



SATHYA SAI Newsletter

SPRING 1989
Volume 13 Number 3

SATHYA SAI NEWSLETTER

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

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*SRI SATHYA SAI BABA HAS SENT WORD THAT HE WILL BE
ENGAGED IN TRAVEL WITHIN INDIA, UNTIL THE LATTER
PART OF JULY. BECAUSE OF THIS, DEVOTEES MAY WISH
TO DELAY THEIR TRAVEL UNTIL LATE JULY, 1989.*

DIVINE DISCOURSE ON SERVICE AND THE SAI ORGANIZATION, November 21, 1988



What are the reasons for the treacherous, cruel acts in this world? They are: the decline of selfless service, the increase of meaningless feelings, and the multiplication of senseless desires. Follow the path of the

birds that fly in the sky with the help of their wings. Make love and service your two wings, and fly in the sky like the bird. That will enable you to reach the goal faster.

Embodiments of Divine Love:

Only selfless service will encourage man to reach the higher state of humanity. Selfless service alone gives the needed strength and courage to awaken the sleeping humanity in man. Just duty alone is not enough for the progress of humankind. Love, kindness, morality, honesty, compassion, and forgiveness are very essential factors. Without these qualities, man cannot perform selfless service.

The root causes of pain and pleasure, love and hate, and materialistic desires are the temptations of the mind. "This is mine; that is thine." These dual feelings are the sole reasons for the desires or temptations of the mind. The reason for this dualism is selfishness. Man has become so selfish that he does not care for others, or anything other than his own welfare. The main reason for these dual feelings of love and hatred is selfishness.

One who constantly thinks of his own body, his own family, his own wealth, and his own comfort is a truly selfish man. The only way to cleanse such a hardhearted man is through service to humanity. It is necessary to recognize that a man's life is meant to be spent in selfless service, and in the service of the Self. Such a life of service

is not to gain either name or fame, to allow expression of one's ego, or in the furtherance of one's own ends. Service which is done for selfish gain is not service at all.

The inability to identify the sanctity and divinity of service is what holds man back from a life of service. Therefore, service to humanity should be understood to be service to the Self, not merely service to society. Society does not need your service, unless you realize that such service is indeed for your own spiritual good, not for the gratification of the ego.

A life which is not spent in service is a life of darkness. Understand that society is the source of whatever pleasure you derive and whatever wealth you achieve in life. Society and nature are the fountain of your joy, wealth, and enlightenment, and they deserve your service. Just a small instance to illustrate the point: when we drop a handkerchief, and somebody picks it up, we say "thanks." Don't we need to express at least that much gratitude to a sacred and divine society which has given us all these comforts and pleasures?

Service should be our primary responsibility and our main goal. We should not waste our lives in pursuit of useless attractions.

Money and materials are not essential for service, but a loving heart is. We should fill our hearts with love.

In nature, consciousness is never wasted. When it is developed with ego, it generates bad deeds, but when it is associated with the Self (Atma), it produces good deeds.

Discrimination

Man is unable to realize the basic fact that it is discrimination which sets him apart from the rest of the animals. He is forgetting his very basic humanity. Today man is physically a human, but he lacks humanity. He is only after materialistic possessions, money, power, authority, physical comforts and pleasures. He thinks that money and wealth are the only way to salvation and happiness. But money and wealth are root causes of destruction. Money is not looking after us; it is not protecting us.

Some money is, of course, essential. But man should be able to lead a meaningful life with just enough or with a limited amount of money. But today, acts of service or, for that matter, any of the deeds of man are filled with show, pride, and ego. As long as you are bound by such qualities as egotism, you

cannot understand the nature of Atma (Soul). Without understanding the nature of Atma, humanity will not bloom. If humanity does not blossom, then one cannot be called human at all. One can only be a man in physical form, but not a fully blossomed, realized soul.

Sacrifice Negative Qualities

Therefore, the main criterion for service is sacrifice. Egoism should be the first quality to be offered for sacrifice. Giving up bad feelings is, in itself, sacrifice, and that sacrifice becomes a man's fortune. Sacrifice does not mean that one should renounce his possessions and his family, and leave the comforts of his home to lead an ascetic life in the forest.

Due to the lack of people who can teach or preach our sacred Indian culture, its important tenets and principles, and their implications, today's society is headed in the wrong direction. It is a misconception to think that we are serving others. We should attain the feeling that we are serving God in the form of others. We should develop the confidence that God is in everyone.

Don't Blame Others

When we blame others, we accumulate the fruits of their sins. This is the law of the universe; because the other individual whom you are blaming is not someone else, but God Himself. Therefore, do not blame or hurt anyone. Doing so only reflects on your own character. It is foolishness to express inhumane qualities. When you point out one mistake in a person, others will be ready to point out ten mistakes in you. When a man realizes this truth, he will not blame others.

It is a typical characteristic of a mean person to boast about himself and to put down others. A man can be called "human" only when he gives up such bad qualities and wicked feelings. We should see God in every form. Only then the true acts of service will come to fruition, and you can derive joy from them. When we develop the feeling that it is our good fortune to be able to serve others, and when we serve with sanctity, purity, and selflessness, only then can it be called service.

Embodiments of the divine Atma, you have designated yourselves to perform these service activities to attain divinity or to reach a higher state of consciousness, according to your

own levels of devotion. However, there is no relationship between these service activities and Swami. Purity of the heart and mind is right action. Dharma (right action) washes away the filth from the hearts and minds, and only with such purified hearts should you perform your actions. This is what Sai teaches. Any superior actions that we do are only done to cleanse your hearts. If you think that through deeds alone you can attain liberation or a higher state of consciousness, you are wrong. How can you attain the supremacy and sanctity of life without purity of mind? You should develop the feeling that you are performing your deeds to attain purity of heart.

You should not encourage the idea that deeds will help to attain the supreme Divinity in life. But, on the other hand, you should recognize that your life has been created only to perform such divine, selfless service. From janma (birth) you should do karma (action), karma should lead to dharma (right action), and dharma leads one to Brahman (the Divine, God). That is what janma, karma, dharma, and Brahman are. These four are interrelated.

Duties Are Service

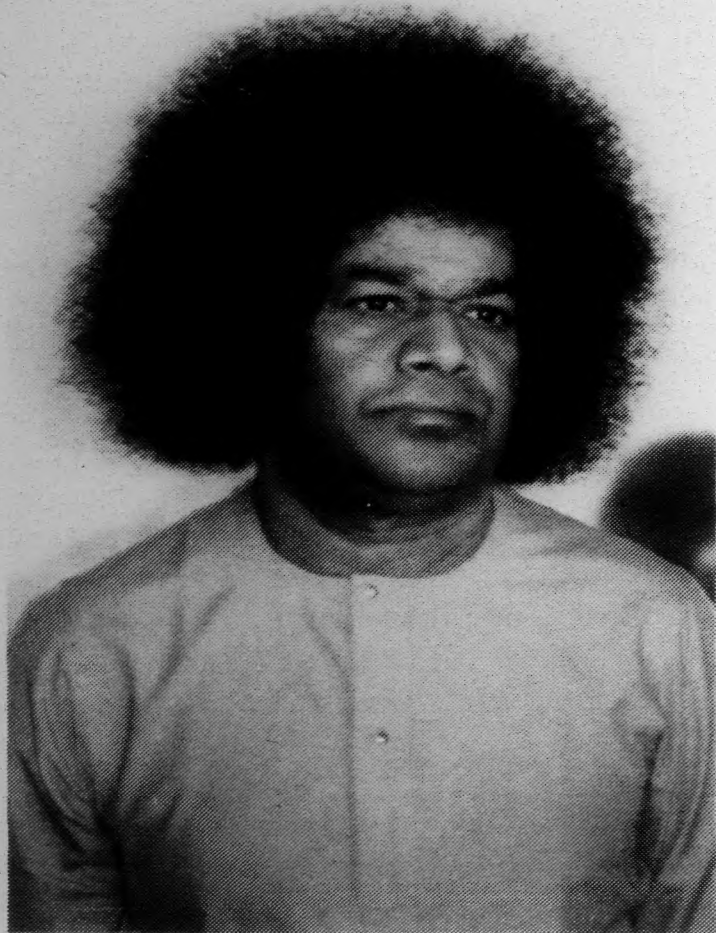
It is mere weakness to give the silly excuse that you have

no time for service because you are so busy with your duties. Cleaning streets in the villages is not the only service available to you. Discharging your duties in a righteous manner is, in itself, a service. One should regard service as performing one's duties properly and working enough to justify the pay one gets. If a person works conscientiously every minute of the day, doing the job that he is hired to do, that is service. Today, however, you can hardly find anyone, from a laborer to an executive, whose work is worth the pay he gets. Employees are always asking for more money, but they never ask whether or not they are working enough for the pay they are already receiving. This is betrayal of a trust. Whose money is this? This is the people's money. If you cheat people in this manner, it is a sin.

When a teacher is teaching his students genuinely and properly, that is service. A businessman need not sweep the streets. If he conducts his business in a moral way, that itself is service. If he does not exploit people for more profits, that is service. When a person has such a selfless feeling, he automatically becomes the "servant." One should lead one's life to one's own mental satisfaction. He should contemplate his behavior to determine whether or not it is up to his satisfaction. You can please

Sai only by performing your duties to the fullest, serving society whenever and wherever you get the opportunity. Service is not limited to serving individuals. Serving society is also service. Any action that benefits the country is service. One should experience divinity in the service. For serving, you need not have anybody's shelter, or protection, or advice. Wherever you feel the need, serve. There is no distinction between acts of service. It is immaterial whether you are serving the poor or the rich. You should be able to serve anyone, at any place, and under any circumstances.

Miseries, sorrows, and pain are the same for everyone. That is why you should serve anyone in need without hesitation. In villages people are living in highly unacceptable conditions. We should go to the villages and implant the feeling of service in them by teaching its importance. Many of you are going to villages, cleaning the dirty areas, and coming back. But how long can you do this? Why are we doing this cleaning? Would it not be better to help the villagers understand the importance of cleanliness? If surroundings are not clean, it affects our health and the health of our children. This ill health will ruin our lives. We will not be able to perform our duties.



Good health is the best wealth one can have. We should explain the facts about personal hygiene to the villagers so that they can keep their surroundings clean. Going once or twice a month to the villages to clean them is of no use. We should get the villagers to do these things by themselves. This is service.

Desires Are A Prison

Similarly, what is the meaning of "Ceiling on Desires?" Man

is deluded by his unlimited desires. He is living in a dream world. He is forgetting the Paratattwa (Supreme Consciousness). That is why it is important to keep our desires under control, to place a ceiling on them. We are spending too much money. Instead of inordinate spending for our own pleasure, we should be spending for the relief of the poor and needy. This is the real meaning of "Ceiling on Desires." Do not make the mistake of thinking that giving money is all that is needed, however. Do not give to others while allowing your own desires to continue to multiply. Curtail your desires, as materialistic desires lead to a restless and disastrous life. Desires are a prison. Man can be freed only by limiting his wants. You should have desire only for life's bare necessities.

Food Decides Our Character

How can you reduce desires? **First, food.** Eat only what you need to eat. Don't be greedy. Do not take more than you can eat and waste the rest, because wasting food is a great sin. The surplus food can feed another stomach. Do not waste food, because food is God, life is God, and man is born from food. Food is the main source of man's life, body, mind, and character. The gross part of the food, which

is the major portion of the food consumed by the body, is thrown out as waste matter. A minute amount of the food, which is the subtle part, is assimilated by the body and flows as blood. And a minuscule amount, which is the subtlest part of the food, makes up the mind. Therefore the mind is the reflection of the food consumed. The reason for the present beastly and demonic tendencies in our minds is because of the food we consume.

Instead of kindness, compassion, love, and patience, only bad qualities such as hatred and attachment are being perpetrated. Therefore the quality of the food that we eat should be very pure, very clean, very sanctified and satwic. Man receives real nourishment from such food.

A large part of the water we drink is expelled as urine. A minute part of the water consumed becomes prana (the life force). Therefore, the nature of the food and water that we take in decides our character. Only by controlling the quality of our food and water can we attain divinity. This is why food is said to be God. Hence, to waste food is to waste God. Do not waste food. Eat only what you need, and be sure that what you eat is satwic. Give any surplus food to those in need.

Second, money. Indians consider money or wealth as the goddess Lakshmi. Do not misuse money. By doing so you will only become a slave to bad qualities, bad ideas, and bad habits. Use your money wisely for good deeds. Do not waste money, as misuse of money is evil. It will lead you along the wrong path.

Third, time. The most important, the most needed factor, is time. One should not waste time. Time should be spent in a useful manner. Time should be sanctified because everything in this creation is dependent on time. Even our scriptures say that God is referred to as Time and as Nontime. God is not limited by time. He is beyond time; He is Time; He restricts time. Time is the embodiment of God. Everything depends on time.

The main reason for man's birth and death is time. Time is the main factor in our growth. If we waste time, our lives will be wasted. Therefore, time is an essential part of our life. Do not degrade time by spending it participating in unnecessary conversations, or by getting involved in others' personal matters. The truth behind the saying "Don't waste time" is that no time should be wasted in evil thoughts and acts. Instead, make use of time in an efficient way.

Fourth, energy. Our physical, mental, and spiritual energies should never be wasted. You might ask me: "How are we wasting our energies?" If you see bad things, your energy is wasted. Hearing bad things, speaking evil, thinking evil thoughts, and doing evil deeds wastes your energy. Conserve your energy in all these five areas, and make your life more meaningful.

See no evil--see what is good.

Hear no evil--hear what is good.

Speak no evil--speak what is good.

Think no evil--think what is good

Do no evil--do what is good.

This is the way to God.

The path of divinity is not seeing, listening, speaking, thinking, or doing anything bad. If we are not following this path, we are wasting our energy. On account of this waste of energy, we are losing our memory power, intelligence, power of discrimination, and power of justice.

Today's man is not capable of discriminating between good and bad. Then how can he enter the path of right action? You might be wondering how this is possible; how are we wasting time? For example, when you turn on the radio to listen to a certain program, whether you raise or lower the volume of the sound, as long as the radio

is on, the current is being used. Our mind is like the radio. Whether you talk with others or only think within yourself, you are consuming energy.

Your mind is working all the time. Since it is always turned on, you are consuming a lot of energy. Instead of wasting that power, energy, or force in mental meandering, isn't it better to spend your time in thinking good thoughts? The Ceiling on Desires Program has been proposed so that man does not waste anything in the areas of food, money, time, or energy.

Organization For Transformation

Today, however, some service-oriented people and workers in the Sri Sathya Sai World Organizations have not fully realized this. Instead they are giving money, thinking that it is service. They are cleverly getting out of serving, while their desires are growing out of bounds. We should gradually try to change these attitudes. The main goal of the Sai Organization is to enable members, workers, and officers to lead ideal, perfect, and happy lives. Therefore, we must live up to the high ideals of the Organization and transform ourselves into ideal beings, thus helping others to follow our example.

Sai Organizations do not discriminate on the basis of nationality, caste, race, or religion.

The Heart Versus The Mind

Embodiments of the Divine, morality is more important than nationality. We should ponder more upon love than religion. What is the use of cultivating religion without love in the heart? Such a religion only contributes to our insanity. We have only one religion: the religion of humanity, and love is our morality. We should prove our ideals to the world. This type of religion and love alone will help man to pave the way to the betterment of mankind.

Since ancient times our country has been preaching truth and right action to mankind. Even now, our traditions echo these injunctions: "Speak only the truth," and "Do only righteous deeds." When such a sacred nation is once again filled with truth and right action, and when kindness, love, and affection become natural, such a nation has genuine prosperity.

If, however, a nation is developed only scientifically, without discrimination, such development is wasted. One good-hearted person is more valuable than a hundred intelligent people.

A good heart is very essential. With a good heart, one can change the world. It is important to realize that man grows from the heart. When the heart is kept pure and sacred, man becomes human. You might have keen insight in regard to your sense organs, you might have a very well-developed mind, and you might be a very intelligent person, but the most important ingredient in a man's life is spiritual development. Without spiritual development, physical, mental, and intellectual development is not of much use. Life becomes purely mechanical.

We should aspire to transform our lives, to make them spiritual and not mechanical. The Sai Organizations are formed only to prove that these supreme paths are our goals.

Be A Divine Servant

Serve the society according to your capabilities. Do not try to show off. Do not be corrupted by egoism. Transform yourself into a divine servant. Without serving the master, you cannot become the master. Without utilizing your human qualities, you cannot become God. The members of the Sai Organization are its backbone. Embodiments of Love, the organizers among you should follow

the correct path. Follow good conduct. If you choose to follow the wrong path, everyone behind you will tread the same wrong path. If leaders want to shape the universe, they should develop noble thoughts, sacred ideals, and selfless desires.

Never entertain selfish thoughts and perform self-beneficial acts in the name of service. It has become a fashion now to serve. Do not let pride and self-boasting creep in. The world today is full of materialistic possessions, and these possessions are frequently exhibited. This display of ego is the reason for changes in the world today. The destructive effects of pompous pride and ego make selfless service an essential goal for the progress of humanity.

Therefore, members of the Sai Organization should be simple, selfless, and nonegoistic. They should cultivate sacred love, the divine spirit of sacrifice, patience, and compassion. These are the qualities of the truly service-oriented members and officers.

Do not exercise your supremacy, power, and authority over others. Acknowledge everyone as being equal in power and authority. But try to maintain the harmony wherever you are, by finding the causes behind difficulties and correcting them

with love. Love cannot be bound by authority. We should exercise discipline with love, not with military force. You should speak lovingly, correct others' mistakes only with love. Develop the attitude of love in everything.

Start the day with love;
Fill the day with love;
Spend the day with love;
End the day with love;
This is the way to God.

By all means, live with love. Love is God. God is omnipresent. You are all embodiments of Love. Live with love, serve with love, enjoy with love, immerse yourself in this love. This is the main aim of service. This is the primary responsibility of service. Sai Organizations should live in love. Exchange hearts with love, give love and take love, and flourish in love. But money and power have no place in our Organizations.

Love Not Money

I do not need temples or churches. I do not need rituals like yagnas and yagas (ritualistic worship). Our actions are yagnas (offerings), and service makes up our rituals. Hence, our Organization should not indulge in activities of collecting money for temples or rituals. I have been repeatedly saying, over

and over again, that we should have no interest in or relationship with money. We are associated only with good conduct and character. However, in our Organization, a few are still engaged in such activities. There are still those who are collecting money on the pretext that Swami came into their vision, indicating to them that they need money to build temples. This is the height of misperception.

I have never told anyone, or appeared in any vision or dream and asked them to do any such thing. They are misusing the name of the Sai Organization for collecting money from innocent people, bringing disgrace to the Organization, and making it a business arena. True, this is a business. But what kind of business? We are only in the business of exchanging love.

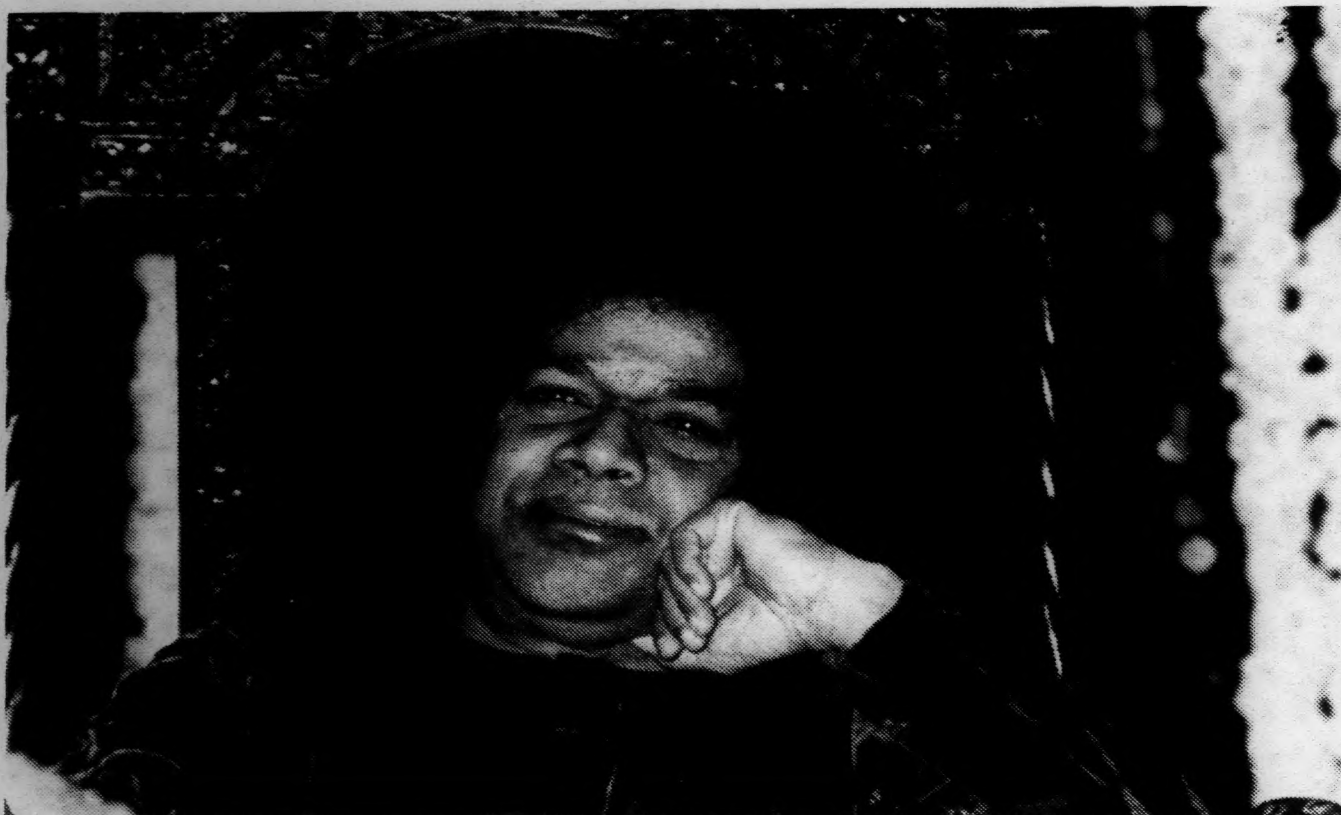
No one should give or take money in the name of Sai. Our membership is not made up only of poor people. We have rich people, too. If any service activity is to be undertaken, and money is needed, why can't the affluent members come forward and help? These rich people should not wait to be asked. Don't they have enough? If you indulge in begging money from anyone, you will be bringing disgrace to the Sai Organization.

Reputation of the Organization

Make sure that the reputation of the Sai Organization is not spoiled. Other than this concern, I have no expectations from, or relationship with, the Organization.

Everyone is a member here. All are devotees. There is no distinction between members and office bearers. This Organization has been formed only for you. Every man has a right to be in it. Every man has a right to improve his humanity. Improve human values but not money values. If any group in the Organization is collecting money in the name of building a temple or performing puja (worship), such a group is not part of the Sai Organization at all. Many are attempting to carry on such business dealings.

There is nothing wrong if some of the rich people among you, within the Organization, join together to do such things. Just do not attempt to collect money by begging from door to door. Sai only wants the welfare of the universal Organization. Everybody should be happy. Everyone should improve his humanity, help his neighbor, and develop tolerance. Join



hands among yourselves and come forward to serve.

There are two main points for our Organization to observe: First, do not become involved with money, government, or power. Second, do only what you can within your own limits. Let the government take care of whatever it wants to take care of. Do not use its name to enter into any activities. Do only those things which you can do with your own resources and which are within your own capabilities. When you follow these principles, even government will be helping you in your endeavors. However, do not establish any connection between the government and the Sai Organization, in relation to service.

Let us say that you initiate an activity depending on a government official's support. Later, if another official comes and does not promote your project, what will happen to your goals? Therefore, you should depend only upon yourself, not on others. That is self-confidence. One who believes in the strength of the Atma does not need any other help. Through your service to others you can reform yourself and the world. Only then can you justify your existence in a human body.

Do not try to achieve name, fame, and popularity. Try to achieve love. This is the unique goal of the Sai Organization.

--Sathya Sai Baba
Prasanthi Nilayam

DIVINE DISCOURSE ON TRUE EDUCATION, CONVOCAION DAY November 22, 1988

Embodiments of Divine Love:

Education bestows beauty, prosperity, and wealth on man. It builds his reputation, provides sustenance for him, and confers upon him the right to enjoy life. Education is the greatest teacher. When any person visits a foreign country, it is education which comes to his rescue, giving him a new vision. It is education, not wealth, which establishes the worthiness which is honored by kings.

If one has not tasted the nectar of truth, one becomes a lifeless form or toy. If a person does not know what right conduct or real peace is, how can he be called a true human being? How can he be considered a man among men? A person who does not have love in his heart is like a barren land. How can he provide sustenance and help to others? True education, therefore, consists of acquiring these four qualities: Truth, Right Conduct, Peace, and Love. What else can be called true education?

Education is an expression, in the gross world, of all that is needed to acquire the Highest and the Supreme. Only that can be called true education which builds up our mental strength and courage, and helps us to face day-to-day problems and to succeed in life. It helps make life meaningful and purposeful, and it enables one to understand the myriad manifestations in nature. It is possible to establish a correct relationship between mind, the world, and every living being only when we understand education properly. True education should enable us to realize that mankind is one family, and it should also help us to experience the unifying forces in society.

Science Without Discrimination and Education Without Humility

Unfortunately, education today does not provide an opportunity for us to enjoy it in the proper

way. There is no dearth of scientists and other intelligent people in the world today, but, due to their lack of proper education, the world has been plunged into chaos and disorder. Modern education is concerned mainly with satisfying the senses and promoting cleverness, but it is not concerned with developing virtues. The leaders of our country have made efforts to bring about transformation in the field of education. A number of committees were established, but they have ended up coming for tea rather than researching and adopting ideal methods. There are plans on paper, but they have not been implemented.

What is the reason for this? With great effort and difficulty, Indians have been able to acquire freedom, but they have not been able to establish unity. Unity is the very essence of life's goal. With unity, there is nothing that cannot be accomplished in this world. Merely concentrating on acquiring freedom and not paying attention to acquiring unity is the cause of all the problems existing today. There is a great need for change in educational policies. It is necessary to develop wisdom and discrimination along with education. There is growth in science, but not a proportionate growth in discrimination. Science without discrimination is useless.

Humility is the life force of education, but today we do not see humility in educated people. They feel no concern about the future of our country. That is why wisdom and other constructive powers are not found in mankind today. Quite a number of people think that education has made tremendous progress because a number of educational institutions have been established in small towns and villages. It is foolish to believe that the growth in the number of educational institutions is the same as growth in the quality of education. Millions are spent on education with no understanding of what proper education is. If we make an in-depth analysis of education, we see that today's progress does not include being grateful to those people who have done so much for us. We do not care about the people who have fed us and brought us up, and we also ridicule the masters and teachers who have taught us.

What Culture Means

All the culture and traditions of society which have been developed over a long period of time have been thrown overboard. There is total lack of satisfaction and contentment. Character and integrity are ignored. Can

this be called progress? People do not realize the greatness of Indian culture, and the values on which it is based. What greater misfortune can there be than this state of affairs? Indian culture, which had achieved the zenith of excellence, is not appreciated nor understood. Those who do realize its greatness are not making any effort to practice it. Students do not really understand what culture means. People are forgetting the fact that culture consists of transforming human life to divine life. They are not making the effort to understand the functioning and the subtle principles that underlie the physical, the mental, and the spiritual aspects of mankind.

Culture consists of obtaining unity and integrity in daily life, and it enables an individual to enjoy life in all its fullness. Culture entails paying no heed to superficial differences based on caste and creed, but it requires being aware of the underlying divinity that exists in everyone. It exemplifies unity in multiplicity and diversity. It is impossible to describe all the aspects of Indian culture, but education is not helping students to realize its greatness. We all must come to understand that Indian culture is setting the goal and the proper path, not merely for Indians, but for all of humanity.

Fear of sin and love for God are the two most important points of Indian culture. Without having fear of sin and love for God, human feelings and human qualities are suppressed. What greater misfortune can there be than this state of affairs? Sacred feelings and qualities are found in the uneducated people of the villages, but most of the people in the cities do not have these qualities. All types of atrocities, problems, and bad behavior are found where there are numerous educational institutions, courts, and other such creations of modern civilization. Morality and integrity are present in rural places where there are no such offices. So what is being achieved by this kind of education? Forgetting the true human qualities, we are developing beastly behavior. Our efforts are all directed toward satisfying the senses. We are a long way from achieving mental peace. Educational institutions, where students are supposed to be learning, have become places of unrest and destruction instead of being places of peace and prosperity.

The most important goal of education is to practice what has been learned for the benefit, progress, and welfare of society. But today's education is not directing students to a path which will lead them to this goal.

Use Science Correctly

In the field of education, science and technology have made great progress. But the knowledge gained through scientific progress has done more harm than good. Whatever health and happiness this technology has conferred on us is far outweighed by the damage it has done. It is preventing mankind from enjoying peace in daily life.

Due to the growth in science and technology, VCRs and radios have multiplied. Cinemas and airplanes have also increased, and a number of "visions," including television, have sprung up. But "divine vision" is nowhere to be found. Because of this lack of divine vision man's life has become burdensome. Science and technology rob man of his peace of mind. Physically, man is losing his health and becoming weaker as the days go by. Morality and integrity have reached rock bottom. "How?" you may ask. Take some instances from day-to-day life, and you will see how this is happening.

For example, people consider a home without a VCR to be an uncivilized, uncultured place. If you look into the daily lives of middle-class families, you will see the types of problems they are facing today. The householder may be drawing a barely adequate salary each

month. With this salary it may not be possible for the family to purchase a radio, VCR, or television. The adults and the children will feel terribly upset if they are unable to have these things. In order to satisfy the family, they acquire this equipment anyway. But they do not have the money to do this. It is the growth of science and technology that has led to this form of corruption. From the poorest to the wealthiest, people are living in a showy and ostentatious manner, buying things which they cannot afford.

In order to free themselves from money problems and provide "things," people are entering the path of immorality. The sum and substance of all this is: Science is responsible for immorality. Science itself is not bad, of course. The defect lies in the way in which we apply our knowledge of science. What we need is education which will help us utilize science to enhance our culture, rather than destroy it.

Indian Culture For All Humanity

True education is complete knowledge of the Atma (the indwelling Divinity). Students who should acquire this Atmic knowledge are subjected to a number of problems presented in worldly education. If a person has an atom of education, his ego is

as big as a mountain. Such students naturally reject their Indian culture. Education is not for acquiring a job and eking out a living. Education is that which helps us lead a happy life in society. If we lose our honor in society, what is the use of acquiring an education?

Through education we should develop integrity and morality. We should also develop a sense of gratitude, but educated people are not even showing respect for their own parents. They are forgetting the truth that their blood, food, and head are all gifts from their parents. This memory lapse can only be the effect of ignorance and improper education. Ignorance of human values is increasing in proportion to our mastery of modern academics.

If students want to acquire knowledge, they must desire it entirely for the sake of the nation. If you want to establish Indian culture on a firm footing, you must know what Indian culture is. India can be safe only so long as Indian culture is safe. The moment we lose our culture, we lose the country itself. Consider Indian culture as your very life's blood. The name "Indian culture" is given to it because Indians have fostered it; actually, it is a culture for all of humanity. Indian culture provides the basis for developing the supreme knowledge of Divinity.

Today we come across those who are human in form, but who are without good qualities. What is a human being without good qualities? They have lost the qualities which are the essence of being human.

We cannot give up our society. We have to foster the society. All educational institutions are factories which can manufacture graduates. This is not the special feature or the goal of educational institutions. We have to acquire that particular state wherein we understand the relationship between education, discrimination, and knowledge, and use it for the welfare of the society. We cannot call ourselves educated people by simply studying something, taking exams, passing them, and acquiring degrees. We have to serve society in an ideal way throughout life. We must consider society to be our very life. We cannot survive, even for a moment, without society.

Today man is concentrating his efforts on his own selfish ends. He does not care a jot for the needs and welfare of society.

Education, Past and Present

In ancient times education commanded a lot of respect.



Sri Sathya Sai Baba (center) with M.B.A. (Master of Business Administration) students in Kodaikanal, India, April, 1988.

Students of those days followed a very simple and natural way of life without show and ostentation. Whether it was their clothes or their behavior, everything about them was respectable. Their conduct was praiseworthy.

But we seldom find such humility and excellent qualities in students today. They do not understand what proper behavior means; they do not understand what discipline is. If we cannot understand the three essential qual-

ities--humility, good behavior, and discipline--then of what benefit is our education? We must transform ourselves into people who can live honorable lives, and help to benefit society. We must also follow the spiritual path. This does not mean that we leave the world of nature to reach spirit, but that, from the standpoint of spiritual understanding, we become able to live a genuinely natural life--that is the transformation which is to be sought. Students who should have become masters

of nature have become slaves of nature, and, as a result, they are suffering. They have not been able to understand the concepts: "Speak the truth," and "follow righteous conduct." A life based upon truth transcends the three phases of time. It reconciles the past, the present, and the future.

In ancient times life was based upon mutual respect and affection, so much so that the student did not want to leave the teacher. Now you do not come across such a feeling of love on the part of the teacher, and such a feeling of respect on the part of the student. Today the teachers eagerly wait for their students to leave. It also happens that the students, today, are not at all afraid of teachers; on the other hand, teachers are afraid of the students! How can such students get true and good education?

Teachers always taught what was good for the students. The main duties of the students were to serve the teacher well and give joy to the teacher. It is not possible to obtain either of these in today's world. The number of students in ancient times was very small, but the quality of education was of a high order. Today the trend is reversed. With the growth in the number of students the quality of education has declined. There is a saying

that "when the number of guests increases, the buttermilk in the house gets thinner."

The quality of education today is very low. In those days the number of students per class was a mere five or six. Today in each class there are three or four sections, and in each section there are fifty to sixty students. The government does not seem to see this. What good are students going to achieve by the type of education that they are receiving? The orders of the government are that every student must be admitted. They do not care to know who is interested in education or who is not. The government is not showing an interest in policies pertaining to education. Their entire time is spent in safeguarding their own positions. Therefore, there is a need to bring about great changes in the field of education. A country can progress only when there is a good educational system.

First and foremost, students, respect your parents. Enter into society, and serve the society with genuine interest. Consider the country as your own physical body. You should always feel that you have earned an education for the sake of the country. All your physical, mental, and spiritual capacities must be used for this purpose. A life which is not dedicated to the nation is a waste. You should feel with fervor: "This

is my Motherland; this is my Mother tongue." Then you will have love and honor from the society.

You should earn the love of your parents, too. Those unfortunate ones who cannot earn the love of their parents, how can they serve the nation? If there were more educational institutions providing true education such as this, it would be possible to establish peace and prosperity in the country.

True Education From The Heart

Embodiments of Divine Love, understand what true education is. By mere rote learning or book learning you cannot be called educated. Can you call everyone who can read and write an educated person? By acquiring degrees from a college can one be called educated? Without having wisdom and knowledge can you call education "true education?" Education is not for making a living. This truth must be very clearly recognized.

Education is associated with the heart. Education which cannot reach the heart cannot be called thus. Education which is associated with the heart, and is practiced as such, is the only kind of education that can be called Atmavidya. Atmavidya is spiritual knowledge. Worldly education--such as knowl-

edge of physics, chemistry, mathematics, zoology, and all the branches of learning--may be compared to small streams. The knowledge of Atma is like the ocean. All these streams will mix and merge into the ocean, just as all the rivers flow into the sea.

Along with worldly learning you must acquire spiritual education. Humanity cannot shine without spiritual education. Self-confidence is essential. We go on crying and weeping for every little thing. We do not care to acquire that which we should acquire. When we are born, we cry; when a person dies, we cry; and throughout life we go on crying for one thing or another. If there is a decline of righteousness or morality, have you been able to cry? What have you cried for? Have you cried for the sake of crying? Is it not possible to find one person who is crying for truly valuable things, such as spiritual knowledge and righteousness?

If you do not know who you really are, you are not making any progress toward the Lord. By merely declaring that you are a human being, you cannot be called a human being. Can all the green birds speak like parrots? Can a donkey, which covers itself with the skin of a tiger, be called a tiger? However fat a pig may grow, can it ever

be called an elephant? Just by having a human form you cannot be called a human being. You must have the human qualities to be called a human being. You should make the effort to develop human values. Broaden your feelings. Transform your heart into a divine heart. Develop love. Consider the society as your home. Only then can you get a vision of unity in diversity.

Respect your parents; honor your teachers; have faith in God.

Honor the mother as God; honor the father as God; honor the teacher as God; and honor the guest as God. Only when you see God in every other human being can you respect God. When you do that, your life will be full of bliss.

Happy, happy, be happy.

Happy, happy, make others happy.
All will be happy; God will be happy.

--Sathya Sai Baba
Prasanthi Nilayam

LIVE IN THE GOLDEN AGE

Salutations at the lotus feet of Bhagavan. This is a great day for Puttaparthi, for India, and for the whole world, as this is the anniversary of the day when the Supreme Power moved down to the earth (November 23, 1926, the birthday of Sathya Sai Baba).

We speak of the cycle of four Yugas (ages): Sathya, Krita, Dwapara, and Kali. All over the world there is the belief that either the Golden Age is coming, or some other age that is the opposite of it. There are different shades of opinion on the matter. We in India believe that the Golden Age is coming, but there are communities of people in other parts of the world who go up to the

mountaintops every year because they think that doomsday is coming.

Plato speaks of a Golden Age of Civilization which was here 10,000 years ago in a part of the world called Atlantis. The continent of Atlantis was submerged in the ocean a few thousand years ago. But it is the belief of those who have assembled here, and millions of others, that the Golden Age began with Baba, that He brought the Golden Age to Earth.

What is this Golden Age? It is Sathya Yuga and Krita Yuga put together. The Yugas are the epochs of great, ancient truths, and Krita Yuga is when the formulation of great, idealistic principles, the realization of these principles

by every man, and the whole of the collectivity were transferred into life and became a part of everyday action on this earth.

So this is what is happening to us, and I wish to speak to you about the significance of the advent of the Golden Age. Sai is here to celebrate the marriage of Heaven and Earth, of science and superscience, of psychology and technology. This is the purpose for which He has come. His presence signifies the synthesis of doing, thinking, feeling, and speaking, and this synthesis is an integrated personality. Such an integral and divinized personality is the solution to all the problems of Earth.

We have in Sathya Sai Baba the answer to disease and death, and the solution to all of the calamities befalling man. He is the guardian Who shelters the whole of humanity. He Himself has said that He is here and His love is here, universal, for each one of us. If each one of us loves Him, then in this coming together of the positive and negative the cure for all illness is born.

I can refer to many examples, but let me cite my own. Last year during this time I should have been finished, but I was reborn and continue to be here right at the feet of the Lord. I can testify that, step by step, the disease of death was overcome,

and I was pulled back to life and consciousness. There is also the remarkable fact that in Sai we have the human will in perfect unity with the Divine Will. Just try to imagine what it means to identify the human will with the Divine Will. It rarely happens. But when it does, that is when the Golden Age is born. The Golden Age comes about through this identification.

Sai identifies Himself with the Divine Will, and Divine Will fills the universe, is in every particle of the universe, and interpenetrates everything in space and time. One who interpenetrates space and time can do anything--can be the creator of the universe if that is necessary. So we have in Sathya Sai Baba the great cosmic potentiality of doing anything in a trice.

There have been carping critics who ask, "How can anything come out of nothing?" They do not know that "anything" or "something" comes out of everything. From the shunya (zero) to poorna (everything, complete)--that is the journey. From the human will, which is really impotent, right up to the Divine Will, which is omnipotent, this is what is ordinarily called a miracle. This happens every day, every moment, wherever Sai is present. This identification paves the way for human beings to know themselves and be themselves.

There is a third aspect of the Divine Personality. At a moment of crisis, He is there, going through the crisis with you. It is not so much that the Divine Will is one with Him; it is not as though He provides the synthesis of doing, feeling, and thinking; but He is there, the friend and guide, during your time of greatest need. At the moment of crisis He clearly tells you what is to be done.

I have not referred to this before but I will do so now, particularly as the best proof is that which one can give from one's own experience. There was a time when I had completed my term of service in a certain university in Bangalore (not the Sathya Sai University). The highest authorities of that university sent for me, and tried to persuade me to continue my term for another period of three years. I felt that I truly needed guidance. I went to the telephone, called Sai in Puttaparthi, and explained the situation to Him. I asked Him what I should do. He said, "Don't accept." So I did not accept, and Swami had saved me from a real calamity. This is an example of guidance of one kind.

He can guide us through dreams, through premonitions, or through intuition. There are numerous ways in which He guides us throughout our lives.

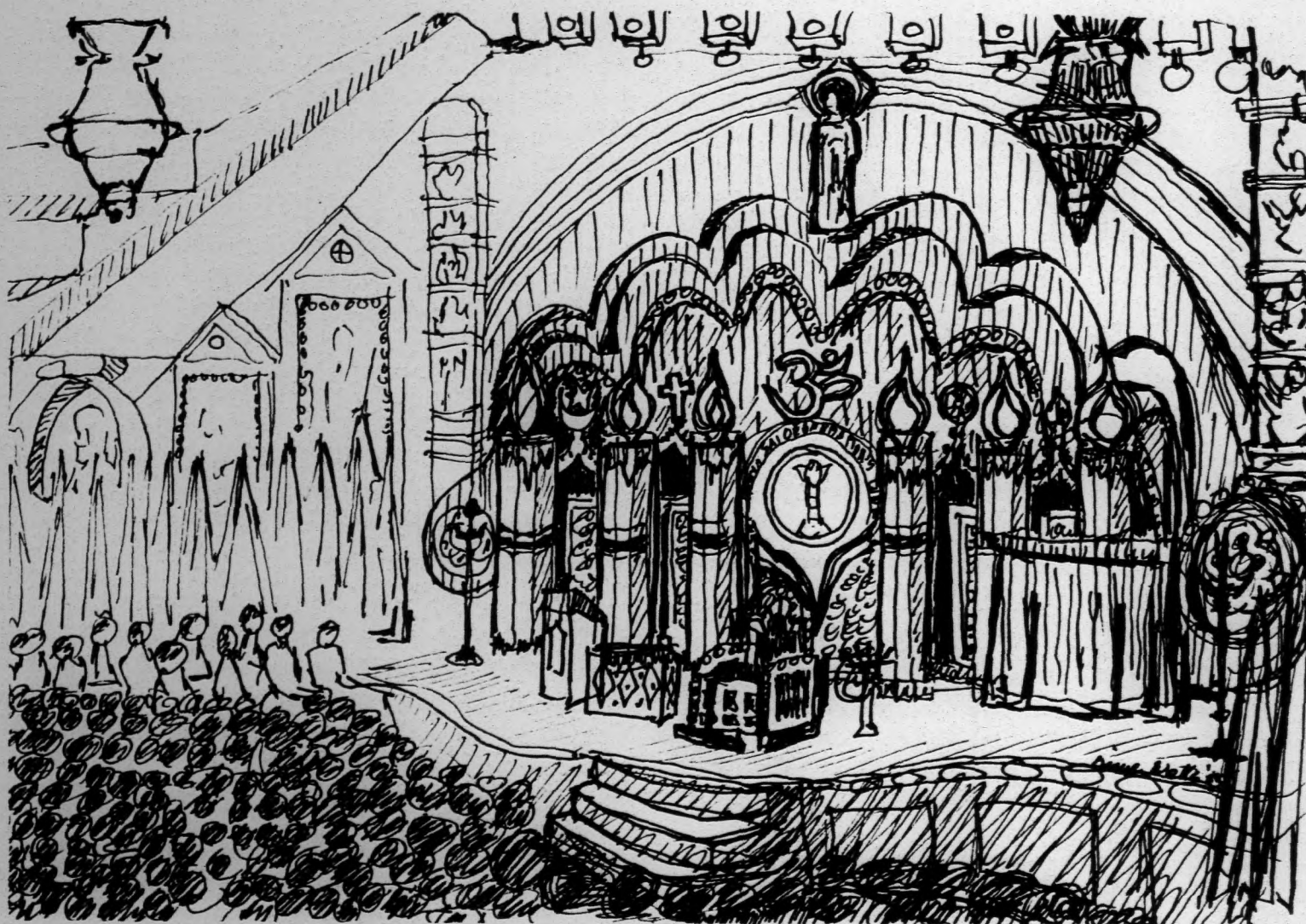
There is a fourth potential demonstrated by Bhagavan: He

upholds dharma (righteousness), not only in the life of the individual, but in the life of the Earth. On the occasion of a previous birthday [1967], Swami had told people around Him that on that very day the Indo-Chinese war in India would stop. Sure enough, on that day the Chinese retreat began as the troops left India.

I am mentioning these particular incidents to you because they are proven facts which may be probed into. They give us the kind of certainty that is needed by an individual in his personal life as well as in the cosmic life. They show us that He is here, that the Golden Age is here within Him, and that through our service to Him we play a part in the furtherance of His objective.

Finally, He is the Great Illuminator. He is the one who takes us to the shores of imperishable light from wherever we are now, from whatever fumbings and lispings we might have been accustomed to. He guides us from a nonmoral life to a moral life, from a moral life to a religious life, from a religious life to a spiritual life. Then we stand at the height of all creative perception. We see for ourselves who we are and that we are at the peak of the mountain of Reality. This is what He does for every aspiring soul.

Through these experiences we find solutions to all of life's



**A drawing of the interior of the Poornachandra Auditorium
at Prasanthi Nilayam by Diane Wells.**

problems, and the descent of the Higher Power to Earth becomes evident to us through a number of channels. This is the way the Golden Age is born. When an integrated, divinized personality is born, He guides humanity to its greatest end, the Golden Age.

This is happening to us right now. We have not realized it vividly enough. Vaguely we catch a glimpse of this momentous event from time to time, but ultimately we have to see that it is an efful-

gence, a flood of cosmic light, that is before us. It is compressed into one image for the time being, but that One is gradually spreading Light all over Earth. If we open ourselves to this Light, and catch only a ray of it, it will be enough for this life and for the rest of our pilgrimage. Let us move more and more into this Light.

--Dr. V.K. Gokak

Talk given at

Poornachandra Auditorium

November 23, 1988

Sathya Sai Baba's 63rd Birthday

DIVINE DISCOURSE, SAI SPEAKS ABOUT GOD

November 23, 1988

More effulgent than the sun,
Whiter than the purest snow,
Subtler than the subtlest ether,
Immanent in all living beings,
There is nothing in this cosmos
which is not Brahman.*

You are Brahman and Brahman
is in you.
You and Brahman are not
different.
What greater truth can I tell
you,
Oh good people who are gathered
here?

I am in the Light.
The Light is in me.
I am the Light.
He who is aware of this
is Brahman Himself,
And Brahman is He.

Embodiments of Divine Love:

Only a human being can understand God in the human form. Hence, the human form itself should be respected. It is said: "God reveals Himself in the human form." God assumes the human

form to make His advent in the world, to teach humans the path to Divinity, and to shower His grace on them.

Nature in its entirety is a burning orb. The fire is present both inside and out. Likewise, the divine Atmic Principle is present everywhere. The Divine permeates the universe, dwelling within the smallest atom and the largest star. God pervades the entire creation. Among creatures, only man has the capacity to recognize this power, but, in trying to recognize it, he has become deluded.

There are those today who can give great scientific discourses on the world, society, and many other things. Some may be convincing in their logic. They may comment on, even criticize, God in human form. These commentaries, however, are only products of the imagination, and there is no truth in them.

Eloquent scholars attempt to describe the Divine, but the fact is that no one, until now, has known the true nature of Divinity in its fullness. Mankind has known the Divine only in human form--not in any other form. All other descriptions have been speculative.

*Brahman is the Universal Absolute

An elephant may wish to worship the Divine. Basing its conclusions on what it knows of its own nature, it can conceive of God only as a huge elephant. It cannot imagine any other form. A mouse can only imagine God in the form of a mouse. Likewise, man can only conceive of God in a human form. As long as man is under the delusion that he is a man, he cannot understand the transcendental divine Principle.

To Describe God Is Human Weakness

Scholarly and articulate people describe God in many ways. Some may say that He is one who is inscrutable, beyond the reach of speech and mind, transcendent, and without attributes. All these terms are high-sounding, but in reality they are just froth. Meanings may be given to these words and commentaries written about them, but they are valueless in terms of personal experience, hence not representative of the Reality.

Whenever you get the opportunity, put this question to a pandit (scholar): "What is the meaning of Aprameya?" He will answer: "He is one who is not amenable to any logical proof." Likewise, he may explain that the term Avangmaanasa - Gochara refers to "One who is beyond the reach

of speech or mind." But, beyond offering such definitions, he cannot demonstrate or prove the form of the Divine. To Sai, the layman's concept of God is better than the descriptions given by the pandits. Laymen might use the same terms used by the scholars, but they prefer to remain silent. As a result, there is peace in society. The diverse interpretations offered by the pandits give rise to divisions and confusion. It would be better to observe silence than to create such disturbance in society.

From ancient times to the present, all kinds of terms have been used to describe the Absolute, but no one has been able to demonstrate the real truth about Divinity. The Divine is present in all things, and all forms are His. How can such an omnipresent God be described or demonstrated? It is possible to say that this is Brahman, the Universal Absolute, but is it possible to say that something else is not Brahman? To go on describing God is only a sign of human weakness and delusion.

Revere The Living, Not Stone Idols

Divinity is present in mankind like fragrance in a flower, fire in wood, and oil in seeds--not visible but latent. Unaware of

this inner truth, men are carried away by external appearances and consider them to be reality. From early times, men have been influenced by appearances and thus steeped in ignorance. They offer milk to anthills to feed the cobras which are believed to dwell in them, but kill snakes when they see them. They torture the cattle that they use for cultivation, but worship the stone image of a bull (the sacred vehicle of Shiva). This kind of "philosophy" has been practiced from ancient times.

Causing harm to the living and adoring inanimate objects are weak traits, to say the least. Men who will not offer even a morsel of food to a starving man will offer up all sorts of delicacies to the image of a deity. One will drop a handful of coins in the hundi (donation box) of Sri Venkateswara, (an aspect of Lord Vishnu, the protector) but will refuse to spend money to feed a beggar. All this is regarded as part of our ancient tradition. But how sanctified one will be if he offers food to a starving man!

It is essential to realize the basic truth that God is present in the form of human beings. Is one doing his duty if he inflicts pain on a human being, but offers worship to the divine Being?

Don't Search For God Outside

Just as air is found in the sky, similarly all of nature is pervaded by the Atma. For air, sky is the support. There is a mutual relationship and interdependence between the sky, which is the basis for air, and air. Similarly, there is a mutual relationship between man and God. Man can behave properly and understand Divinity only when he recognizes that he is in the Atma and the Atma is in him.

In the world, God has descended in five different forms. These forms are based on the different aspects of the Divine. The first four Avatars have five to nine aspects of the Lord. The Poorna Avatars have all sixteen aspects. The ancients regarded only the Poorna Avatars as full manifestations of God.

In this context, every human being must be deemed an Avatar, as he has some aspect of the Divine in him. Because he has descended from the Divine, he is entitled to be called an Avatar. The word "Avatar" means descendance to Earth. God does not give a separate vision of the Divine to man in any form other than as an Avatar.

An elephant, a mouse, and a man may go to the ocean of God's grace and fill their cups. Elephant, mouse, and man may be compared to different vessels. Depending upon the size of the vessel, each may be filled up to its capacity with God's grace. There may be differences in the sizes and shapes of the vessels, but the content of each is the same. That is the reason for the saying: "It is the same God who resides in all beings. His feet are everywhere, His eyes are everywhere, and His hands are everywhere."

It is not necessary to go to a special place in search of God. Honor and love every human being. Love is not a commodity that can be purchased in a shop, or a crop that can be grown on land. Whether one is a king or a commoner, only when one gives up egoistic pride, and is ready to make all such sacrifices, will love blossom within one.

As long as you identify with the body, that is not you. As long as you think you are separate from Me, you are not Me. There is only one heart, and that heart has no room for two. It is not a double sofa or a musical chair. There is only one Principle and only one heart. Give up the feeling of separateness. I and you (duality) must develop the feeling of oneness (unity) and aspire to Divinity. Once you experience Divinity, you are an Avatar.

Don't be under the impression that the human being is weak and subject to delusion and ignorance. It is difficult to obtain a human birth. Even after incarnation as a human, one does not realize one's true nature and imagines that God is in the external world. Hence, without wasting time, engage yourselves in sacred actions and embark on the journey toward God-realization.

To realize God, worship Him in human form alone. All other forms are artificial and creations of the imagination, products of delusion. While delusion remains, Brahman cannot be experienced.

God Defies Description

Scriptures such as the Upanishads and the Brahma Sutras describe God in many ways. Man feels content with the descriptions, but not with striving to experience the Divine. Whatever form of the Divine you envisage, you will only see a caricature. Instead, consider your own form to be a manifestation of the Divine. Love yourself and love others. This is true worship.

It is because this broad-minded attitude toward the Divine was not promoted from early times that many have fallen prey to ignorance. There is really no such thing as God descending

to Earth or leaving it. The body is like a water bubble, which arises from, grows in, and disappears into water. Man is like the bubble, and God like the water. Man is born from Brahman, grows through Brahman, and merges in Brahman. Brahman means freedom from bhrama (delusion). It is because of delusion that Brahman is not experienced. You are spending your life in delusion. You must get rid of the delusion of the ego, "I", and of possessiveness, "mine."

Every man who wants to recognize the Divine and realize the truth should worship God in all human forms. For how can you worship the all-pervading Divine in a particular form, and what can you offer to Him?

God, who is found in the entire cosmos,

How can you construct a temple for Him?

For One who has the brilliance of millions of suns,

How can you offer Him a lamp for light?

How can you describe Him, who defies description?

Even by Gods like Hari (Lord Vishnu) and Hara (Lord Shiva)?

God, who resides in all beings,

What name can you give to Him?

God, in whose stomach is found the entire cosmos,

What kind of food can you offer Him?

The world has worshiped God under different names, such as Rama, Krishna, Jesus, Allah, Zoroaster, Buddha, and Sai Baba. But all these names and forms represent the one Atma. True worship consists of regarding all as one and worshiping the Divine in all of His forms. It is in this way that we develop equal-mindedness.

Best Description Is Truth and Love

The most essential form of God is the Love which is Truth. It is subtler than the subtlest. That is why it is said that Truth is more fundamental than the atom. Scientists consider the atom to be the subtlest particle of everything, but, in reality, Truth is the subtlest of all. Truth is allpervasive. It is in everything everywhere. Recognize this omnipresent Truth and worship Truth as God.

To worship God as the embodiment of Truth and yet not to adhere to Truth in our daily lives is improper practice. The right use of Truth is dharma, and this righteous behavior is an outpouring of the heart. It is consciousness of the Self, and it gives self-satisfaction. Have faith in the promptings of divine Consciousness. No one should act against the dictates of his conscience. Behavior in violation of the conscience

is wrong use, but behavior in accord with the conscience is righteousness. True worship consists, therefore, in doing that which is right as dictated by your conscience.

It is not Godlike to think one way and speak another. There must be complete harmony among thought, word, and deed. God is One alone. Your forms of worship, rituals, and beliefs are purely personal and do not relate to the universal. Divinity means that which is universal, whole, and all-embracing. The one Divine is present in all beings. Everyone is filled with Truth and Love.

There is only one important thing of which you must take note today: give up the delusion that the Divine is in some remote place. Have the faith to think, to say, and to act upon the words: "I am God." When you have faith in your own divinity, you are unlikely to go astray. You will follow the right path because God cannot deviate from the right path.

Firmly believe that God is in every human being. If you do not recognize this truth, you are wasting your time with scholarly discussions. One cannot call oneself a scholar simply because one reads, memorizes, and recites scriptures, not even if one gives discourses on scriptures. Only a person with equal-minded vision is a true scholar. Scholars must be judged by what they practice,

not by their academic robes, what they preach, or what they write.

Whether you are reading a book or writing one, you should have the conviction that God is One. It is better to practice one thing than to preach a hundred. Practice is important, not preaching. It is because of preaching without practice that atheism has become rampant. If you are behaving differently from the way you preach and write, you must free yourself from this deceitful practice.

Consider all as children of God, and firmly believe it. There is no difference between yourselves and the Avatars except in the number of aspects of the Divine present in each one. By developing equal-mindedness, expanding your love, and behaving righteously, you develop the divine aspects in yourself. In this manner, you can transform yourselves into Avatars.

True love does not wax and wane from moment to moment. True love is unchanging, always shining brightly in the heart. It is not affected by joy or sorrow, praise or blame, nor profit or loss. True love is pure, steady, and unwavering. Such love is true devotion.

A love that grows or declines according to outer circumstances is not love at all. When a man

derives some great benefit, or his desires are fulfilled, he installs more pictures and offers more flowers as worship to them. But, if his desires are not fulfilled, he removes the pictures and hides them in the closet. Can this be true devotion?

A Small Example

There was a student who, just before his examination began, put a photograph of Saraswati (goddess of learning) on his table and put some garlands on it and worshiped it. He went to the examination hall. He was not able to answer the questions correctly. When he returned home, he put the photograph in a cupboard. The next day he placed a photograph of Gayatri (goddess of enlightenment) on his table and worshiped it. He prayed to her that she strengthen his intelligence. But on that day he did not do well either. He put the photograph of Gayatri in the cupboard also.

On the third day, the examination in mathematics was to be given, and mathematics was a very difficult subject for him. He was determined to pass this test, so he placed the photograph of Rama before him and prayed to it. That day he could not answer even one question. The picture of Rama was consigned to the cupboard along with the others.

On the fourth day, he put the photo of Sai Baba on his puja table and worshiped it. He thought to himself: "Many people are going to Him and worshiping Him, so I will give it a try also." He brought a banana and offered it to Him. He also lit some incense. The smoke from the incense flowed directly to the cupboard where he had placed the other pictures. He became very angry. He felt that the smoke was going to the deities who had not fulfilled his wishes. So he got a piece of cloth, tore it into pieces, and tied it across the nostrils of the photographs, after which he closed the doors of the cupboard firmly.

Returning to his puja table, he smelled a sweet fragrance all around him. He felt the presence of Saraswati, Gayatri, and Rama. He was puzzled. He felt that when he had offered worship with a lot of love and reverence, they did not appear, but when he withdrew the reverence, they came to bless him. So he questioned them: "When I worshiped you with love, you did not come, but when I punished you for not coming, you all appeared. What is the reason for this?" Rama answered: "Well, child, until today, you offered your worship only to a lifeless picture, but, when you attempted to close our nostrils against the fragrant scent, you acknowledged that our images have life. That is the reason why we came to bless you."



Divinity is Present Everywhere RY-

The meaning of this story is that Divinity is present in all objects, but, as human beings,

you can only see the Divine in human form. Consider all human forms to be the form of God, and offer respect to every human being. When you do this, your prayers will become true worship.

Rama and Krishna have been here in human form. All of the forms which have been worshiped from ancient times are human forms. Therefore, the most important worship for man is to hold the human form in reverence. Salutations to any human being are offerings placed before God.

What are human values? In truth, human values are divine values. Recognize that these values have not just been recently formulated. Along with this body, these values have also taken birth. However, depending on the situation and our needs, we have suppressed the basic values. Selfishness is the root cause of this. Once you become selfish or ego-centered, you are in duality. Duality leads to likes and dislikes, and these lead to worldliness. To cure the disease of worldliness, sing devotional songs.

[Baba ended His discourse by singing the bhajan: "Hari Bhajana Binaa Sukha Santhi Nahi" (There can be no happiness or peace without singing to the Lord.)]

--Sathya Sai Baba
On the event of His 63rd birthday
Prasanthi Nilayam

CHILDREN'S CORNER: THE EFFECTS OF BAL VIKAS



The Sathya Sai Bal Vikas Program is a planned course of study for children and young adults throughout the world. It has no cultural or ethnic barriers. It emphasizes the subtle and the obvious ramifications of five cardinal values: Truth, Right Conduct, Peace, Love, and Nonviolence. Other major teachings of the program are: respect for all religions and love for God.

The following are personal accounts from teenagers who are currently in Group III of the program in Phoenix, Arizona.

Helping Others



Bal Vikas has helped me to be the person I am. I was taught to see God in everyone. I have also been taught good values, so, even though I don't always feel like being respectful, I am because I know it is right. I choose my friends carefully. If others are doing something wrong, I leave without worrying about what they think of me. Bal Vikas has also helped me learn to be of service to others. It's wonderful to be able to help another human being.

--Tamania Koontz, age 14

GAINING COURAGE AND CONFIDENCE

I was in the Bal Vikas Program for several years, and I am still involved in the service projects. I learned how to work with others and how to be of service. I gained self-respect as I learned to respect others. I am presently attending high school, taking some college classes, and working part-time. This summer I will be going to Russia as a Student Ambassador for three weeks. Had it not been for what I learned in Groups II and III, I might not have had the courage to apply for the A.C.E. (Achieving a College Education) program or face the review committee for acceptance as a Student Ambassador to Russia.

--Theron Gibbons, age 17

STRENGTHENING FAITH

There are many ways that Bal Vikas training has influenced my life. It has taught me to respect

my parents, my teachers, and all adults. By being encouraged to lead bhajans, devotional songs, I have gained self-confidence. This self-confidence enables me to choose the kind of friends I want to have without worrying about what other people think. The silent sitting in Bal Vikas has helped me develop my concentration and self-control. It is now natural for me to want to help anyone in need because of the exposure I've had to many service projects. These service projects have also increased my ability to see God in everyone. I've learned that no one is better than anyone else because of race, creed, or social status. Finally, Bal Vikas has strengthened my faith and trust in God.

--Marni B., age 16

STAYING AWAY FROM BAD HABITS

Bal Vikas has had a great impact on me. I started attending classes when I was in the fifth grade. At that time, I was just passing, getting C's and D's. After several years in Bal Vikas, my grades improved to A's and B's.

Bal Vikas has taught me many things about helping people. Without that training, I would have had no desire to help others. For example, one Sunday a month we go

downtown to help feed the homeless. Without that experience, I might have thought that they were lower than me and would have had no desire to help them. I probably would have helped only out of pity, without understanding that the homeless are just like the rest of us except that they are going through a difficult time.

Many of those I grew up with are now smoking, drinking, and doing drugs. If I had not attended Bal Vikas, I might also have gotten involved with some of those things.

--John Gibbons, age 15

USING VALUES TO SOLVE PROBLEMS

Going to Bal Vikas has made me a more organized and responsible student. Attending the classes every week gave me strength to cope with everyday problems. Whenever a problem arises, I take time to think it over and use the values I have learned to help solve my problem. I now pay more attention to my academic work because my motivation to succeed has increased. Above everything else, though, Bal Vikas has kept me in close contact with God.

--Vikram Gunnala, age 16

REMEMBERING

Walter Neubauer made his transition at approximately 9:00 A.M., Thursday, February 9, 1989. At the time of his passing, he was chairman of the board and president of the Sathya Sai Baba Society. He had been manager of the Sathya Sai Book Center of America since the mid 1970's. Sathya Sai Baba sent word that Walter was a good man.

THE SOUL'S PRAYER

My soul wants to share a longing with me:
It's desire for joyous kinship with Thee!
I listen and ponder if that can be done
In a world bare of wonder for Adam's son.
But my soul goes on yearning, demanding of me:
The effort of creating a union with Thee!
So I pledge my agreement of will, heart, and mind
To support my soul's longing for its kindred kind.
Though I rise, shine, or falter,
May stumble and fall,
I shall never cease to follow the call
Of my soul's sweet nostalgia to be
One with God's All for Eternity!

—Hanna Hamilton

SAI CONFERENCES

Date and Region	Cost	Theme
Memorial Day weekend May 26-29 Central Region	Cost not established	Purity-Unity-Divinity
Memorial Day weekend May 26-29 Pacific Region-South	Adults in cabins: \$60 Adults in tents: \$45 Children 3-18: 1/2 price Maximum for a family: \$150	Unity Featuring separate programs for children & teenagers
Memorial Day weekend May 26-29 Mid-Atlantic and Northeastern Regions	Cost not established	Purity-Unity-Divinity Featuring a special program for teenagers
One Day only June 4, Sunday Pacific Region-North	Free	There Is No God, but God
July 16-21 Sunday evening until Friday noon Pacific Region-North	Cost will vary Contact reservation person for information	Live in Love
Labor Day weekend September 1-4 Southwest Region	Adults each \$65 Less for camping out Sorry, no children	Let Your Actions, Thoughts, and Words Be One. A silent retreat

RETREATS FOR 1989

Location	Information and Reservations
Camp Wyman, Eureka, near St. Louis, Missouri	Chuck Chakraverty 12404 Bernie Lane Maryland Heights, MO 63043 (314) 469-3804
Camp Colby, in the Angeles Forest near Los Angeles, California	Surendra Patel 18212 Leaf Circle Huntington Beach, CA 92648 (714) 847-0043
Camp Colang Lackawaxen, Pennsylvania	Rajen Ghayal 5 Foxcroft Drive Marlboro, NJ 07746 (201) 536-5775 (Before 9:00PM)
A private home 4020 Odile Reno, Nevada	Karen O'Brien 2730 Spinnaker Reno, NV 89507 (702) 826-1581
Evergreen State College, west of Olympia, Washington	Judy Morgan 2039 Jefferson Eugene, OR 97405 (503) 635-8099 or (503) 344-0267
Jemez Bodhi Mandala Jemez Springs, near Albuquerque, New Mexico	Connie Dillon 720 Acequia Madre, #1 Sante Fe, NM 87501 (505) 982-1583

CONTINUED ...

Date and Region	Cost	Theme
September 29- October 1 Pacific Region-North	Adults: \$60 Children 2-5: \$27.60 Children 6-11: \$53.95	Unity, Purity, and Divinity with Love
October 27-29 Pacific Region-South	Adults in cabins: \$60 Adults in tents: \$30.50 Children 3-9: \$23.50 Maximum for a family: \$150	Love: The Key to Human Unity

— IMPORTANT EVENT —

SRI SATHYA SAI BABA HAS SENT WORD THAT HE WILL BE ENGAGED IN TRAVEL WITHIN INDIA, UNTIL THE LATTER PART OF JULY. BECAUSE OF THIS, DEVOTEES MAY WISH TO DELAY THEIR TRAVEL UNTIL LATE JULY, 1989.

Location	Information and Reservations
Camp La Honda, in the Santa Cruz Mountains, between San Francisco and Santa Cruz, California	Kathy Townsend 4082 Isola Drive Fremont, CA 94555 (415) 471-5359
Camp Cedar Glen, northeast of San Diego near Julian, California Elevation is 4500 feet	Jim and Connie Fox 2737 Fairfield Street San Diego, CA 92110 (619) 276-1356



SAI BOOKS, TAPES, AND OTHER ITEMS

SATHYA SAI BOOK CENTER OF AMERICA

305 West 1st Street, Tustin, California 92680 (714) 669-0522

Mailing Address: P.O. Box 278, Tustin, California 92681-0278

NEW BOOKS

SAI BABA AND YOU: PRACTICAL SPIRITUALITY by Mark and Barbara Gardener. The publisher, Wisdom Works Press, states that, "In this guide, the authors have presented suggestions that they, and others, have found useful for visitors to Sai Baba. The time spent in Baba's presence is a gift beyond price. Every moment can be used to transform one's life into the joyful experience it was meant to be." 127 pages \$6.95

SRI SATHYA SAI BABA: FOR THOSE WHO SEEK TO KNOW HIM by Sathyadasen, published by the Sri Sathya Sai Books & Publications Trust, Prasanthi Nilayam. Retired judge of the Madras High Court, W.S. Krishnaswami Nayudu writes in the foreword, "The life, work, and teachings of Sri Sathya Sai Baba which have been brought out in this concise edition by Sri Sathyadasen, must be read, studied, understood by everyone, and then they shall be benefited." 64 pages \$.70

PRASANTHI NILAYAM-BRINDAVAN, published by the Sri Sathya Sai Books & Publications Trust, Prasanthi Nilayam. A small booklet with information regarding how to get to Prasanthi Nilayam and Brindavan, and what you will find when you arrive. 47 pages \$.45

Please do not send to the Sathya Sai Newsletter for these items.
The correct address is shown above.

SATHYA SAI NEWSLETTER

1800 East Garvey Avenue
West Covina, California 91791
USA

Editor: **Barbara Bozzani**

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

SUBSCRIPTION INFORMATION

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

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

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Spring 1989

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