."

Meanwhile, a big jackal came running. He communicated with the other jackals, and they all went away at once, leaving the dead body behind. The students asked, "What is the reason for this?" The teacher closed his eyes and contemplated for some time, and then replied, "Students, the story goes like this. All his life, before his death, this man had never spent any time listening to the words of God, or to any other great teacher. Even if he heard them, he did not put them into practice. His ears never listened to good things; his eyes never saw good things. His vision wavered like that of a crow, and he never fixed his gaze on God. His hands were never involved in doing good deeds. Those hands were always ready to grab, but never to give. His legs and feet were never used to go to holy places or temples, but always roamed about the streets and marketplaces.

"Because of that, the animals decided that the dead body was unsacred and unworthy for consumption as food. The jackal leader conveyed to the other animals that they shouldn't even touch this unsacred body if they wanted to remain pure, and not commit any sin. Thus he convinced the other animals and they all went away."



## Right Living For A Sacred Ending

Therefore, we need to understand that there should be a sacred end to this body. So you should hear good, see good, and do good. You should utter only good words, and you should sanctify all the organs of the body by sacred deeds. Otherwise even the jackals and foxes will reject the dead body. The human body is very sacred. "Among all species of living beings, human birth is the most difficult to obtain." (*Jantoonam nara janma durlabham*). You have earned this human birth by virtue of your past good deeds. This body is given in order for you to serve others. Therefore, we should undertake sacred works in order to sanctify the body given to us. But students are not recognizing this sacred truth.

Lord Krishna and Arjuna lived closely together for 86 years, but in all those 86 years Lord Krishna never talked about the *Bhagavad Gita*. It was only at the time of the Mahabharata War that Sri Krishna taught the *Bhagavad Gita* to Arjuna. Why did Krishna wait such a long time to teach the *Bhagavad Gita*? This is because sacred things come only when the time is appropriate and propitious. To teach anything good, there must be an appropriate time.

## God Knows All

Sai knows everything, but behaves as if He doesn't know anything. Try to understand the most important differ-

ence between God and man. God is all-powerful, all-knowing, but behaves as if He doesn't know anything, and as if He has no power. Man, on the other hand, knows nothing, and has no power, but behaves as if he knows everything, and as if he is all-powerful. This is the difference between *jiva* (man) and *Deva* (God). *Deva* is the one who is still and silent, while *jiva* is the one who is unsteady and wavering. In one way, this is the essence of *Vedanta*.

Students, first of all, if you want to talk about the omnipresence of God, you should first try to experience Sai's omnipresence, and show it in your actions, rather than merely talking about it. Swami knows what is happening, and when it is happening, in each of the student's rooms; but Swami usually does not talk about those things in public. However, for some time I have been noticing a number of defects and problems of misconduct among some of the senior students, who have been here for a long time, taking advanced courses. On account of this, the new and young students are getting spoiled. Among these, it is the Ph.D. students who are the most spoiled. These are like old bandicoots misguiding the youngsters. While talking about Swami, they use grand phrases like "Swami is omnipresent." Truly speaking, their hearts are not pure but dirty. On account of such people, the new and innocent students are harmed. I do not know whether it is because of ignorance, arrogance, or vanity. In Swami's opinion, it is neither ignorance nor arrogance, but mere cruelty, devoid of gratitude.

# Misconduct Revealed

I decided to speak openly about these students. In future meetings, too, I am going to continue to talk about them in public, and let everyone know about what is happening in the students' rooms. I am doing this as an act of punishment for such behavior. People are still under the delusion that Swami doesn't know anything, or see, or say anything. It is a special kind of ignorance....

There are so many good students. Because of a few bad ones, all the good students are being hurt. For example, when you are sleeping, one mosquito bites you. To get rid of the mosquitoes, you spray an insecticide. Only one mosquito has bitten you, but because of that, so many other innocent mosquitoes are also killed by the insecticide. Similarly, there may be only one person who commits a mistake, but because of that so many innocent people suffer.

## Quality, Not Quantity

Old students are responsible for bad habits, and new students are confused and in a dilemma. From now on, let them be awakened and conduct themselves in a proper manner, so that they may be allowed to stay in the institute. Otherwise they will not be permitted to stay here even for a moment. The new students are innocent and ignorant. If these scholars become teachers, how many more new students are going to be spoiled? Such

people cannot stay here as teachers, or even as scholars. It is enough if we get even one or two good ones. A saying goes that, "A spoonful of cow's milk is more useful than barrels of donkey's milk." We are not greedy to have more students. Quality is more important than quantity. I prefer a small number of students with good qualities. This is My aspiration. Everybody behaves as if they did not do anything wrong. They show humility outwardly, but do harm silently like a poisonous scorpion's sting. They play games. In My presence they act in one way, but they behave differently behind My back. I am not going to tolerate such behavior. Hereafter, I am going to enforce strict rules and regulations. Even if the students are halfway through their selected courses, I am going to expel them. We do not want such people. It is enough if we are left with even one who has values and virtues. We will be satisfied.

## Not A Business

This institution was established not as a business enterprise, but to prepare a select band of young people who will be educationally and spiritually qualified to serve society, the nation, and the world with devotion and dedication, and to help in the reestablishment of righteousness (*dharma*). I truly do not need these institutions. So many devotees are undergoing inconveniences on account of lack of proper accommodations at Prasanthi Nilayam. I can close all these institutions, and assign them to devotees. So be careful, and conduct yourselves in such a



manner that you do not get a bad name. Each one should try to find his own faults, and not give scope for new students to point out your defects and tell you what to do. Elders must truly behave like elders, and not like animals.

It is understandable if students, with poor character, exist outside the Sathya Sai institutions. I have been teaching you in many ways. Have you been following, or practicing, or trying to experience My teachings? No! Not at all! You simply excel in words but not in deeds. We do not want speakers but workers. Instead of saying a hundred words, it is better to practice at least one of My teachings. It is only when you become ideal men that this institution will earn fame and a good name.

## 75% For Students

I am not expecting even a single penny from you. All I expect from you is service to the country. Sai does not have even an iota of selfishness. I am devoting three-fourths of My time to you students, and the remaining one-fourth for the rest of the world. Try to understand this. The entire world is getting only one-fourth, while you are getting three-fourths. Recognize how much I am giving you. You are misusing this opportunity. No one should waste this opportunity, because you may not get it again.

## Do Not Let Opportunity Slip By

Remember that this Sai came down to give you *mukti* (liberation), to give you *bhakti* (devotion), and to serve you. Do not let this golden opportunity slip by. Make use of it to serve Sai. Don't listen to the words of other people. Do not get involved in other people's affairs. You should consider yourselves as children of one mother, and conduct yourselves in unity.

## Unity Is The Greatest Wealth

There is a complaint that senior students are unable to practice the rules and regulations because they are living together with younger students in the same rooms; also that the students from class eight up to Ph.D. live in the same dormitory. This is not a proper way of thinking. Don't you live together with your younger and older brothers in your own homes? If you are an older brother, would you drive your younger brother away from your home? Similarly, can you not consider this as an opportunity to live in harmony along with other students as your younger brothers? Learning to live together in harmony, is, in itself, an education for you. Unity is the greatest wealth.

bined the young and old students together, so that the older students can show the proper path to the young, innocent children. Instead, the young students complain about the senior students, who are the room leaders and teachers, saying that they do not behave properly. So the younger ones question why they should behave properly. The room leaders should consider this as a big challenge and conduct themselves properly to their utmost capacity. Only then will you have obeyed My command and deserve God's grace. Without obedience you cannot deserve My grace....

## Point Out Defects

What is the use of all these studies? Is it great to say that you have earned an M.A., MBA, M.Sc., M.Com., Ph.D., etc.? These degrees are only pieces of paper. These are not the degrees you should aspire for. Try to earn a good reputation. Instead of living like a crow for a hundred years, live like a swan for a few moments. You are always involved in arguments and controversy. What right have you to get into arguments? What do you know? You are spoiled, that is why you enter into such arguments. Your parents at home and the teachers at school do not point out your faults. If I do not tell you what is wrong, what will happen to all of you? I came down to point out your defects....

## I Will Always Protect The Good

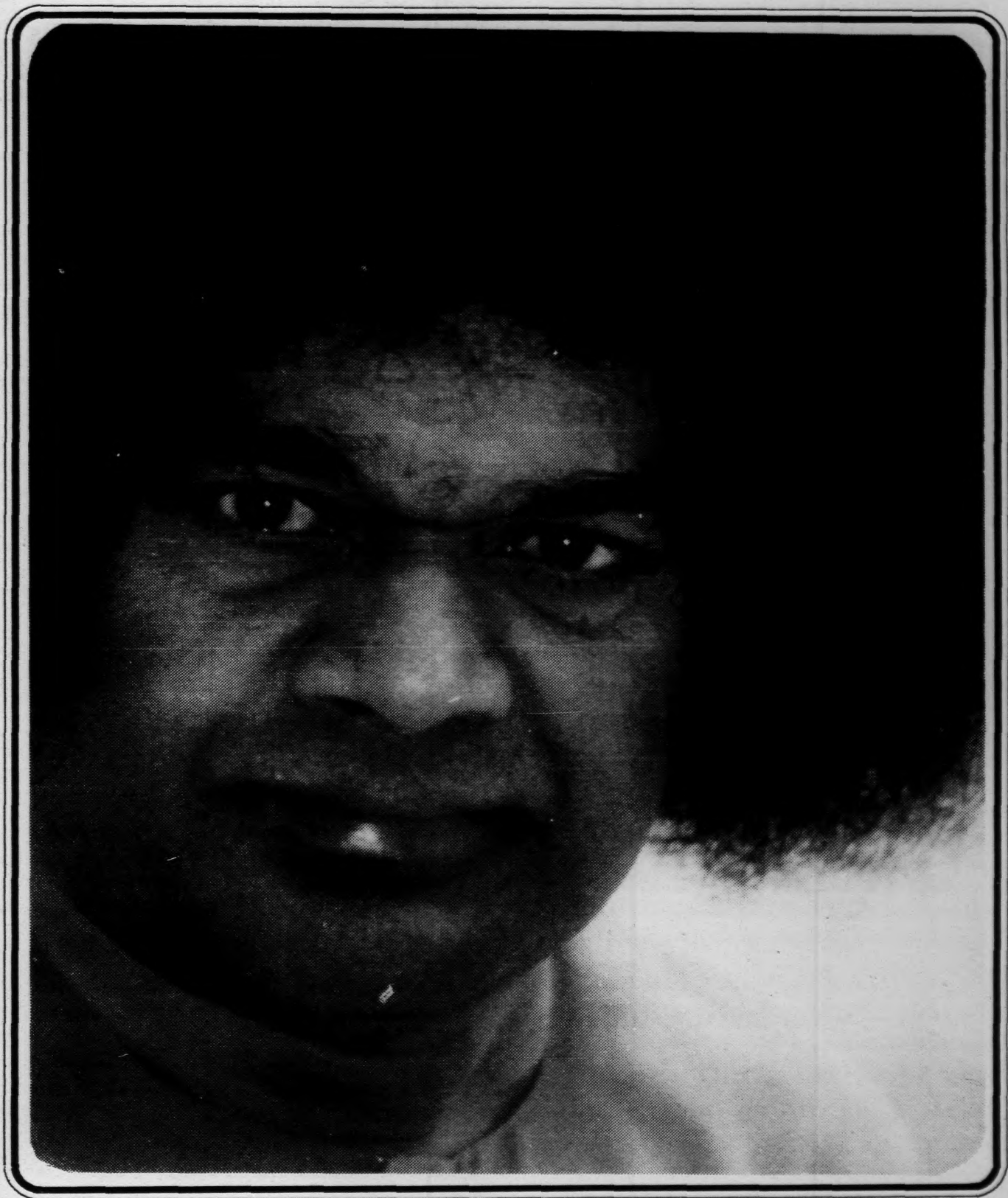
All this time, I have controlled Myself, to save the honor of the Institution, but hereafter I am going to speak in public, to humiliate you, and bring down your honor and respect. If I allow misbehavior to continue, it is going to get worse. The right time is here, and I cannot keep quiet any longer. I will always protect the good people, take care of their welfare, and give them good positions. I will offer Myself to such people. For love, I am prepared to give My life. I cannot tolerate bad people. We cannot keep them in the dormitories for even a moment longer. So be careful.

## We Are All Students

Our institution is a very sacred and most selfless one. It is established for the welfare of the nation, and the welfare of the nation depends on the students. It is enough if there are even a few good students.

Talk less. Do not enter into unnecessary arguments. Carry on your work properly. You can talk about your subject matter, but do not discuss other people or criticize them. If you go on pointing out others' weaknesses, they can point out yours.





*God is all-powerful, all-knowing, but behaves as if He doesn't know anything and has no power. Man, on the other hand, knows nothing and has no power, but behaves as if he knows everything and as if he is all-powerful.*

Dear students, recognize the truth that when you point one finger at another person, the other three fingers point towards you. You forget this fact. When you see one defect in the other person, you should realize that you have three defects in you.

My wish is that from now on such defects and mistakes will not recur in this institution.

—*Sathya Sai Baba*  
Prasanthi Nilayam  
June 19, 1989

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## A Warning from Baba

During my recent visit with Baba in September 1989, Baba told me to have the following warning placed in the U.S. *Sathya Sai Newsletter*. He said that people claiming to be students or ex-students from His university are asking devotees for money. Do not give money to these people. Baba has repeatedly reminded us not to give money to people who try to win our confidence by claiming closeness to Him. Also, there have been rumors that Baba has said that there will soon be certain natural catastrophes. Baba assures us that He has not made any such mention of impending disasters.

—*Samuel Sandweiss, MD.*  
San Diego, California



# SATHYA SAI BOOK CENTER OF AMERICA

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## Book Center Policy

The Trustees of the Sathya Sai Book Center of America in Tustin, California, have decided to clarify the purpose of the Book Center by focusing on books about the life of Sathya Sai Baba, His discourses, and His writings. We feel that the best service the Book Center can do is to encourage new people and devotees to study these most important teachings.

We are in the process of preparing a revised list of available books, photographs of Sathya Sai Baba, and some *bhajan* and English devotional song tapes. Video cassettes will no longer be available, and the new list will represent, as closely as possible, all of the books available at the bookstore in Prasanthi Nilayam.

In Service to Sai  
—The Trustees

## An Expression of Gratitude

It is with a tinge of regret that the volunteers of the Sathya Sai Book Center have said good-bye to co-manager, Elaine Mathews, as she has retired. This leaves Mary Keane as the bookstore manager.

Elaine will be missed. She has been an active volunteer, serving in every phase of the Book Center operation, including being a member of the Board of Trustees. The good news is that she will continue to be a member of the board and will commute from her home in Ojai, California. We of the Sathya Sai Book Center of America want to express our gratitude for Elaine Mathew's many years of selfless service.

—Book Center Volunteers and Friends

# SATHYA SAI BOOK CENTER OF AMERICA

305 West First Street, Tustin, California 92680, USA

(714) 669-0522

## NEW BOOKS

***LIFE IS A GAME, PLAY IT!*** by Joy Thomas. The author relates her experiences with Sathya Sai Baba in terms of the lessons He has taught her. Some of the chapter titles are: "Where Did You Come From?" "What Is Your Name?" "Where Is Your Husband?" and "I Am Prepared to Give You Whatever You Want."

322 pages

\$7.95

***SRI SATHYA SAI VALUES GAMES*** published by the Sri Sathya Sai Trust. This is a workbook of mathematical games and analytical puzzles to provide fun and recreation while instilling human values. This soft-cover book is for children of upper primary and secondary grades. However, adults may enjoy sharpening their wits with this book of puzzles and games.

64 pages

\$1.60

## AGELESS BOOKS

***SATHYA SAI SPEAKS, VOLUMES I THROUGH XI.*** The eleven volumes are a collection of discourses given by Sathya Sai Baba and translated by the late Professor N. Kasturi. The books are a valuable compilation of the teachings of Sai Baba. Each is printed in soft cover and they range in price from \$3.25 to \$4.95. Contact the Book Center for details.

## AUDIO CASSETTES

**SC-027 LOVE IS YOU.** English devotional songs, words, and music  
by John Hoban.

\$6.00

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by John Hoban and Karen Macklin.

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The correct address is shown above.



# SATHYA SAI NEWSLETTER

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**Fall 1989**

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