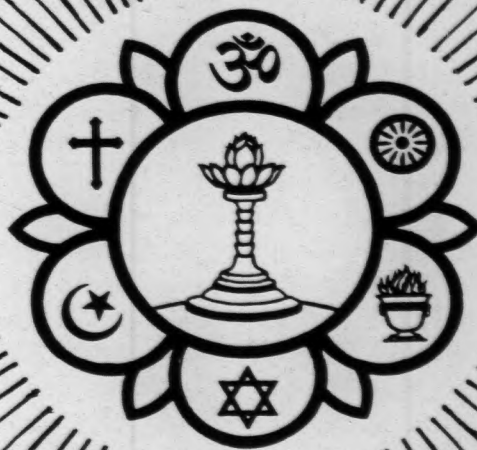




SATHYA SAI Newsletter

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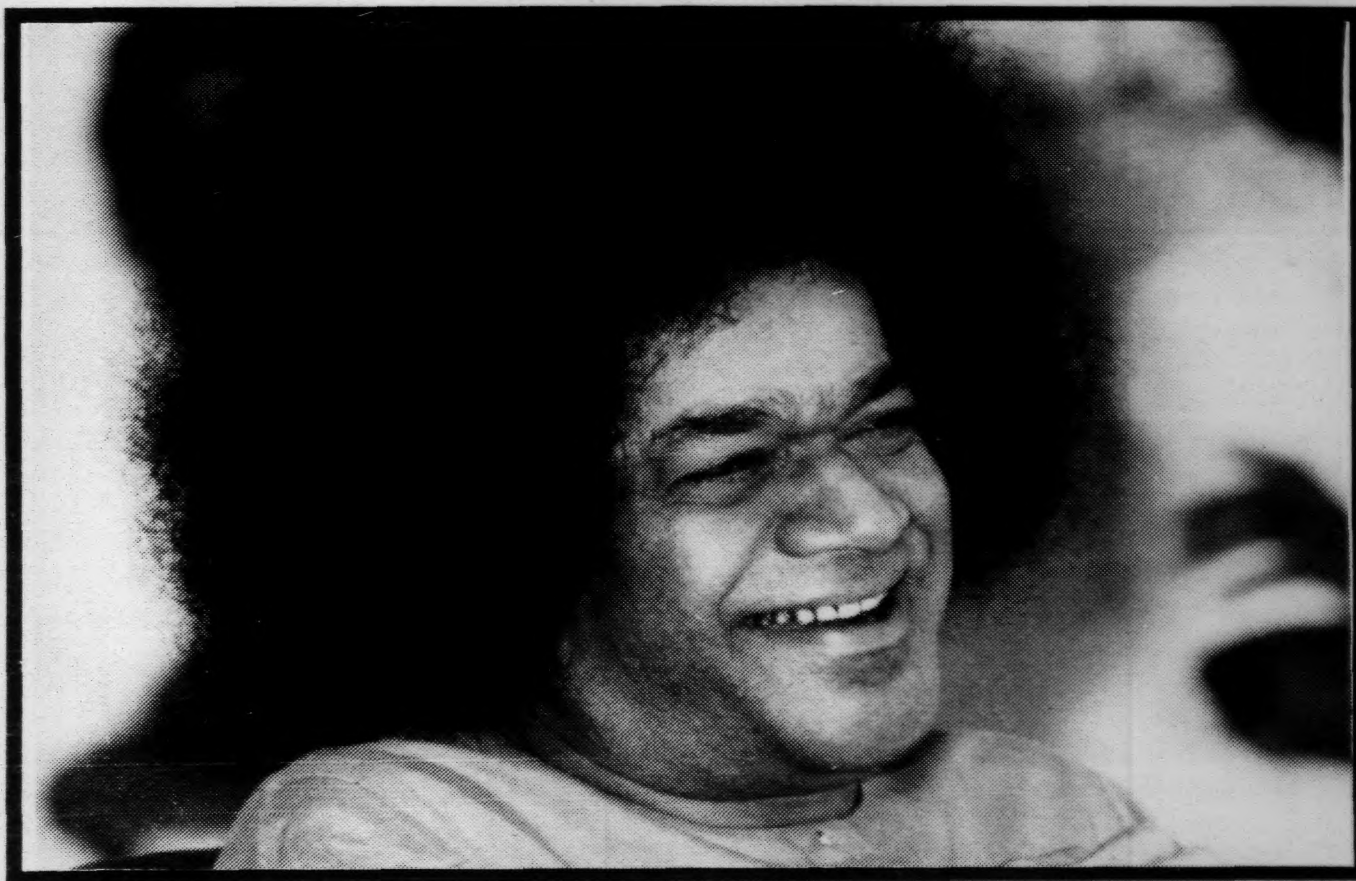
SATHYA SAI NEWSLETTER

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

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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.



Spiritual aspirants all over the world will naturally be engaged in japam (repetition of the name of God) and dhyanam (meditation). But first one has to be clear about the purpose of these two activities. Without this knowledge, people begin to say the name and meditate believing them to be related to the objective world, capable of satisfying worldly desires, and hoping to demonstrate their value by means of sensory gains. This is a grave error. Japam and dhyanam are for acquiring one-pointed attention on the Lord, and for casting off sensory attachments.

The mind should not be wandering in all directions, indiscriminately, like a fly. The fly dwells in the sweetshop and also runs after the rubbish carts. The fly which has such a mind, has to be taught to understand the sweetness of the first place and the impurity of the second place, so that it may not desert the sweetshop and pursue the rubbish cart. When such teaching is imparted to the mind, it is called dhyanam or meditation.

—Sathya Sai Baba
Dhyana Vahini, page 8

CONCENTRATION AND MEDITATION

A man without knowledge of *Brahman*,
can he be called a *Brahmin*?

A man without equal-mindedness,
can he be called a good person?

A person without good qualities,
can you call him a man at all?

You educated persons, tell Me
whether this is a fact or not?

I am prepared to accept.

Dear Students:

All things in the cosmos are the gifts of God. They are manifestations of His will. Some of them, however, have to be used carefully. When they are used intelligently after due inquiry, they can serve as boons and give us happiness. Indiscriminate and reckless use of these things may turn them into our worst enemies.

For example, there are objects like fire, a knife, and electricity. It is only when these are used in the right

way that you benefit from them. If fire is not handled properly, it can cause great harm. A knife is helpful only when it is used carefully. Electricity serves us in many ways: by lighting bulbs, running fans, heating stoves for cooking, powering machines for printing, and multifarious uses. However, if one tries to be friendly with electricity by touching a live wire, one will be electrocuted. We have to use it with discrimination.

CONTROL OF THE TONGUE

In the same manner, man's sense organs have to be used extremely carefully. When the senses are used correctly, they are of immense help. But, if they are used in the wrong way, they can cause great harm.

Among the sense organs the tongue is very important. Each sense organ has a specific function to perform. But the tongue has two functions, speech and taste. Jayadeva praised the tongue as the author of all sweetness and declared that he would use it only to chant the names of the Lord, and not misuse it for any unholy purpose. "I will use the tongue only for speaking the truth and [for speaking] good," he said. In the *Gita* also it has been laid down that whatever is spoken should be soft, truthful, and well-meaning. The tongue is thus endowed with sacred qualities. You have to be ever vigilant in the use of the tongue. It can be the means of liberation or of bondage. Hence it has been accorded an important place among the sense organs.

The ancient sages attached great importance to the control of the senses and suggested various practices to achieve this. For instance, the tongue should not be allowed to have its way with regard to food. If it is

pampered by being given whatever it desires, ultimately it will swallow up the man himself.

To control the palate, the ancient sages prescribed various regulations. Chief among them is a ritual observance to impose severe discipline on the tongue. This is observed each year for four months, commencing from the month of *Aashada* (July). There is another reason for this observance. As the next three months are a season of heavy rains, it would be difficult for any renunciants to move from place to place. Hence they were enjoined to stay in one place and devote themselves to contemplating on God for four months. Living in a forest for these four months, they had to live on fruits and roots. Thereby the tongue was brought under control.

At the present time, because of perversions of the *Kali* Age (present time), this ancient four-month ritual of austerity has become an ostentatious observance. The sages ask for tasty dishes while staying in a village; they expect each devotee by turns to provide them with a feast. This is done in the name of a pious offering by a devotee. With the change in the nature of the religious observance, people's conduct also changes. The sages of today should realize that the real purpose of these observances is to achieve control over the palate. How can they expect to real-

ize the Divine without achieving mastery of the senses? If your house is on fire, you may try to escape by running out of it. But if your sense organs are on fire, how can you hope to escape from them? Today what is happening in the case of spiritual aspirants is that their sense organs are on fire. Today's aspirants are allowing their sense organs to burn like a blazing fire.

PARABLE OF TWO SONS

In a temple in Jerusalem, pigeons were being sold. Jesus entered, and He objected to the sale of birds in the temple. The priests jointly questioned Jesus about His authority to raise such an objection. Jesus then related the following parable: A farmer had two sons. He ordered the elder son to go and keep watch over the crops in the field. The son said that he could not go. The younger son was asked to go and he agreed to keep watch over the field. The elder son, though at first he declined to go, felt that it was not right to disobey his father and so he went to the field. The second son, despite his promise, did not go to the field. Jesus asked the priests, "Between these two sons, who do you think obeyed the father's command?" They replied, "The elder son. He acted upon his father's command. The second son promised to go but did not do so."

"Priests and teachers are proclaiming that they are adhering to the injunctions of the scriptures, but in actual practice are not following them. All of you are acting in the same manner," declared Jesus.

The priests got angry and brought a number of charges against Jesus, saying that He was preaching against the established religion and promoting disobedience against the authorities.

ADHERENCE TO TRUTH

There is an old saying: "Truth creates enemies. Falsehood pleases many."

Truth is not always pleasant, and hence provokes enmity. Lies and falsehood appear attractive and pleasing. Nevertheless, people must adhere to truth for its own sake. To say one thing and act differently is destructive of the self. It is opposed to the scriptures. One should try to practice at least one or two of the precepts one professes.

PURPOSE OF YOGA

The ancient sages went to the forest for practicing *yoga*. Can self-realization be attained through *yogic* practices? No. The *rishis* (sages)

practiced *yoga* for the sake of acquiring control over the senses. Patanjali declared: "*Yogah chittavritti nirodhah*" (Yoga is control of the movements of the mind). It is believed that, by controlling the senses, life can be prolonged. Who should live longer? Good persons, righteous persons, kindhearted persons--if they live long, the world will benefit. The world will only suffer more if the wicked and evil-minded live longer. For this reason, the ancients established that only selfless and dedicated persons should practise *yoga* for living long. Society benefits immensely from their longevity. Disciplines were prescribed for this purpose. Students should take note of these disciplines.

BREATHING AND LONGEVITY

The physical body is subject to certain limitations. For instance, there is the continuous process of inhaling and exhaling air. It has been found that, by slowing down the time taken for inhaling and exhaling, life can be prolonged. The faster the process of breathing the shorter becomes the life span. There are examples to show how this rule operates.

Elephants and men inhale and exhale 12 to 13 times per minute. By adhering to this time scale, man can

expect to live for 100 years. Snakes and tortoises breathe at the rate of 7 to 8 times per minute. Consequently their average life span extends to 200 or 300 years. Monkeys, dogs, and cats breathe at the rate of 30 to 40 times per minute. Hence their average life span does not last beyond 12 or 13 years. The rabbit breathes at the rate of 40 to 50 times per minute. Its lifetime is barely 5 or 6 years.

The faster the rate of respiration, the shorter is the lifetime and vice versa. How is breathing to be regulated? Breathing should be so slow and quiet that, if fine powder is put near the nostrils, the powder will not be disturbed. The practice of *yoga* helps to slow down the rate of breathing in this manner.

MEDITATION EXPLAINED

How is meditation to be done? The first step is *dharana* (concentration). Twelve *dharanas* amount to one *dhyana* (meditation). Twelve *dhyanas* equal one *samadhi* (equal-mindedness). *Dharana* is steady concentrated viewing of an object for 12 seconds. You have to look at an object, a flame, a picture or an idol, for 12 seconds with total concentration, without blinking the eyelids. This is *dharana*. Practicing *dharana* is a preparation for *dhyana*.

The duration of *dhyana* is 12 *dharanas*. This means *dhyana* should last 12 times 12 or 144 seconds. That is 2 minutes and 24 seconds. *Dhyana* does not call for sitting in meditation for hours. Proper *dhyana* need not last more than 2 minutes and 24 seconds. It is only after *dharana* has been practiced well that one can do *dhyana* (meditation) well. Twelve *dhyanas* equal one *samadhi*. This means 144 times 12 seconds; that is 28 minutes and 48 seconds, very much less than an hour. If *samadhi* is prolonged, it may prove fatal.

These are the disciplines the *yogis* practiced. These disciplines are not explained in any of the *Sastras*. If you want to proceed correctly in the practice of these disciplines, you have to begin with *dharana* (concentration) for 12 seconds a day from now on. This is very important for students. In the past, *yogis* like Aurobindo and Ramana Maharishi practiced these disciplines. Ramana Maharishi used to go up to the terrace and concentrate on a particular star for 12 seconds. In that state the mind also was still and steady.

By continuing this practice of *dharana* (concentration), you develop the capacity to perform *dhyana* (meditation) for 2 minutes, 24 seconds. Continuing the practice of *dhyana* in this way, you develop the capacity to be in a state of *samadhi*

(equal-mindedness) for 28 minutes and 48 seconds.

EQUAL-MINDEDNESS

What is the inner meaning of *samadhi*? It is not a state of unconsciousness or some other kind of super-consciousness. It is nothing of that kind. That is only hysteria. The correct meaning of *samadhi* is equal-mindedness, the state in which the intellect has achieved equanimity. Whether in pleasure or pain, in praise or blame, in gain or loss, in heat or cold, to be able to maintain an equal mind is *samadhi*. That is the real fruit of meditation.

This is a sacred day on which you can begin this *yogic* practice. This will enable you to sharpen your mind and develop the keenness of your intellect. **I have not revealed all this to anyone hitherto.**

Dhyana is an extremely easy process. *Samadhi* is even more easy. But, because of improper understanding of the methods, aspirants get involved in difficulties. Many imagine that all meditation calls for is sitting in the *padmasana* (cross-legged sitting posture). But one does not know where his mind is wandering at that time. His concentration is disturbed by a mosquito sitting on his nose. When the mosquito repeats its attack, the man loses his patience, gets angry, and with both hands

tries to kill the insect. The entire purpose of the meditation is defeated. This cannot be described as meditation. To maintain one's calmness and patience during meditation, unaffected by any disturbing elements, concentration has to be practiced. Through concentration, control of the senses is also achieved, and purity of mind is secured. Through mental purity, the Divine is experienced.

In the *Bhagavad Gita*, chapter 12, verse 12, it is expounded that peace is very important. Meditation in these days is often confined to the *puja* (worship) room. As soon as one emerges from the shrine, one is filled with all sorts of mental agitation. Hence it has been declared, "*Sathatham yoginah*" (be established in *yoga* all the time). This does not mean giving up all worldly affairs. Pursue your studies, fulfill your duties, but, in all these activities, use your power of concentration. In the process, you develop your powers of meditation. *Dhyana* means single-pointed contemplation. Even in daily life, when one is in a reflective mood, one is asked, "What is the *dhyana* you are doing?" *Dhyana* means absorption in thought. It should be centered on only one specific subject. This is described in *Vedantic* parlance as *saalokyam*. This means concentrating your thought on the object or the subject; if it is a person, your thought is centered on

the person. "*Saa*" encompasses every aspect of Divinity. "*Saalokya*" means absorption in thoughts of Divinity.

It is human to think "mine and thine," but this is not a correct approach. Nothing belongs to you, except one thing--that is *Atma* (the indwelling Divine).

Through meditation you have to achieve the sense of oneness with the Divine. The various types of meditation practiced today are concerned with the trivial. Through these methods the Divine cannot be realized. The very first requisite is control of the vagaries of the mind. Only then can meditation be effective.

Nowadays people think they are meditating simply by sitting cross-legged and closing their eyes. This is only a disguise. Students must first practice concentration. They may choose any object for the purpose of concentration, a picture or a physical object. There is also an internal method of practicing concentration. When you close your eyes, a small dark spot appears before the inner eye. You may concentrate on this spot for 12 seconds without letting it move. By this practice the power of meditation can be developed. For the body there are six inner foes--lust, anger, desire, greed, hatred,

and envy--which come in the way of achieving any progress. But the individual soul can control these foes and achieve unity because it is a reflection of the Supreme Soul. The Supreme Soul has no beginning or end. The practice of meditation leads to proximity to the Lord. This leads to the next stage, experience of the vision of the Lord. This may be compared to a river merging into the ocean. At first the ocean repels the advance of the river. After repeated attempts, the river will merge into the ocean. The latter allows the river to pass under its waves. Spiritually this process of merging of the *jivatma* with the *Paramatma* is described as the merging of individual soul with Supreme Soul, or merging with the Divine. The first stage in the process is continuous contemplation of the Divine. Think about the Lord in whatever action you do. Then you achieve nearness to the Lord.

FOURFOLD APPROACH

Coming nearer develops closer relations with the Divine. In due course, this state is attained; the realization that "You and I are one" dawns. Then complete oneness with the Divine is experienced.

This fourfold approach to the Divine is to be found in any philosophy

or religion. The creeds may vary, but the spiritual process is one.

In Christianity, Jesus first declared, "I am the Messenger of God." The yearning grew steadily, and in the next stage He declared, "I am the Son of God." That means a newer and closer relationship with God. In the third stage He declared, "I and My Father are One." And the final stage was the realization of "the Holy Ghost."

Similar concepts are described by the Muslims. The first stage is, "I am in the Light." The word light has two meanings. One meaning is illumination, the other meaning is light-weight or subtle. This indicates that as you progress on your spiritual path, you become more subtle. After that, the next stage is, "The Light is in me." The third stage is, "I am the Light." The final stage is when there is no more weight; one is subtle and illumined.

In *Vedanta* a similar situation is described in three stages. The first stage is *Dwaita* (duality), when man and God are regarded as separate. The second stage is *Vishista Adwaita* (qualified monism), when man is regarded as part of God. The third stage is *Adwaita* (one with the Supreme), when man is regarded as God. This is common to all religions.

Students, you should reflect on the sacredness of man. You should

always try to use discrimination, not just reasoning. Whatever reasoning you do, without discrimination it is useless. When science is associated with discrimination, it is useful; otherwise it is dangerous. You should also develop humility along with discrimination. Humility is the very life breath of education. All these can be obtained on the spiritual path.

Students, first practice concentration. When should you do this? Time also has three *gunas* (qualities): *satwa* (balanced, equal-minded), *rajas* (overactive, passionate), and *tamas* (dull, inactive). Even in the earth there are *satwic*, *rajasic*, and *tamasic* qualities. *Satwa* is represented as air which is volatile and comes out as vapor (bioscience). *Rajas* is represented as liquid causing constant movement and turbulence (chemistry). *Tamas* is represented as solid (physics). Similarly, time is also divided into *satwa*, *rajas*, and *tamas*. At night from 8:00 p.m. until 4:00 a.m. (8 hours) is considered our *tamasic* time. During this period even animals and birds sleep. This time is also very important for demons (people with evil tendencies). From 8:00 a.m. until 4:00 p.m. (8 hours) is considered as *rajasic* time. Every one is active with their daily duties during this period. From 4:00 a.m. to 8:00 a.m. (4 hours) and from 4:00 p.m. to 8:00 p.m. (4 hours) is considered as *satwic* time. You should

be awake by this time in the morning and undertake your *sadhana* (spiritual discipline) and start your studies. During the hours 4:00 a.m. to 8:00 a.m. the senses will be quiet. There is no need to take a bath and stimulate the senses. It is easy to concentrate during that peaceful time. You should not hesitate to wake up at 4:00 a.m. I know some students who get up at 8:00 a.m. or 9:00 a.m. You can call them brothers of Kumbhakarna (belonging to the class of demons who are so full of *tamas* that they sleep for six months at a stretch. Kumbhakarna is the brother of Ravana who is the demon king described in the epic, *Ramayana*).

So get up at 4:00 a.m., wash your face to avoid sleepiness, and sit for meditation. If you observe all these disciplines, meditation will become very easy. In the evening, also, after you finish your classes and games at school, around 6:00 p.m., wash your face and sit for meditation at least for 5 minutes. You need only 2 minutes and 24 seconds for meditation, not hours.

PURITY AND LOVE

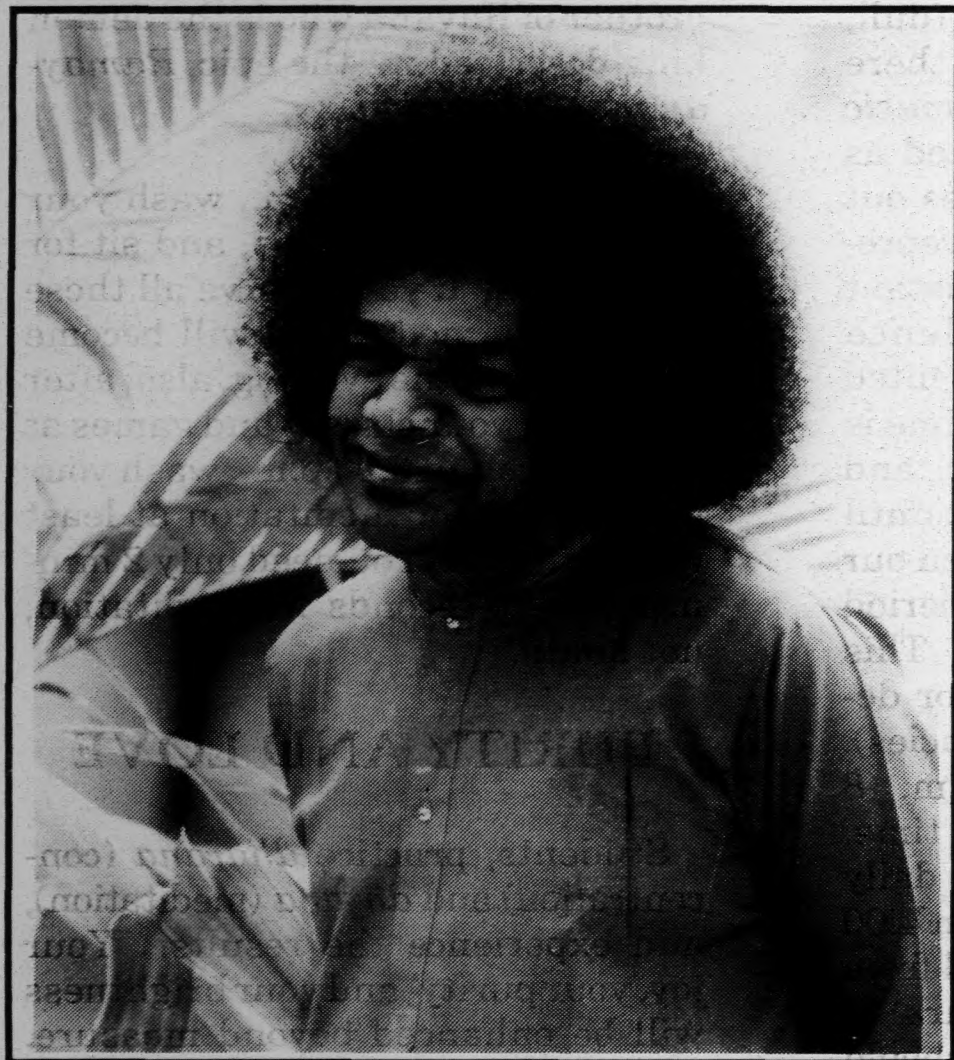
Students, practice *dharana* (concentration) and *dhyana* (meditation), and experience the results. Your joy, your purity, and your brightness will be enhanced beyond measure.

Now you look sickly because of all sorts of impurities in you. There is no shine on your faces. It is purity that imparts effulgence to the face. When there is purity in you, your face shines brightly. I am now 64 years old. (The clock in the mandir chimed the hours and Baba remarked, "It is saying yes, yes, yes.") Look at Me and look at yourselves, who are in your teens. You look worn out. You lose your brightness because of impure thoughts. The more you develop your purity, the more youthful you will be. No illness will affect you. This is what you

should aim at and it should be achieved through love. Without love you can not achieve anything. For those who want to know more about this concentration and meditation and want to practice, I will give individual instructions. It is very important in our institution (the Sri Sathya Sai Institute of Higher Learning). Along with worldly education, you should also partake of the nectar of spirituality.

Students, develop steadfastness and devotion, and consider this as a very important subject in life.

—**Sathya Sai Baba**
June 29, 1989



Truth is not always pleasant and hence provokes enmity. Lies and falsehood appear attractive, but people must adhere to truth for its own sake.

HE CAME, I SAW, HE CONQUERED

"Supremely auspicious is this Holy Ash;
Put it on your forehead, just a little dash.
Its miraculous power's worth a Fort Knox,"
Said my Sai brother, passing me a box.

I dipped my index finger with love and reverence,
With hope and a prayer that there was some credence
To the words of my brother, in the faith of my sisters.
Perhaps He will come, and bless me with some answers.

Alas! The brother let go of the little box
A little too soon, for I didn't yet have a grasp.
It tipped over, fell down, bouncing off my knee.
I gasped, I cried, "What message could this be?"

Dejected, I went home with a heavy heart,
Convinced I was rejected, shot by a dart.
Unworthy was I of even holding His Holy Ash?
With horror and trepidation, I saw my ego crash.

I went to bed, crying, asking the Lord to come,
And to tell me why He was so benevolent to some,
But not me. What was my crime, my error?
Whatever did I do to earn His disfavor?

"Benevolent Lord, please come to me," I said,
"Tell me what to do to earn for me instead
Your love, your grace, your auspicious presence,
Your guidance, compassion, your sweet, smiling face?"

O Mercy! He came! He came in my dream,
Floating on the breeze over a silent stream.
He answered my prayer. I'd waited all this time
For this blessed moment, for this bliss sublime.

He said (He spoke to me!), "My foolish son,
When will you understand that you and I are one?"
O Glory! Flows the joy through my heart in Him centered
O my fellow pilgrims, He came, I saw, He conquered!

—Deepak G. Bhat
Troy, Michigan

SPEAKING OUT ON NAMASMARANA

During an interview, Dr. John Hislop, Central Coordinator for World Region I, USA, answered questions about the practice of *namasmarana*, or the repetition of God's name. The questions were posed to him by Dr. Dennis Gersten.

Q: This interview is inspired by hearing you speak at the San Francisco retreat last year. After discussing the importance of *namasmarana*, you asked how many people practice all day long. Only three people raised their hands. My first question is this: Why is *namasmarana* so important?

A: *Namasmarana* (saying the name of God) is so important because there is no separation between the name of God and the form taken by God. So we want to be in God's presence all day long, and the surest way of doing that is by reciting His name all day long. And then, according to Baba and according to the scriptures also, Baba's form is beside you all day long as long as you recite His name. You're walking in His presence all the time.

Q: Is it necessary to recite the name of God to keep feeling His presence?

A: He's with you anyway, but also consciously with you. That is, your consciousness of Him is there when

you are reciting His name, and therefore the attention to Him is more acute than if you are thinking of something else and just saying, "Well, God is always with me anyway." And besides which, in His first discourse after He began His mission, Swami told the people that the way to cross the sea of *samsara* (worldly existence) safely and surely was to "hold to the feet of the Lord," and that in Indian terminology means reciting the name of the Lord.

Q: How can we develop intensity with this practice?

A: Intensity certainly depends on keeping the mind on the task that you set for yourself. If, for example, one wants to be a musician, and he gives five minutes a day to that idea and two minutes practice, he is not going to be very intense in his path toward musical ability, is he? In other words, intensity means giving full attention or as much time as you can possibly squeeze into the situation. Therefore recite the name all the time consciously. Every time the mind goes away, recall the mind to the task. That's what it means to engage Him in intensity.

Q: Why do you think most of us do not practice *namasmarana* all day long even though we know the importance?

A: As far as I can determine from talking to people and from watching my own struggles too, the reason {we don't practice} is that we are so convinced that what happens to us in the world is real and very important. So we give attention to the daily experiences more than we do to such things as searching for our true selves. It's the demand of the world upon our attention and our attention is given because we believe in the reality of the world.

Q: What is a practical way, day-to-day, to have less attachment to the world? Not just to say we're less attached, but to be less attached.

A: Baba gives us very clear instructions for the practical way, day-by-day, to lessen our attachment to the world. He tells us to examine the experience of pleasure we get from seeking and securing the things of the world. We find that pleasure is ephemeral, nonlasting, and that it very often turns to misery rather than continuing to be joy. So when we begin to observe what actually happens when we secure something that we think will bring us pleasure, then we start to be detached from that.

Q: It's very hard for most of us to lessen our attachments. Why is that?

A: Yes, it seems to be hard, but

Swami assures us that spiritual life is very easy--that it's worldly life that is hard. The idea that it's hard is the wrong idea.

Q: What was your experience learning the practice of *namasmarana*?

A: The recitation of the name did not come easy. It was very difficult. I had to recall my attention again and again. I got no pleasure whatsoever and I really couldn't understand the purpose of it. But, nevertheless, Baba had said it was important, so, despite my actual day-to-day experience, I persisted with it. It took me three years to really break through and say the name constantly as I do now, and to feel the joy that comes from it.

Q: What was that breakthrough like?

A: It wasn't any sudden experience. Gradually I started to recite the name again and again and again until it became permanent, and now I feel quite happy in that. I feel the presence of Swami at all times. I know that He is taking care of me so I don't care what happens. It's entirely up to Him. It was a gradual change. Right now, and for the past many years, the name is recited constantly, automatically. It goes on all the time.

Q: While sitting with eyes closed

practicing *namasmarana*, as opposed to walking around, where do you focus your inner eye, your inner awareness?

A: I don't do that. I don't sit quietly and do that. I do it all the time, wherever I am. I did ask Baba one time, "Swami, when the mind is not occupied in some necessary or beneficial task, where should the mind be kept?" He said, "Keep it on the point between the eyebrows."

Q: When you're walking down the street doing *namasmarana*, would you still keep your inner eye between the eyebrows?

A: Not at all. You keep your full attention to what is on the street and realize that wherever you are looking you are seeing God, that regardless of the appearance--the telephone pole, the sidewalk, the trees, the people, the houses--it's all God, all Divine. When I'm walking down the street, or driving, or talking to people, or whatever it may be--I give my full attention to that--realizing at the same time that I'm talking to God, and recognizing God in those things and those people. All you are seeing is the appearance of God. See God everywhere you look, no matter where you are, and give full attention to that.

Q: I've had the experience of having a line of thought going at the same

time I am practicing chanting the name of God.

A: Yes, that can't be helped. That's my own experience, too. The mind is constantly active and never stays still. You just simply pull it back. You forget *namasmarana* for a minute and you bring it back. It goes away, you bring it back. It goes away, you bring it back. That's the natural course of events.

Q: But sometimes I feel like I have both going, *namasmarana* and other thoughts.

A: Now that's an illusion. The mind can hold only one thought at a time. There are memories interfering with the actual perception. When you think you are having two thoughts at the same time, you can be sure that's illusion. You are not doing that. It's a constant interplay and rapid change from one thought to the other. You're actually going in and out of *namasmarana*, but you're not doing *namasmarana* and having other thoughts at the same time.

Q: Do you have any closing comments or suggestions?

A: My suggestion is that if one is sincerely interested in what Swami says, and believes that what He says is the truth, then it is the greatest folly to ignore that.

ONE BREATH

Recently I was struggling with what seemed like an insoluble, tangled, personal problem. I decided to write the whole thing in a letter to Sai Baba. At the end of the letter I asked Him to please guide me. I continued to write and these comforting words came through. They so clearly felt like Baba that I decided to share them. Maybe they can help someone else.

Life goes around and spirals into a point. Weep no more. You are in my palm. You have put a few rocks around you and shut your eyes and started moaning and complaining, but you are sitting right here. How can I feel sorrow for you? You are in my palm.

You are strong. You are healthy, and you just need to push away the rocks and open your eyes. I am always yours and I am always in your heart. You are mine! We are together, we are one, one heart, one mind, one breath. Breathe and I breathe. You see through my very own eyes. I feel bliss through your experience.

Life is full of unusual occurrences. If you feel anger, if you have fallen on the path, dust yourself off and

start back up the hill. You can sit on a pile of rocks and moan, or you can head for the beautiful shade I have waiting. Come to the shade. No one minds that you fell. God is forgiving. God is all love, all love.

Just repeat: God, Love, God, Love, God, Love, God, Bliss, God, Bliss, God, Bliss.

Hear the bells ringing in the wind that blows fresh from the mountains, from the heights. Remember I am in the top of your highs and the bottom of your lows. I am there, just waiting, like the bells. All it takes is the breath and the heart and the mind to touch on me and I will ring and fill you with the sound, the vibration of me, *Om, Om, Om*.

It only takes your willingness, your one little step, and a symphony will fill you. *Om* rung out in a rush of everchanging beauty, *Om, Om, Om*.

And that is all you need. Feel the love. Feel the sweet, sweet bliss. Nothing else matters. I am the point of the spiral.

—*Ellen Young*
Ojai, California

THE HEART OF THE ORGANIZATION

... The main aim of the activities in which you are now engaged, and which you will take up in the future, is, let Me tell you, the cleansing of the mind. For example, you may note the various items of clothing that you hand over to the *dhobi* (laundry person), such as pants, bush coats, towels, etc. The purpose for which you pass these items on to him, and the operation in which he is engaged, is just for cleansing. So too, whether it is meditation that you are encouraging, or a discourse that you are arranging, or *bhajans* (devotional singing) that you are organizing, or clothing that you are offering to the poor, or worship that you are conducting, the object is to cleanse the mind of the tarnish of egoism, greed, hatred, malice, lust, and envy. The one quality that you must acquire, as a result of all this, is mutual love. That is the sign of the Sai devotee, and of devotees of all forms of God.

GROW IN MUTUAL LOVE

Men are born, and they die. In the interval they grow and age. The sign of growth is mutual love, expressed through service. The rich

and high-placed have many to serve them. You must serve those who have no one to serve them. Serve those who manage to live by serving others. There are thousands of organizations already working with such aims, so what is the special need for an organization bearing My name? You must realize Me in all, and serve all in a spirit of worshipful dedication.

Floating on the waves of the ocean, an ant desperately struggled to cling to a leaf. A dove noticed it, flew over, and, claspings the leaf in its beak, transferred it to dry ground. The ant, too, is Divinity encased in that infinitesimal sheath; it is as important in God's eyes as any monstrous denizen of the jungle or sea. God weighs the love that prompts you to serve, and the compassion that urges you to alleviate pain. Sathya Sai organizations must take up service as *sadhana* (spiritual discipline), see Me as all names of the Lord, and do service as worship.

The office bearers and the presidents of each unit [center or study group] must practice *sadhana*. They must have complete faith in God, and that faith must be evident in each thought, word, and deed of

theirs. The spirit of surrender must be animating every act of theirs. The presidents must initiate items of work that will enthuse the members. If the organization is to succeed, they should have firm faith in the name and the form. Once, when Garuda was sent by Krishna to bring Hanuman to Dwaraka, a fight ensued because Hanuman would obey the behest of no one except Rama. Krishna had to mollify him by sending Garuda again, with a request to come and meet "Rama," not Krishna.

BE A SERVANT

Do not seek to exercise authority over others. Seek, rather, to discover chances to be useful to them. When one neglects his duties, the positions of authority start causing headaches. Be a servant, a servant of God, and then all strength and joy will be added unto you. If you try to be a master, then you will arouse envy, hatred, anger, and greed in everyone around you. Feel that you are an instrument in His hands and let Him shape you and use you as He knows best. I find that, after these units have begun working, the cordiality that previously prevailed has disappeared. Differences of opinion are being exaggerated, tempers are getting frayed, and misunderstandings and factions are raising their heads. Men who were together are drifting apart. *Thath and thwam,*

that and this, are the same, but you are forgetting it and becoming distant from this truth. When you approach the senses, the spirit is far away. When you approach the spirit, the senses will be far away. If you attach yourselves to the sensory and the worldly, then you bind yourselves with the chains of "like" and "dislike." Detach yourselves from the craving for fame and comfort, and then you are free. . . . Man must not shape himself into an animal or an ogre. He must turn into God. Like a boulder carved by a visionary into a charming idol of Krishna with the flute, man too must use every blow of fate as the stroke of an artist's chisel.

SAI SPEAKS OF MONEY

. . . On this point of raising money all of you are of one mind, and that is not satisfactory to Me. Money is fundamentally *rajo guna*, fraught with danger and harm. Like the bees which collect and store honey for a future day, man too, stores and collects money. But, alas, the bees are smoked out and the honey is stolen. I do not agree with any of your ideas to collect and store money. I do not like your going about collecting funds or raising donations. I assure you that funds will come, provided you sincerely pray, for every worthy cause. Have that faith, and

watch the funds flow in. The sages of ancient times celebrated many *yajnas* (religious rites) with no resources other than faith and sincerity. Now you are moved more by pride, by anxiety, and by lack of confidence. My suggestion of the box with the slit, to be filled secretly by members only, is not being tried.

Moreover, I must tell you that not much money is needed for many of the items of work. Yearning in the heart, the name [of God] on the tongue--these are enough for devotional singing. The *gopikas* sang the name of God while they churned the butter in the early morning hours. The bangles on their wrists jingled the time, the whirr of the rods in the pots provided the background tune, and the fragrant morning breeze carried the song into every neighboring ear. You need not collect an impressive crowd; you need no costly paraphernalia. These are superfluous impediments. Do not spend much on lecturers and speakers. If any crave for monetary rewards, or showy receptions, keep such at arm's-length. A chair and a table will be quite ample; loudspeakers are a luxury for most of your meetings. They have become more status symbols than necessities. Set yourselves out as examples to the organizations around you in the careful husbanding of resources, and in avoiding wasteful expenditure. Have only as many gatherings as you can afford. People

must look forward to them and not feel there are too many. A few members must be able to put together, without any fuss or fanfare, the money needed for all these activities. You should not draw in anyone as a member for the sake of the money that he may have. *Gunas* (qualities) are more valuable than *annas* (money). You criticize others who collect, by devious means, vast sums of money for mammoth gatherings, and waste the funds collected in shady ways. You should, therefore, avoid such mistakes yourselves.

HAVE LOVE AS FUNDS

Uphold, by means of your self-esteem, the unique distinction that you now have. You have a Master who does not ask of or take from anyone, who only gives and gives in plenty to all who ask. I go into strange lands, among strange people, with the gift of love. That is My strength. I know no distinction between man and man on any score. So all love Me equally. Money is the root cause of all misunderstandings and factions. Keep it in the background and give it the least importance. Have love, humility, detachment, and service as your funds.

There is an underlying channel of love which connects the eye and the foot. When the eye sees a thorn on



the path, the foot moves away and the welfare of the body is thus safeguarded. So too, the district president and the unit (center) president must act as the eyes, look out for

thorns, and take the feet from harm.

— **Sathya Sai Baba**
Prasanthi Nilayam,
November 21, 1968

QUALITY AND QUANTITY

Sathya Sai Baba has often emphasized the quality of service offered by the organizations which bear His name. Consequently, a question has been raised by some units of the Sai organization. It is whether, in view of the importance of quality of activities of the organization, it is necessary to pay attention to quantity, or the number of devotees who may be involved in such activities?

Reproduced below are extracts from a discourse delivered by Sathya Sai Baba at a meeting of state presidents and state coordinators at the Mandir Hall, Prasanthi Nilayam, on July 30, 1989.

Lakhs (100,000s) of devotees come to Prasanthi Nilayam and they feel that they are separate from the organization. All members and office bearers should strive to make it possible for the devotees to join the or-

ganization and participate in the service activities.

The rules you frame should not be a hindrance for devotees to participate in service activities. The discipline should not be "military discipline." Provide scope for improving relationships and love between all devotees and our organization.

Remember that God is residing in everyone. How can you welcome God in one person and ignore God in another person? Our organization is a worldwide family. Everyone has a right to partake of the bliss that is being showered by God. Please welcome all devotees who want to join and participate in service activities.

**—Central Office of
Sri Sathya Sai Organizations
Prasanthi Nilayam, July, 1989**

The organizations named after Me are not to be used for publicizing My name, or creating a new cult around My worship. They must try to spread interest in meditation and other spiritual disciplines, which lead man godward; they must demonstrate the joy derivable from devotional singing and repeating the name of God, the peace that one can draw from the company of the good and godly. They must render service to the helpless, the sick, the distressed, the illiterate, and the needy. Their service should not be exhibitionistic; it must seek no reward, not even gratitude or thanks from the recipients. Service is spiritual discipline, not a pastime of the rich and well-placed. Each one must realize his own truth. That is the purpose of all the teaching, all the curing, all the counseling, all the organizing, all the advising that I do.

—Sathya Sai Baba
Sathya Sai Speaks, Volume VI, page 158

TIME AND THE ORGANIZATION

These thoughts came before a meeting with the Central Presidents and Group Convenors of a branch of the Sathya Sai Baba Organization meeting in London. The author shares these thoughts with the *Sathya Sai Newsletter*.

The passage of time is there, even though it is the creation of man. With God, there is no time; all is in the present, and God Himself is omnipresent.

Even though time is an illusion, it becomes an integral part of man's life, and to that extent it can be used constructively to gauge the rate of his progress along the spiritual path.

Today you talk about organization but you should not get lost in a lot of detail or technical arguments. The Sai organization is there for one purpose only: to help man realize his own Divinity. It brings people together, gives them an opportunity to learn the truth, and leads them toward liberation and release from the bonds that tie them to the cycle of birth and death.

Learn to help one another. Concentrate on the work of Sai. Do everything to the best of your ability and ignore the criticisms that may

be thrown at you from any quarter. The organization is never perfect. It is simply what you make it. Some rules and regulations there must be, but these in themselves will lead you nowhere.

Sai will lead you to love and service; that is the way to find your own salvation.

If you hold office, you have an even greater responsibility to help and guide others. But no office is permanent, so make the most of that unique opportunity which you have been given while the Sai *Avatar* is here to guide and guard you.

Look ahead, never back. Look at the glorious opportunity that lies in front of you if only you can forget self and dedicate your life to others.

That is my message. Go out into the world and love thy neighbor as thyself, and serve him with all your might.

—**Lucas Ralli**
London, England

Dhyanam (meditation) stills the agitated mind and makes it clear and full of joy.

—**Sathya Sai Baba**
Dhyana Vahini, page 76

NINE POINTS

In order that one's spiritual life can be merged with day-to-day living, it is recommended that these nine points of conduct be included in every devotee's activities.

Practice daily meditation and prayer

Participate in group devotional singing with members of the family {at least} once a week

Participate in educational programs organized by the Sathya Sai Baba Center for children of Sai devotees

Participate in community work and other programs of the organization

Attend, at least once a month, group devotional singing organized by the center

Study Sai literature regularly

Remember to speak softly to everyone

Do not indulge in speaking ill of others, especially in their absence

Remember to put some food aside each day {or purchase food} for the needy. Do not waste food.

**-Charter of Sri Sathya Sai
World Organization**

Do not fret against rules and regulations which the organization imposes on you; they are laid down for your own good. Regulation is the very essence of creation. The oceans observe their limits; wind and fire respect limits and bounds.

-Sathya Sai Baba
Hyderabad, India
March 29, 1976

DATES TO REMEMBER IN 1990:

MARK YOUR CALENDAR

Friday, February 23, Mahashivarathri, is observed during the new moon and symbolizes the renaissance and rededication of spiritual life.

Tuesday, March 27, Yugadi, Lunar New Year.

Tuesday, April 3, Sri Rama Navami, the day to honor the birth of the *Avatar* Rama.

Sunday, May 6, Easwaramma Day, to pay homage to the memory of the Mother of Sathya Sai Baba.

Saturday, July 7, Guru Poornima Day, a day set aside for the adoration of the *guru*, or spiritual preceptor.

***Sunday, July 22, Handicapped Day**, for Sai devotees in the United States to give service, and to remind them that the less fortunate need a helping hand all year long.

Monday, August 13, Sri Krishna Jayanti, gives recognition of the birth of the *Avatar* Krishna.

Friday, August 24, Ganesha Chaturthi, honors Lord Ganesha, who is the remover of all obstacles and ignorance.

***Sunday, September 23, Blood Donation Day**, to give blood at your local hospital, Red Cross, or blood bank.

Saturday, September 29, Dasara or Vijaya Dasami, the festival which is dedicated to the Divine Mother in her various aspects.

Thursday, October 18, Deepavali or Diwali, the Festival of Lights, commemorating the victory of righteousness over wicked forces.

Saturday and Sunday, November 10-11, Akhanda Bhajan, a continuous 24 hours of devotional singing dedicated to world peace and done in Sai Centers around the world. It begins on Saturday at 6:00 p.m. and ends at 6:00 p.m. on Sunday.

Friday, November 23, the Sixty-fifth Birthday of Sri Sathya Sai Baba.

Wednesday, December 12, Hannukah, the Jewish holy days, proclaiming victory over the oppressor.

Sunday, December 25, Christmas, the celebration of the birth of Jesus Christ.

*To be confirmed later.

—Central Office of
Sri Sathya Sai Organizations
Prasanthi Nilayam, India

CHILDREN'S CORNER:

—The Newsletter Staff
Illustrations—Ken Peterson

J

The jackal is a wild dog, they say;
But whether that's true we're not sure.
If we judge by her clever and cunning ways,
She could be, not wild, but mature.



K

Everyone's heard of kangaroos.
For their agility, we all can vouch.
They're happy as clams, and maybe because
When babies, they lived in mom's pouch.



L

The lion is a regal beast;
He wears an elegant collar of fur.
His children are his pride and joy,
Which he lets you know by his roar.



M

A mouse is slightly controversial,
Some ladies scream when they see one,
But boys and girls love them for pets,
So it must not be too bad to be one.



THE ANIMAL ALPHABET

(CONTINUED FROM THE FALL 1989 SATHYA SAI NEWSLETTER)

N

The nightingale has a beautiful voice;
It also loves the moonlight;
So it's not at all surprising
That it sings its song at night.



O

The ostrich is a very large bird,
And its legs are thin and long;
If it wishes, it can run very fast,
But can't fly, nor sing a song.



P

The porcupine is an intriguing creature;
His coat isn't downy or furry.
It's made up of spines so bristly and sharp
That you might say good-bye in a hurry.



Q

The mother quail is a doting parent;
Her little ones follow her lead.
She teaches them to stay in line
And helps them find what they need.



(To be concluded in the next issue of the *Sathya Sai Newsletter*, Spring 1990.)

THE IDEAL FOR WOMEN

A disunified country needs an ideal, as an unwell human body requires recuperation. The body is made up of various organs. No single organ can maintain a body. When the organs get separated from each other, the human body is weakened and may even lose its existence. Similarly, if a nation is split up into different parts, it disintegrates. There may be a number of states in a nation, but there should be a feeling of "one nation" throughout the country.

We should develop the habit of visualizing unity in diversity and not diversity in the unity that is divine. God is everywhere and in everyone. The whole universe is inhabited by Him. One should find God in every object. These are the ideals we find in our scriptures. There are light bulbs of different colors and voltages but, whatever their color or voltage, the current through them is the same.

This understanding is essential today. We must respect our father and mother as God. It is only when we respect our parents that we can expect our children to respect us. This type of reaction or reflection is experienced with everything in the world.

We assign a special place to women. It therefore becomes even more necessary for girls to be trained in such a

way that they can live up to the aspirations of an ideal woman. We consider women as goddesses, but we also expect them to act in an appropriate way. A woman must maintain her house. She is not only the housewife, for on her depends the glory or the shame of the whole country. It is in this spirit that we refer to the country as our "motherland."

When mentioned in association with their male counterparts, women are always given the first position: i.e., Sita-Rama, Lakshmi-Narayana, Radha-Krishna, and Parvathi-Parameshwara. It was for the purpose of training our young girls to assume this position of prominence 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 native 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 Sri Sathya Sai College should maintain the ideals of the institution and the prestige of their home, their society, and their culture. Only then can the purpose of the colleges be achieved.

—Sathya Sai Baba
Sathya Sai Speaks, Volume IX

RAISING CHILDREN WITH VALUES

My family and I recently returned from a visit to see Sai Baba in Puttaparthi. Our children, ages 9 and 11, were last there four years ago. This was their fourth trip. Now that they were older and could understand more, we were curious about how this trip would influence their lives.

I've been a *Bal Vikas* teacher for many years and have always wondered what effect the classes have in the children's lives as they grow older. We know Sai Baba has said many times that children are like gentle saplings which can be easily bent and shaped. When inculcated with good values, they have the ability to change the world. In other words, children are the hope of the world.

It is hard to be patient to see the effects of our divine Lord's teachings. It takes time, years. But just as Baba gives us glimpses of His divinity, so do our children (if we listen carefully and look closely) give us glimpses of how Baba's divinity is working through them.

At Puttaparthi we were graced with an interview with Baba. It was an interview where the divine Krishna played His sweet flute of love for us, creating small gifts right

in front of our family. Our daughter had seen Him materialize *vibhuti* (holy ash) many times, but to her, at age 11, this was different. She later told me, "People have always told me Baba is God, but I didn't know if it was true or not. Now I know He is God."

In the interview Baba talked a great deal about worries and doubts. He said, "Worries, worries, too many worries make heavy luggage. Too much luggage is not good. Don't worry. Be happy 24 hours a day. See God everywhere."

Our daughter has just entered the sixth grade in the middle school. It is a big change from fifth grade, for now she has a locker instead of a desk, and she changes teachers with every class. Students from three other schools have come together to form the sixth grade, so there are many new faces.

Sixth grade is also a time when the students must learn to accept more responsibility. Teachers are strict and give zeros if a wrong book is brought to class or a homework assignment is forgotten. Many sixth graders walk around with the fear of having forgotten something, as they

make this big transition from fifth to sixth grade. Our daughter was no exception. Trying as hard as she could, she had already received zeros in two subjects for forgetting a book and homework the first week of school.

Then one day she told me that every morning, on the bus, she was getting stomachaches, worrying about whether she had forgotten something. "I remembered what Baba said in the interview," she said. "He said 'Worries make too much luggage. Too much luggage is not good.' I've decided to let go of my worries [caused by] trying to remember everything. I'll just do the best I can and if I get a zero, I get a zero. And you know what, my stomach doesn't hurt anymore and I haven't gotten any zeros!" There was a happy and satisfied smile on her face.

How many worries do we as adults carry around and how are these worries affecting us physically? In the interview, Baba said that worries are the primary cause of disease. Do we have a strong enough faith to simply let go of these worries and let Baba guide and protect us each and every day? For this, Baba suggests we become like children. Complete faith and surrender comes easily to children. As adults, we must let go of the illusion that we are the body. Every part of our body only works because it is motivated

by the spark of the Divine. Baba says, "Give Me your burdens and your joys, for all are Mine."

Baba also asked us, "What is God?" "Love," we answered. "Where is God?" He asked. "God is everywhere," we responded. And then He asked the important question, "How do you know?" We weren't sure what to say. He replied, "God is with you, above you, around you, and inside you. Think God. Always think God." If we can always do that, perhaps then we will know God is everywhere.

The real miracle is our daughter's complete surrender and faith, which enabled her to let go of her worries. Such is the love of Sai.

—A Devotee

Postscript: Our daughter is carefully observing how she is different from her friends. She is hesitant about sharing her feelings and experiences about Sai Baba with others. She has given me permission to share these experiences only if she remains anonymous. This I must respect.

Children have unselfish love; they are innocent onlookers, they observe the actions of elders, and they learn their lessons from home much earlier than from school. . . .

— Sathya Sai Baba

Sathya Sai Speaks, Vol. II, page 188

HIS EYE IS ON THE SPARROW ...AND US

It's increasingly easy to get caught up in the intricacies of today's technocracy during the workday. The amount of speed and power at our fingertips is awesome. It often requires our full attention, thus leaving little room for thoughts of Baba. Fortunately, despite His schedule, which is infinitely more involved and extends to the corners of the earth at any given moment, He seems always to have time for each of us. This capacity of omniscience is surely one of the strongest evidences of His divinity. A recent experience of mine, if I interpret it properly, is one example.

It was nearing midnight. In my workshop I was making a prototype of a small storage cabinet on my table saw. Mounted in the saw was what is called a wobble dado, a fierce-looking but very useful device for cutting grooves or tracks of varying width and depth in cabinetry. Mine has 40 teeth, each sporting a small, very sharp, and very hard carbide tip, welded to the tooth. If struck with enough force while whirling at over 5,000 rpm, the carbide tips have been known to break off and fly like shrapnel. Bear in mind that the blade rotates toward the operator.

At the moment our short story begins, I am guiding a small piece of wood over the dado blade. Of necessity my fingers are an inch or two from the blade. My face is perhaps two feet away from the point of contact. I have been dadoing for about 15 minutes when suddenly at exactly the same moment I hear a thump, followed by a metallic clicking, growing louder, and the electric power is shut down.

I thought at first that something had broken in the saw and had tripped the circuit breaker. A moment later it was apparent that the whole house was without power. Without lights, I could see nothing, but I heard the clattering continue as the blade slowly decelerated. I groped my way to the table-saw switch and flipped it off so that it would not start up again when the power was restored. I wanted to see what was making the noise.

Almost immediately the power was restored. The whole scene took place in less time than it takes to tell, perhaps five or six seconds in all. I looked at the dado blade, still rotating slowly and dangling precariously on the end of the drive shaft. The

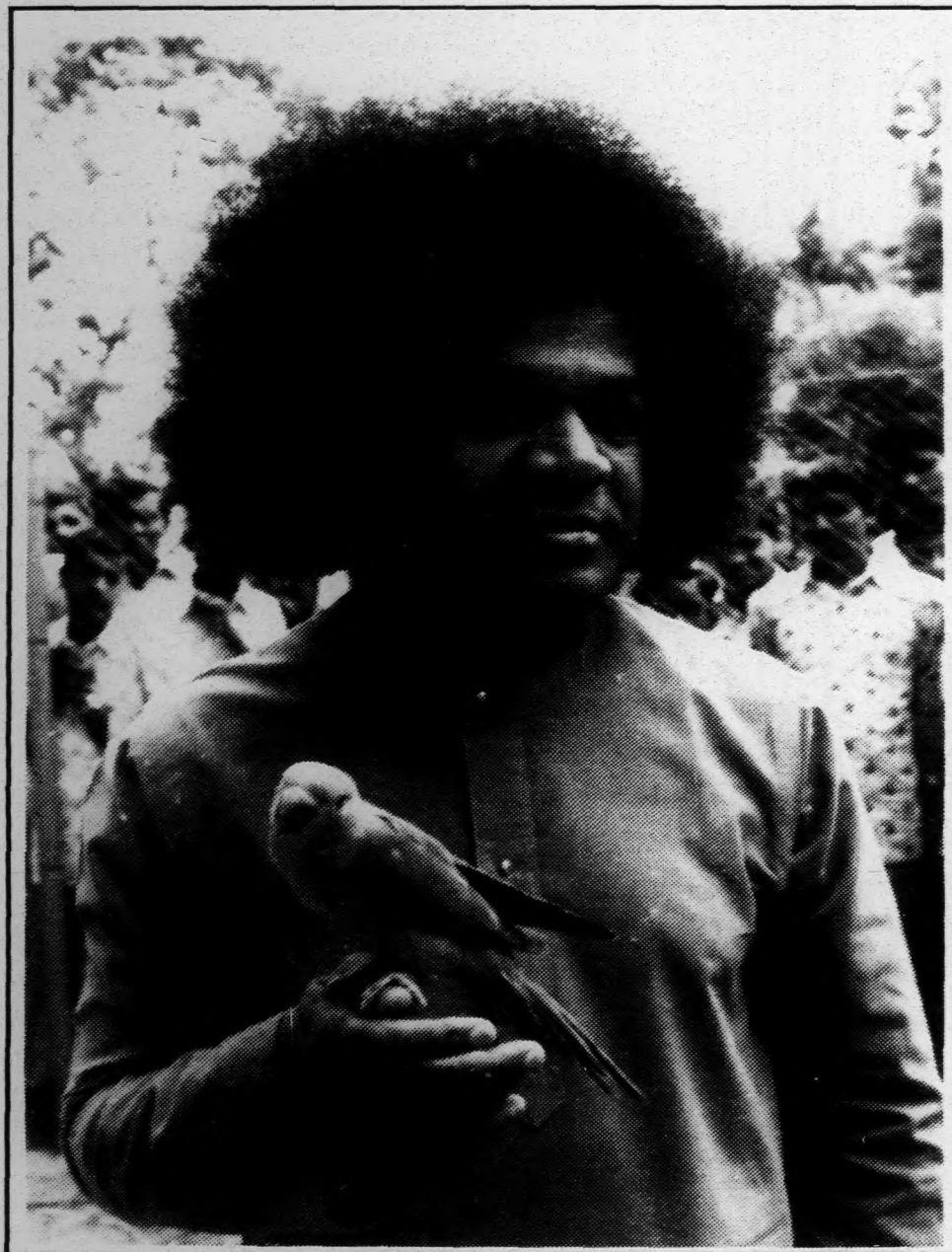
thump had been the retaining nut falling off into the sawdust bin beneath the blade. The metallic clatter was the blade itself, its teeth chewing at the steel surface of the table saw. Had the power not been shut off at precisely the same moment the blade was let loose, there's no telling

what might have happened and how many bits of carbide might have been airborne.

A quick calculation of the odds against such a phenomenon just "happening" led me to verbalize my thanks to Baba as I reset the blade, tighter this time, and went on with my work.

-Jay Jarrett

Stone Mountain, Georgia



"Fortunately, despite His schedule, which is infinitely more involved and extends to the corners of the earth at any given moment, He seems always to have time for each of us."

COUNCIL INFORMATION

FIFTH WORLD CONFERENCE OF SAI ORGANIZATIONS

It is official, there will be a Fifth World Conference of the Sri Sathya Sai Organizations. The conference will be held from the 18th to the 21st of November, 1990 and coincide with the celebration of Baba's 65th Birthday. The theme of the conference will be: **How, more and more, devotees can be involved in the activities of the organization.**

There will be no limit to the number of devotees who may attend from each Sathya Sai Baba Center. Members as well as officers are eligible to attend as delegates. However, officials at the ashram would like to know, as soon as possible, approximately how many persons may be expected from each overseas country. Accordingly, Center Presidents are requested to take an informal poll of the membership and to communicate their findings to their Regional Coordinator by the end of January, 1990.

The Conference Planning Committee is also desirous of suggestions from devotees as to topics they would like to see addressed relevant to the theme. The topics may be related to the three wings of the organization; spiritual, educational, and service.

TWO EXHIBITS ARE PLANNED FOR THE CONFERENCE

An exhibition of books in different languages by or about Sathya Sai Baba is to be presented. The books to be exhibited would be largely translations of books published by the Sri Sathya Sai Books and Publications Trust, Prasanthi Nilayam. The Central Office at Prasanthi Nilayam wishes to receive two copies of each book by September 30, 1990.

A photo exhibition of Sai Organization activities conducted in various countries is also to be presented. Posters, charts, and other visual displays will be included. The Central Office would appreciate having such materials, along with suitable write-ups by September 15, 1990.

Devotees may note that although this will be **Baba's 65th Birthday Celebration**, it will also be the **50th Anniversary** of His declaration of His Divine Mission. Accordingly, Sai Organizations worldwide are asked to celebrate 1990, as the **Golden Jubilee Year of the Advent of the Avatar**, with appropriate program activities.

GOOD NEWS FOR TRAVELERS VIA BOMBAY

Devotees who have experienced late arrivals, departure delays, cancellations, or other happenstances that resulted in an unanticipated layover at the Bombay Airport will welcome the following announcements from Mr. Indulah Shah.

Beginning January 1, 1990, the following arrangements will be offered by the volunteers of the Dharmakshetra Complex to devotees passing through Bombay on their way to or from Prasanthi Nilayam.

Any devotee or group of devotees will be given free facilities to rest, sleep, bathe, and relax in the Dharmakshetra building for a period of time not to exceed 24 hours, providing:

The devotee or devotees will carry a letter from the Sathya Sai Baba Center President verifying their membership.

The Dharmakshetra office is informed at least one week ahead of arrival, except in emergencies.

A minimum of two volunteers will be assigned to attend to the needs of visiting devotees.

There will be no canteen arrangement for food. However, soft drinks will be available.*

There is no transport facility offered by the Trust, but, if requested in advance, taxi arrangements to and from the airport to Dharmakshetra will be arranged.*

Devotees wishing to take advantage of the service, should contact:

Manager, Dharmakshetra Complex
Mahakali Caves Road, Andheri (East)
Bombay, India

The Dharmakshetra Complex is 4 km. from the Bombay Airport. The telephone number is 631 54 94. An alternate telephone number for emergency use is Mr. and Mrs. Sanger 634 56 33.

*All expenses for their own food, beverages, and transportation are to be provided by the visiting devotees themselves.

MUSEUM PROJECT

The Museum Project, which is to be inaugurated during the conference/birthday, is definitely on. The idea is for each country to establish an exhibit that reflects something of its specific culture and history, and is related to Baba's teachings. Joan Brown Hebel, a devotee from San Francisco and a nationally recognized artist, has accepted the Chairmanship of the Museum Project Steering Committee.

Any devotee wishing to participate in this project or to offer suggestions about the composition of the exhibit is urged to contact his or her Regional Coordinator. Time is at a premium, so please act quickly.

**—Excerpted from the December, 1989 Bulletin
of the Sathya Sai Baba Council
of the United States of America**

Every member of the Sathya Sai Organizations has to be a sadhaka, one who is practicing the discipline of conquering his egoism and greed, and his sense of 'I' and 'mine.' The president, vice-president, and secretary must be keener than the members in this endeavor, and they must be examples for the rest. These offices should not be regarded as positions of authority or 'prizes' for devotion. They must be accepted with humility and exercised with love toward the members and the public.

—Sathya Sai Baba
Sathya Sai Speaks
Volume VI, pages 216-217

SAI PERIODICALS

SATHYA SAI NEWSLETTER and SATHYA SAI SERVICE OPPORTUNITIES

1800 E. Garvey Avenue
West Covina, California 91791

The *Sathya Sai Newsletter* is issued quarterly at \$5.00 per year for the United States. (An order blank is on the inside back cover of each issue). *Service Opportunities* is offered twice a year, and is included with the *Sathya Sai Newsletter* at no extra cost.

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Convener, Sri Sathya Sai Books and Publications Trust
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