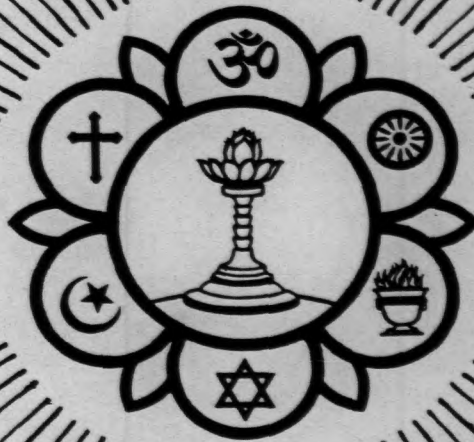




# SATHYA SAI Newsletter

SUMMER 1990  
Volume 14, Number 4

# SATHYA SAI NEWSLETTER

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

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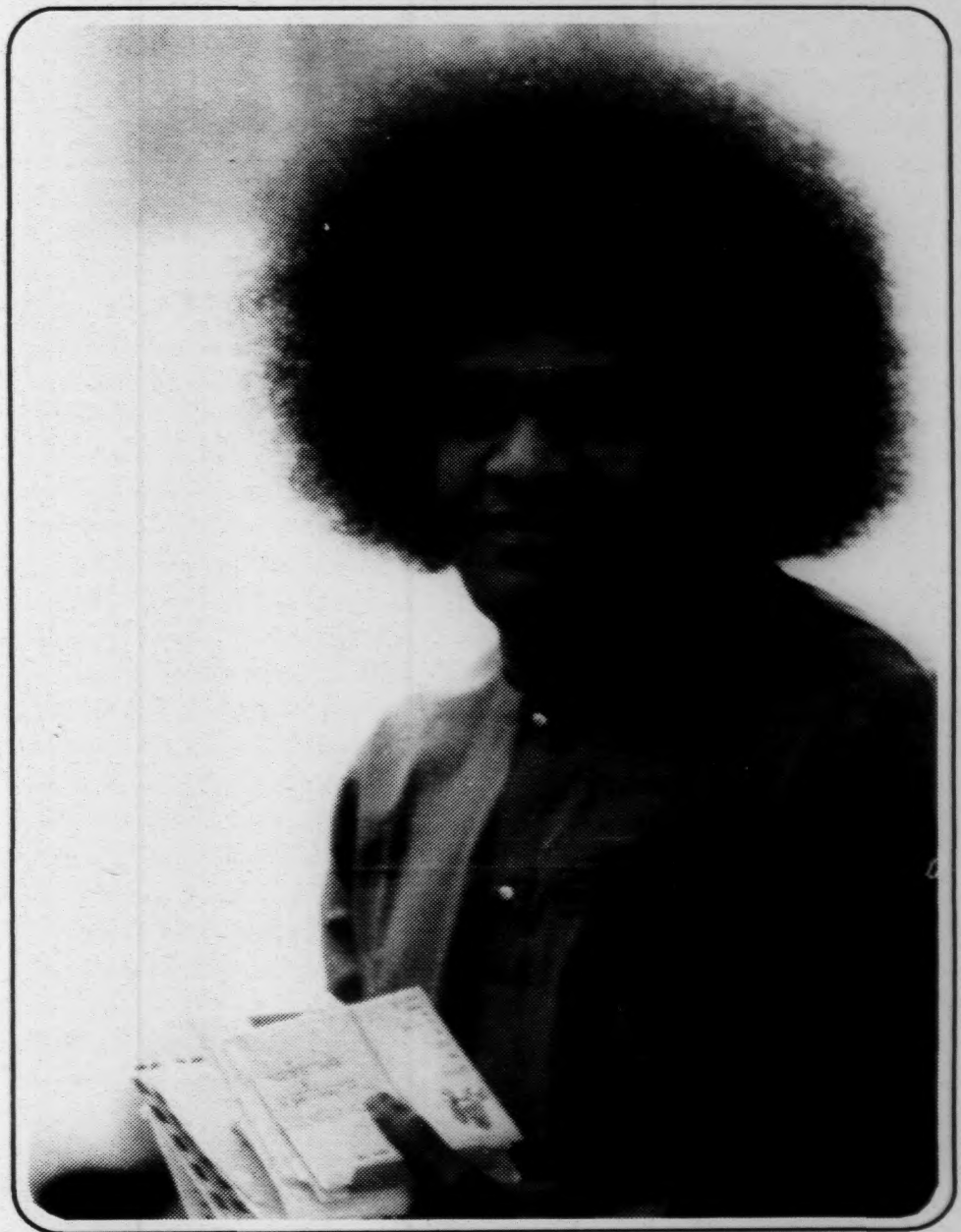


*Mankind creates and develops an abounding variety of selfish habits and attitudes that give rise to discontent. The impulse for all this comes from the power complex. The*

*greed for accumulating authority, domination, and power is greed for things that can never be eternal and full. In fact, it is impossible for mankind to attain such things to a level of satisfaction....*

*If a person is a genuine vehicle of power, he can be recognized by the characteristics of truth, kindness, love, patience, forbearance, and gratefulness. Wherever these reside, ahamkara (ego, pride) cannot exist, it has no place.*

**--Sathya Sai Baba**  
*Prema Vahini*



# DIVINITY PERMEATES CREATION

---

Just as fragrance is inherent in flowers, so God is also in you.

Oh, foolish one, why are you searching for Him everywhere?

Just as fire is found in wood, and oil in sesame seeds,

So, also, God is found everywhere.  
The entire world is filled with God.

Oh, foolish one, where can you search for God? Man has not been able to recognize that God is firmly established in every atom. The entire world is permeated with Divinity. God is found in every living being. If every man will properly inquire into this basic truth, then Divinity will become clear to everyone.

Man is performing research into the physical world, but he is not looking within himself to find God. Not recognizing the truth, he thinks he is a scientist and a very wise person. Every act performed by man in this world is as effective as a ritual sacrifice.

Every external action reflects the tendencies hidden inside. Outside, the sacrifice of action; inside, the

sacrifice of God. But people have not been able to recognize the rationale and the true purpose behind these sacrifices. Man has not been able to find out the basic truth that the Divinity within him is the same Divinity that is found everywhere in the universe, permeating all creation.

Man, thinking that the goal of life is to satisfy his senses and physical body, has been wasting his time and energy trying to gratify them. If one inquires whether physical comforts and pleasures confer joy on man, he will find that they do not. Man thinks he can derive bliss through worldly pleasures, but material objects can give only temporary joy and happiness, never permanent bliss. Bliss can never be found in sense objects, persons, or matter. Bliss springs spontaneously from within the heart of man. It cannot be acquired externally. How can changing objects give unchanging divine bliss?

## ANIMAL TRAITS IN MAN

In order that we may recognize this basic truth, the *Vedas* have taught a number of paths. The first question



posed by the *Vedas* is: how did man develop these animal qualities which are misleading him? When a man is born, he is not a complete man. What is the reason for the prevalence of animal qualities in man even after he is on the human level? The reason is that, after passing through many lives as other species of beings, one gets a human birth. Because of this fact, animal qualities remain in human beings.

One person may be found leading an unsteady life, with his mind wavering all the time. He may make many efforts to achieve steadiness, but his fickleness and unsteadiness continue to grow. When you inquire into the reason for this, the answer is provided by the *Vedas*. The man concerned had been a monkey in a previous birth and had retained some of the qualities of fickleness and hopping from one thing to another, from his past life. Similarly, when you find in some persons qualities such as lying, stealing, cowardice, or stupidity, they are qualities that are left over from their previous animal lives. The means to get rid of such tendencies is to offer all one's actions to the Divine. The tendency to steal is present in many persons. Stealing is a natural quality of the cat. Mental instability is a characteristic trait of the monkey. Stupidity is a trait of sheep. Obstinacy is a quality of the buffalo. Animal traits are reflected in the actions of humans who have

emerged from those animal states.

## TRUE SACRIFICE

There are two kinds of ritual sacrifices (*yagnas*): One relates to external observances; the other is internal. For the external you need a sacrificial site, materials for making offerings and the like. Offerings are made in the fire to the accompaniment of *mantras* (chanted prayers). This offering is a symbol of the internal sacrifice. Few people care to inquire into the nature of the inner sacrifice. The inner meaning is to recognize one's inherent Divinity, and offer all one's bad qualities as a sacrificial offering at the sacred site of one's mind. Sacrifices have been prescribed for the purpose of enabling people to surrender all their bad thoughts and actions.

Fickleness, hatred, stealing, or stubbornness are not natural traits for man. The presence of these traits in man must be attributed to the legacy from previous births. The sacrifice which everyone has to make is the giving up of all bad qualities.

## THE ASHRAM WITHIN

The *Vedas* laid the greatest emphasis on action. Hence the *Karma Kanda* (the section of *Vedas* devoted

to the performance of prescribed rites) is the most important part of the *Vedas*.

Here is a beautiful example. There is a kind of *ashram* within us. What is meant by *ashram*? It means, that which removes fatigue, a place of refuge, and that which fulfills our aspirations. But the *ashram* within us is not an ordinary one. This is the source from which the highest wisdom originates and which can satisfy desires. It is called *siddhashrama* (the source from which the highest wisdom originates). History tells us that the sage Vishwamitra was in this stage. When we talk of Vishwamitra are we referring to a man, a sage, or a monk? No, no. Whoever turns his constant integrated awareness toward God becomes Vishwamitra. Turning his attention toward Divinity, he attempts to do the ritual sacrifice, but for the protection of the sacrifice, he prays to Lord Rama.

Who is this Rama? He is not an individual. He has the name Rama because He has the quality of giving joy to everyone. When you take refuge in the *Atma*, then Vishwamitra feels that his sacrifice has been fruitful. That is why when one turns his attention toward Divinity, Rama comes on the scene and destroys attachment and hatred. It is only when likes and dislikes are destroyed, that the sacrifice becomes successful.

## WE ARE DIVINE

You can find everything in man. Man's speech is *Rig Veda*, his mind is *Yajur Veda*, his life force is *Sama Veda*. The principle of *Atma* is to bring about unity among these three. The *Rig Veda*, *Sama Veda*, and *Yajur Veda* are forms of human beings. Everything is imbedded in man. If Divinity is not found in man, it is not found anywhere. Man is the home for all powers. He has all of the divine qualities within him. If man does not recognize himself as divine, and conducts himself like a demon, it is not appropriate. Every man has the sacrifice to God (*Brahma yajna*) constantly going on within him. It goes on under all circumstances and at all times. He is constantly repeating the word, *Swaahaa*. This *Swaahaa* is in our own breath; i.e., *So-ham, So-ham, So-ham*. One's breathing keeps repeating *So-ham*, I am God, I am God. This is the *mantra* that keeps going on within you as long as you are alive. Therefore, the *Vedas* should not be considered as mere books or texts. *Vedas* are found in the form of feelings within you. There is another illustration for this: To every sacrifice Indra is invited. Indra is not some separate, specific God. Truly speaking, the mind, which is the master of the senses, is Indra. Therefore, Indra is master of the mind, and mind is master of the senses. The many



activities of Indra are given various names. Names are given according to the actions performed at the appropriate time. The sum and substance of all this is that the names are synonymous.

We can take a worldly example to illustrate this. There is a *Brahmin* who performs worship in a temple. He is called a priest in the temple. Sometimes he interprets the almanac, then he is called an almanac *Brahmin*. When he cooks, he is referred to as a *Brahmin* cook. When he teaches, he is known as the *Brahmin* teacher. These names are all given based on the type of work which is done.

## ACTION IS BASIC

The good and the bad within us develop according to the kinds of actions we perform. Action is the basis for everything. Hence the division of action (*Karma Kanda*) is given great importance in the *Vedas*. The *Karma Kanda* has proved that Divinity is inherent in mankind.

In the home of Dasaratha, the four brothers Rama, Lakshmana, Bharatha, and Shatrughna are playing, enjoying, and dwelling. If we inquire regarding their identity, they are referred to as the *Vedas*. Rama is the very embodiment of righteousness. He is *Yajur Veda*. The one who

takes constant refuge in the name of Rama, the embodiment of *Yajur Veda*, and who revels in reciting the name of Rama, is Lakshmana, who represents the *Rig Veda*. The one who sings the name of Rama continuously in the form of a song is Bharatha, the *Sama Veda*. Subduing the external and inner powers, obeying the commands of his three elder brothers, the one who has destroyed all enemies is Shatrughna, the *Atharva Veda*. Therefore, Rama, Lakshmana, Bharatha and Shatrughna stand for *Yajur Veda*, *Rig Veda*, *Sama Veda*, and *Atharva Veda*. Who is Dasaratha? He is not merely the emperor. The name symbolizes the human body. The five organs of perception (*jnanaindriyas*) and the five organs of action (*karmaindriyas*) together form this chariot, this physical body, which is called Dasaratha. In this body, Dasaratha, which is the chariot of ten senses, Rama, Lakshmana, Bharatha, and Shatrughna stand for the four *Vedas*.

## THE SOLAR RACE

Rama and His brothers are said to belong to the solar race (*surya vamsa*). The sun exists as an objective physical phenomenon. The moon and the earth are there. The earth has come from the sun. The moon has come from the earth. Both the earth and the moon have come from the sun. They are fragments of the sun. When

you inquire deeply, you will realize that without the sun the world could not exist; there could be no birth or death. Nothing could exist without the sun. This was the reason why the ancients worshipped the sun as divine. Elements of the sun are present in every human being. Everyone has originated from the rays of the sun. As this light is present within us, we are a fragment of the sun. Each human being, because he is a product of the sun, can claim to belong to the solar race. When Rama is said to belong to the solar race, it should be realized that the principle of *Atma Rama* (the indwelling God), present in every human being, entitles him to claim lineage from the sun. Therefore, all of you are embodiments of Rama. Each one of you carries the imprint of the sun within you. Realizing this truth and bearing in mind the fact that each of you belongs to the solar race like Rama, you should try to destroy your bad qualities and develop your virtues, even as Rama destroyed the wicked and protected the good.

This is the sacrifice which everyone has to do every moment of his life. Sacrifice does not mean merely performing a ritual with priests and offering oblations into the fire. The evil tendencies in man are the result of differences based on physical distinctions. Once these differences are ignored, the Divinity that is present in everyone will be recognized.

## EVERYTHING IS ONE

In the *Vedas* there are three categories of differences mentioned: namely, *swajathi*, *vijathi*, and *swagatha*. What is meant by *swajathi*? For example, a tree is a tree. It does not matter whether it is a mango tree or a neem tree. The names may be different, but they all belong to the category of trees. This is *swajathi*. An example of *vijathi* is, there is no relationship between a tree and a stone. They are two different categories. An example of *swagatha* is, when you sow a seed, it develops into a tree and manifests itself into a number of branches. Along with the branches, we find a number of leaves, flowers, and fruits. All these have come from the same seed. Names and forms are different but the seed is one. What is the inner meaning of these three? Once you eliminate the name and form, the consciousness existing in everything is One. The flower also has come from the same seed. This is a direct proof of the truth of unity in diversity. The *Vedas* have taught this in a number of ways. But man is not making any effort to find out the inner meaning and sacredness of all that is described in the *Vedas*.

There is an inner relationship among all things in this world. If there is no sun, there is no earth at all. If there is no earth, there is no





moon either. If there is no sun, moon, or earth, there is no world. The names and forms are different, but Divinity is common to all. In ancient times, ritual sacrifices were undertaken in order to prove the sacred unity in all creation. People who do not understand this sacred truth feel that it is a waste when such sacrifices are performed.

## MANKIND'S VALUES

There is no Divinity greater than humanity. No object is more valuable than man. Who gives value to things like diamonds, gold, etc.? All the precious things in the world have derived their value from man. That very man who has been assigning a

value to various objects in the world, is losing his own value. This is because he is forgetting his own real nature and taking external form alone to be the most important and true quality, thereby arriving at a wrong conclusion. They do not recognize the truth that this body, which is transient, perishable, and impermanent, contains the highest and most precious Divinity residing therein. The Indwelling God resides within the physical body. If you consider this body as a "field", and if there is no Indweller, the body is useless. If the owner of the field dwells in the field or body without the Knower, the field has no value. Today people attach value to the body and not to the spirit within. It is like placing the cart before the horse. Likewise, man is proceeding on life's journey, placing the body in the forefront and giving a backseat to the spirit. The result is that he is missing his destination.

Through the *Vedas*, we must make the effort to recognize the Divinity inherent in man. *Vedas* are the very embodiment of knowledge. They are instruments of education, the very essence of education. The *Vedas*, *Vedangas*, and *Vedavidhudu*--all these three are one and the same. Just as the meditator, the object of meditation, and the process of meditation are one and the same, so also Divinity, sacredness, and nature are all one and the same. There is a great

need for man to coordinate his thoughts, words, and actions. Proper study of mankind is man. Who is a real man? He is one who synchronizes his thoughts, words, and deeds in a harmonious way. It has been declared in the *Vedas* that we have to bring these three together and offer them to God. When the *Gita* mentions that God is satisfied even with the offering of a leaf, a fruit, or water, what do these three signify? The leaf is our heart. Fruit is our mind. Water is our tears of joy. All these should be offered to the Lord.

## ONLY DIVINITY EXISTS

Today there are wealthy people, virtuous people, courageous people, well-educated people, but we cannot find one who is filled with the feeling of *Atma* (indwelling God). If you forget the *Atma*, how long can money, valor, and virtue sustain you? Physical valor fades away and vanishes, like a flower fades away at sunset. Similarly our wealth can vanish like lightning, in a flash. All these are temporary and impermanent. Man is subjecting himself to all kinds of grief and sorrow.

Embodiments of divine love, what you say exists, does not really exist. At any time, only Divinity exists. Do not forget this good word.



When you speak of something as existing--how long does this physical world last? What is seen in the waking state does not appear in your sleep, and what is seen in one's dream state does not apply to the waking state. In these two states of waking and sleeping, there are so many differences. Such is the transient nature of this world. We are giving up permanent truths. This is not appropriate for man's true nature. That is why the *Vedas* have taught such sacred qualities. They exhort man to live as a true man. *Vedas* which have such deep and great meaning in their *mantras* should not be taken as mere words.

The paths of action, worship, and knowledge--all three of these are considered very important in the *Vedas*. The most important aspect of devotion is to show kindness to all human beings. Selfishness and self-interest are growing by leaps and bounds. Man has to understand the concept of broadmindedness.

## THE SECRET OF OUR JOURNEY

We are hearing good things and seeing so many good deeds being performed, but have we been able to find even one good thing in ourselves? No. No matter how many good things you see or hear during

your life, if you do not do similar things, it is useless. We must develop the power to acquire and assimilate good qualities in ourselves.

Human life is most sacred, most Divine. A life lived well is very precious. Do not waste such a precious opportunity as life. Do not crave for physical comforts. They are not important. These are all like passing clouds, temporary, which wither away and disappear. Do not waste your life on temporary things which disappear. Rather, live in this world. We cannot give it up. Make this life an ideal one and cross the ocean of life just as man crosses a river with the help of a boat. With this body for a boat, reach the goal of Divinity. That is the secret of our journey.

## LIKE A LETTER

From where did we come? What are we doing? We do not care to inquire along these lines. We have so much to learn even from the smallest things. If any of your friends were to write a letter, put it in an envelope and put it in the mail box, where would it go? You have undoubtedly written the letter, put it in an envelope, and mailed it. But what if the envelope does not have either a return address or a destination address? If there is a sender's address, it will come back to you. If it has the address of the individual

to whom it is written, it will go to the addressee. If there is no address of either party, it will land in the dead letter office. Your lives are like that. We are not making an effort to find out our return address.

Based upon our actions, where are we going? We are not making an effort to find out. We are wasting our life. This is not correct. Inquire!

## DEVELOP FAITH IN YOURSELF

Even small things are being researched. What are you going to gain by this physical research? You may earn a big degree and get a good job. You may earn a lot of money. You may enjoy physical comforts from all this. Is that the very purpose of life? Is that the inner meaning of life? Certainly not. We should correctly understand why we have taken this birth. What is the purpose of life? We are not asking any such question of ourselves. We are not inquiring about anything that is truly pertinent. We are prepared to read a lot of unnecessary things such as reading the newspaper for an hour every morning. We are very eager to get the news of whatever is happening around us. But we do not care to find out if we are making good news in the world or being a nuisance. Of

what use is it if one finds out something about the world and not about oneself? That is why the *Vedas* have said that, first of all, you should find out who you are. Only that person who knows his own true nature knows anything else.

Find out who you are and sanctify your life. If you think that finding out all these things are not important, then develop full faith. If you do not have faith in God, at least have faith in yourself. A person who does not have faith in himself has no faith in anyone else. It is of greatest importance to have faith in oneself. Afterwards one can believe in anything and everything. That person who cannot believe in himself, cannot believe in God. Consider faith as your very life breath. Only a person who has no life breath has no faith. The man without faith is a living corpse. We should not live like that. Develop divine feelings.

Oh, foolish one, worship the Lord. Foolish education can never come to your rescue. When the last moment comes, only God gives you protection. You should remember the God who is your Savior rather than thinking only of the attachments which keep you bound. You should strive to find methods to cross this ocean of life.

---Sathya Sai Baba  
October 6, 1989



# HOLY AND WHOLE

---

The sight of Your form  
removes sadness;  
Your feet coming toward us  
again make us whole;  
Your smile tells us  
we're made for gladness;  
Your gentle glance, that  
You're healing our soul.

O heal me, Baba,  
my gentle Guru.  
Remove the ego  
encrusting my soul.  
Then send me forth  
to incarnate Your gladness;  
help me to help You  
to make the world whole.

Holy and whole  
means the light can shine through it;  
holy and whole,  
that Your love burns us pure.  
Dross and dust disappear;  
*Gayatri* fills the air;  
Your joy dances everywhere,  
Sai Savior.

---D.C.

Los Angeles, California

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*It will be a total waste of human existence if one does not make any effort to find out the nature of the Creator.*

---Sathya Sai Baba  
*Sathya Sai Speaks*, Volume XI, page 78

# HE IS WONDERFUL

---

The mist surrounded Brindavan, Sai Baba's residence at Whitefield, like a fortress. Sitting in *darshan* line, I wondered if we would be able to see Baba when He came out. Finally the orange-robed Baba appeared and the mist, joyful to see her Lord, allowed the devotees to have a clear view too. I was sitting by myself, not with our group. I saw my traveling companion slip out among the hundreds who were seated around the old, giant tree that covers Baba's guests, and inch her way toward me. "I think we have an interview," she whispered excitedly. "No," I responded. "You're crazy." But to my joy, I saw the other members of our group begin to climb through the crowd.

Inside the compound, where He lives, it felt and looked like another world. It seemed as if the flowers, the trees, and the animals all knew the jewel of the cosmos resides therein. Each species sparkled with vibrant colors of love in His honor. The beauty made my eyes hurt. Multi-colored flowers, cactus, and trees of many varieties stood in glorious groupings like friends at a *satsang*. There were deer, rabbits, doves, and parakeets, all healthy and happy in His presence.

The interview was thrilling. Baba was so kind and understanding. His sense of humor prevailed. He gently told us, "God is not in you, that limits God. You are in God." He spoke about the body and how we so readily identify with it instead of the real Self, the *Atma*. "Life after life, you come and go, come and go. Aunt, uncle, mother, father, always identifying with that role." Toward the end of our time with Baba, He told our group to come back the next day and He would see us again. Imagine our joy. Would tomorrow ever come?

Sleep came hard that night as the thought of more time with Baba made my mind an excited and happy place. Finally, dawn came. We all dressed with the utmost care, and we "looked" as if we were prepared to meet our Lord.

Into the "magic kingdom" once again. Sai Baba gave a beautiful gold Ganesha to one of the members of our group. He took smaller groups into a separate room and told each of them something personal. As always, our time with Him drew to a close too quickly, and once again we were left to ponder His magnificent love.

That same evening I was sitting outside the hall waiting for *bhajans*



(devotional songs) to begin. My friend, Vijaya, who has lived in Prasanthi Nilayam for many years, sat next to me. We were whispering stories about our Lord. The sun began its trip home, and shadows danced making designs on the college dormitory. I was feeling rather good, congratulating myself about the events of the last forty-eight hours. I was thinking that I'm probably on my way to liberation! Gently, as if reading my thoughts, Vijaya spoke. "You know, most people think they are so wonderful when they have an interview--in truth it is He who is so wonderful."

Pss--I felt my ego deflate like a punctured balloon. Of course it is He and not I,I,I. When would I learn? It is He with His omnipresence, with His unconditional love, with His forgiveness, and with His compassion, who is so wonderful.

How embarrassed I felt, for I knew that Baba knew about wonderful ego, me. My heart sank as I thought of my ego. Quietly, a voice inside re

minded me that Sai is full of forgiveness, and I realized that He would forgive me. Not because I am so



wonderful, but truly because He is so wonderful!

---Joy Ziegler  
Gilbert, Arizona

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*With desires for the world cut, the ego automatically vanishes.*

*Conversations with Sathya Sai Baba*  
by John Hislop, Ed.D., page 78

# VALUING THE VALUES

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A few years ago there was a directive that all Sathya Sai Baba Center presidents should step down after two consecutive two-year terms, and give new people with fresh ideas a chance to serve. At that time I was in my second two-year term as president of the Ann Arbor Center. So after I finished the remaining months of my lame-duck presidency, I found myself spiritually unemployed. I asked Baba to give me another job. Before long opportunities to give talks started coming my way, so Baba seems to have found me a job as a speaker. Baba supplies the spiritual ideas, then I mix them together with a little humor.

A man told a friend that he and his wife had worked out an arrangement. She made all the little decisions, and he made all the big decisions. His friend asked for some examples of little decisions. The man replied, "Oh, things like whether I should look for a new job, or where the kids should go to college." His friend wanted to know what would be an example of a big decision. "Oh," he said, "things like how the federal deficit should be reduced." We've all made the big decision to be Sai Baba devotees, so all we have left are little decisions, which we can leave in the

hands of Baba, or make them with the advice Baba gives us. Regarding Baba's advice, a boss once told an employee, "What I've said is just a suggestion, but let's not forget who's making it." Baba's advice is usually very simple, and you've all heard most of it before, but He has to keep repeating because it hasn't sunk in yet.

Much of the world seems to have gone from bad to worse. So here we are, marooned in the *Kali Yuga* (a difficult era). What can we do about it?

One of Baba's frequent sayings is, "No hurry, no worry." We all hurry and worry because we think time is in short supply. What is time? St. Augustine wrote, "When no one asks me about time, I know what it is, but when someone asks me, I don't know." I read a good definition of time recently, "Time is nature's way of preventing everything from happening all at once." So time is on our side, just as Baba is on our side. Baba will give us enough time if we don't waste it. Remember another of His sayings, "Time waste is life waste." We can also save time by reducing our desires. A woman proudly told her husband, "I went out today and



bought a very expensive coat. That's one more worldly desire eliminated."

Baba teaches us five basic human values: truth, right action, peace, love, and nonviolence. It seems to me that these five values are associated with five spiritual qualities, and knowing this connection will help us practice the five values more successfully.

The first value, truth, is connected with the quality of simplicity. Baba tells us that telling the truth is simple, but inventing untruths is complicated. The ultimate truth is that everything is God---what could be simpler than that? In last November's *Sanathana Sarathi*, Baba wrote, "It is because the *rishis* and the *yogis* in the past resorted to [extravagant] praise [of God] that they had to perform penance for hundreds of years to get a vision of the Lord." What does this mean? It means that they were making things complicated by describing God as beyond time and space, beyond mind and speech, and it took them hundreds of years to realize the simple truth that God is not far away and inaccessible, but is here with us right now. People who have the quality of simplicity will not wander far from the truth.

The second value, right action, is connected with the quality of obedience. Our actions come from our will,

and our choices are between following the will of the ego and following the will of God. When we follow the will of God it is right action. We have to overcome our ego to do this. We should remind ourselves that there is no liberation without surrender, and no surrender without obedience. People who have the quality of obedience to God will not wander far from right action.

The third value, peace, is connected with the quality of trust. Baba says, "Why fear, when I am here?" We can try putting our trust in something other than the Lord. I saw a cartoon of a man sitting at home in his armchair, reading his newspaper, perfectly serene. The explanation of his serenity was that he had a twenty-four-hour money machine built into the wall of his house. But that isn't a source of real security. As the teller said to the bank robber, "Are you sure you want to take cash? It doesn't offer you any protection against inflation." So we try to put our trust in the Lord, but we always hold back. There was a Texan who was nervous about taking his first airplane ride. The stewardess tried to reassure him, and when the plane finally landed she asked him if he had managed to relax and enjoy the flight. He said, "Pretty much, but I never did put my full weight down." We should trust Baba enough to put our full weight down, then we shall have peace.

Let me skip ahead to the fifth value, nonviolence. Nonviolence is connected with the quality of detachment. Two men were fighting. A bystander explained, "It started when one of them assumed something for the sake of argument." Detachment means that we separate ourselves from our ego. A person with detachment will not be drawn into arguments when one ego clashes with another. Baba has said that nonviolence is connected with understanding, because we have to separate ourselves from our ego. I trust that no one will want to fight over what I've said about nonviolence. So I'll go on and discuss love.

The final value is love. I would say that love is connected with the quality of intensity. A devotee tells us that once he asked Baba what the main thing was that was holding us back from gaining liberation, and Baba said it was lack of intensity. We don't work hard enough. It is love that inspires us to work hard at anything. Strong love, strong intensity. Lukewarm love, lukewarm intensity. If we have to do something we don't like, our tendency is to drag our feet. If, instead, we work with intensity, the work becomes more satisfying.

Love is the basis for the other values. Love is reflected in the intellect as truth, in the body as right action, in the emotions as peace, and in the understanding as nonviolence. The most important thing for us to do is to strengthen our love. We can do this by thinking more about Baba and the blessings He gives us. This will lead to gratitude, gratitude will lead to love, and love will lead to joy. My favorite cartoon shows two devils cheerfully looking over the multitude of sinners suffering in Hell. One of them observes, "You know, we don't do so badly when you stop to consider that people are basically good." So even though we have to recognize our faults and try to correct them, we should remember that we are basically good and not get too down on ourselves. Our ultimate spiritual aim is to relax and have a good time. Baba tells us that we will have the joy and privilege of seeing the life of the *Avatar* unfold, and of taking part in it.

Our life consists of the things we do, not the things we hold back from doing. We should keep that in mind when Baba sends us an opportunity to do something for Him and take advantage of it.

---Perry Smith  
Ann Arbor, Michigan

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*In our activities we should not come in conflict or clash with others. We should get respect by respecting others.*

---Sathya Sai Baba, Divine Discourse, February 15, 1988



# LIBERATION, GOD SEEING GOD

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In the *Gita Vahini*, Krishna dialogues with Arjuna as follows:

" 'Arjuna, there are two types of liberation mentioned in the *Upanishads* (holy scriptures): *Sadyomukthi* and *Kramamukthi*. *Sadyomukthi* is also referred to as *Kaivalyamukthi*. For earning this, no one needs to aspire for heaven. They get this on the spot, not by stages or step by step. Liberation thus secured is possessed forever. The other is liable to change. When the effect of acquired merits wears out, heaven has to be given up, and life on earth starts anew. Such souls know no merging. Only those who attain *Kaivalya* merge and become one with the Eternal, the Universal.'

" 'That is to say,' interjected Arjuna, 'the souls that attain *Kaivalya* are destroyed, or is there any difference between merging and destruction?'

"Krishna replied, 'No, Partha (an endearment), merging is not destruction. Merging results in invisibility.' Arjuna, still confused, said, 'That is what happens when a thing is destroyed--it becomes invisible--we cannot see it anymore.'

" 'Just because a thing has gone out of sight,' Krishna replied, 'can you pronounce it destroyed? No. A lump of sugar or salt placed in water disappears. You can see it no more, but can you say it has been destroyed, or do you say it has merged? It is there, the taste declares it. It has lost the form, but is present as its characteristic, its *guna*. The individual (*jiva*) also merges like this in God (*Brahman*). It is not destroyed at all. When the individual has not merged, it can only wander between heaven and earth, deserving a life in heaven for some time, then descending again to earth for further efforts toward salvation.'

"Arjuna was still afflicted with doubt. He asked, 'Krishna, You say that no heaven--even the highest *Brahmaloka* (God heaven)--can save man from the cycle of birth and death. Then what is the royal road to salvation? Do you mean to say that those who strive for those heavens have to satisfy themselves with just that and no more?'

"Krishna answered, 'Partha, there is a state that knows no decline, that goes beyond all those heavens. There are many roads by which that state

can be won. Unaware of these roads or of the joy of that state, mankind is taking other roads that are either crooked or comfortable. He does not know how to distinguish between the right or the wrong road.

"I will tell you that there are four roads which are used by mankind: First, *Karma-atheetha*, beyond *karma* (action), unaffected by *karma*. And second, *Nishkama-karma*, *karma* without any desire for the fruit thereof, *karma* unaffected by any craving for the result therefrom. Third, *Sakaama-karma*, *karma* with the ambition to reap and enjoy its fruit. And fourth, *Karma-bhrashta*, *karma* that knows no restraint or control.

"Those free from *karma* are liberated individuals. All their *karmas* have been burnt up by the fire of *jnana* (wisdom). Their impulses for action have been scorched by the wisdom they have gained. They have no further need for injunctions and prohibitions. They need no religious practice (*sadhana*), charity, virtuous living (*dharma*), or austerity (*tapas*). All that they do or feel or think will be divine, holy, virtuous, and beneficial to mankind. The very earth they tread is sacrosanct--every word they utter will be the word of God--their breath need not take them, on death, to realms that are heavenly. They merge on the falling away of the bodily raiment, without delay, in

God. Such are the individuals who are described by me now as having *Kramamukthi* or *Sadyomukthi*.

"The second group are the adepts at *Nishkama-karma*. They are those who are alert on the path of liberation, who are intent on attaining it. They perform each act as a step in the realization of the Lord. So, they can never do anything bad---they do not look forward to the result---they leave it to the Lord to give or withhold anything. They are not prompted by worldly motives, or even by the desire to gain heavenly pleasure. Their aim is just this: liberation from the bondage of the objective world. They win the grace of the Lord in proportion to the steadiness of their faith and practice.

"The third group believes in *Sakaama-karma*, and performs all acts through the desire for the fruit thereof. Since they have an eye on the successful earning of the fruit, they will engage themselves only in acts that are approved by the moral codes (*Sastras*). They will not do any sinful or prohibited act. They will equate each act with the merit it will confer, the happiness it will ensure, and the heaven it will win. Such individuals, when they depart from this world, will enter a supra-mundane world, a heaven, which they have sought and worked for, and having stayed there as long as their merits entitle them, they must return to earth.





"The fourth group is not guided by any rule of conduct. They have no norms, no discrimination between virtue and vice, right and wrong, or proper and improper. They have no horror of hell, no conception of heaven, no dread of the devil, no reverence for God, no respect for moral codes, and no vision of *dharma* (right ac-

tion). They are best pictured as beasts in human form. The majority of humans are members of this unfortunate group. They strive for momentary pleasure, short-lived happiness, temporary joy, and evanescent comfort. To call them apes with human physiques would be a big mistake, for the ape only swings from branch

to branch or from tree to tree. It releases itself from one branch or one tree before landing on another. These people, of the fourth group, are more like caterpillars which move from leaf to leaf, fixing their foreparts on a new leaf, before releasing their hindparts from the leaf on which they were resting until then.

"That is to say, mankind, by actions in this life, decides on his next birth, where and how it will be. Even before he leaves this world, the new place is ready for him--his foreparts are already there. It is only after settling that he divests himself of his hold on this world. People of this category move around on the wheel of birth and death. To be born and to die, one must have auspicious moments, which will guarantee a wise life and a worthwhile end. Arjuna, *yogis*, for example, give up life only when auspicious moments are available, not at other times. That is why people say, 'Death is the witness for the good.' An auspicious moment is to be chosen even for the act of death.

"The *yogis*, of the second group, who practice *Nishkama-Karma* pass away while there is light in the bright half of the month and during the six-month period of *Uttarayana*. The bright fortnight is the half-month

when the light of the moon increases day by day. But what is the relationship of the light of the moon with man and his death? The moon is the symbol of the mind of man. The bright half of the moon, therefore, signifies the progress of the mind spiritually, in divine discipline. The full moon signifies the fullness of that achievement. The bright half is thus the period when spiritual progress is attained.

"*Uttarayana* is the period when no dot of cloud or whiff of fog contaminates the vast dome, and the Sun shines in all His glory. This is the gross meaning, but there is a subtle one, too. The heart is the inner sky. There, the sun that shines is *buddhi* or intelligence. When the clouds of ignorance, the fog of egoism, and the smoke of attachment hover in that inner sky, the Sun of intelligence is hidden and things look murky and are mistaken. *Uttarayana* of the heart is when the inner sky is clear of all these, and when the Sun shines in full splendor. The Sun is always associated with wisdom and intelligence. When a person passes away with this equipment of the effulgent Sun of wisdom in his clear heart, he can certainly escape rebirth."

---Sathya Sai Baba

*Gita Vahini*, from chapter 17,  
Second American printing, 1988



# PATIENCE IS THE ONLY STRENGTH MAN NEEDS

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At one time or another in our lives we have all tried to overcome bad habits. Sai Baba encourages us to get rid of our unpleasant practices so that we can become pure, loving individuals. For many years I smoked cigarettes, which Baba describes as a, "nasty habit."

I felt very guilty about this---hiding it from all my friends---especially my spiritually oriented friends. I tried to quit several times, to no avail. I even went to certified stop-smoking classes but failed.

Then the habit got worse. I moved to a city where I did not know anyone and began smoking all the time, even in public. I prayed to Baba to release me from the addiction. But, in spite of myself, I continued.

Last fall I attended a Sathya Sai Baba Conference. It was very hard for me not to smoke while at the conference. (Baba says, "Don't try---do!") But I failed and ended up sneaking away to get a cigarette.

The conference was held during a holy day. To celebrate the occasion everybody made a silent wish or prayer while lighting a candle. It was a beautiful ceremony that opened my heart. As I lit a candle, I prayed that He would release me from the addiction. However, I did not get instant grace from our Lord.

Two weeks later I came into some money and decided to go to India to see Sathya Sai Baba. I knew that I had to stop smoking immediately as it is not permitted at Prasanthi Nilayam. I quit "cold turkey" but still had terrible cravings.

I traveled to India cigarette-free. I had a brief stay at the *ashram* receiving Sai Baba's *darshan*. But that old bad habit caught up with me later. When I left the *ashram* I asked my cigarette-smoking driver for one of his cigarettes on the way to Bangalore. So the cycle continued, only this time I was buying *beedies*, Indian cigarettes, to satisfy my addiction.

On the flight home, I had a short stopover in Japan. Sitting in the Tokyo airport--smoking--I said to myself, "This is my last cigarette!" I put it out and haven't had one since. For many months now I've had no cravings, no desires, and I know that I will never resume that "nasty habit!"

After several years of struggle, prayers, and patience, Baba's grace released me from cigarettes. I am sharing this with you so that you, too, may call upon Baba to help you conquer your bad habits and have the patience to do so.

--Crystal Pearl  
Southern California

# SURRENDER WITH RESPONSIBILITY

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When I was a boy, to surrender meant something bad; it meant losing. There was a lot of shame in being a loser. Giving up means collapsing, becoming totally vulnerable. It's like saying, "Come on and take me," or "Do what you want with me." Giving in was a sign of weakness, something to be despised. It's like announcing that you are a victim.

Look up surrender in the dictionary. It means to submit, to succumb, to crumble, to fall apart, to be destroyed, to capitulate and yield, yes, even to perish, expire, and die. No wonder we fear surrendering.

Since coming to Baba, I have learned that we must give up the fruits of our actions and completely embrace the concept, "Thy will is my will." At first it was like relinquishing my life. Then slowly my vision cleared, and I began to grasp the idea that surrender might be the road to freedom. Letting go could be akin to standing up alone, unafraid. Submitting and yielding to the Lord could only be done out of personal conviction and strength. Finally, to surrender meant that you were brave enough to bear any burden, that you were totally sure of yourself, and completely whole.

Now surrender means to me freedom and a joyous celebration. It's the exact opposite of everything I had been taught. Now I have a new understanding of truth. I know that all of life is a paradox. This means that every event, idea, belief, or concept has two opposite sides that are both equally true. This is truly God's *leela*, His sport, His miracle. If we can only relax and accept all that happens as His will, then we can be cradled, supported, and protected by His love.

The question now is, how do you go about every day living? Do you stop trying? Do you quit the game of life? Do you give up discrimination, making choices, and being responsible? If you resign from these, you might as well perish.

No. You have to walk a tightrope, somewhere between knowing that His will is your will, and accept that all is going to come out all right. The first step is an open, free acceptance of what happens. No anger when things don't go your way, but a recognition that this is how things appear at the moment. You are free to try to reverse any situation. While you know that there are no accidents, you also know that there are tests, and that



they can represent opportunities. Baba says, "Life is a challenge, meet it; life is a game, play it; life is a dream, realize it."

The next question is, how to walk this fine line? We had just left Baba, and were vacationing in Florence, Italy. That is a walking city, and so rented cars are sometimes garaged at a great distance from your hotel. On our last day we checked out and left our bags in the hotel lobby. Then we were free to walk around, and take a last look at that glorious city. Our plan was to pick up a taxi, drive by the hotel, collect the luggage, and then be dropped off at the distant garage.

We spent the morning taking pictures of all the beautiful streets and sights of Florence. As planned, we got a taxi, stopped to pick up the bags, and we were dropped off at the garage where it took at least ten minutes to get the car. Just as we were about to leave, I nervously reached in my pockets to see if I had all of my things, wallet, passport, camera. Suddenly I knew the camera was missing! I had left it on the taxi seat when I went to collect the luggage. With some sadness I accepted Baba's teaching that, "What-

ever happens, has to happen," but I still blamed myself for the carelessness. Nevertheless, I knew that it was time to move on.

To give energy to something bad only makes it worse. Anger, whether self-directed or not, never yields loving dividends. So I accepted our loss and was off. We drove along the Arno river, and I said, "Let's go by our hotel." The driver knew where he had picked us up, and if he discovered the camera and wanted to return it, he could have dropped it at the hotel. As we drove towards the river, Judy saw a group of about six taxi cabs sitting on the corner. She said, "Look at all the cabs, maybe one of them is ours, and he has the camera." I dismissed the idea, but nevertheless drove on, looking cautiously, when, lo and behold, as we approached the parked cabs one of the drivers came running out waving our missing camera! I gave the driver a tip, and we drove off joyously, realizing that God was on our side. The driver could have gotten another fare or discovered the camera and fled. It was indeed a miracle, and my proof of the value of surrender with responsibility.

---Jack Scher  
Faber, Virginia

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*If the heart is turned toward God, some grace will be received. If the interest and devotion is intense, grace will fill the bowl.*

---Sathya Sai Baba

*Conversations with Sathya Sai Baba, page 101, by John Hislop, Ed.D.*

# THE MYTH OF DISABILITY

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Each year, one day in July is designated as Handicapped Day for all Sai devotees in the United States. This is done so that devotees can give service to others, and as a reminder to them that the less fortunate need a helping hand all year round. The following are some thoughts that may help those who provide service to people with disabilities.

In the chapter "His Life is His Message" in *My Baba and I*, Dr. John Hislop clearly states that Baba has indicated that devotion to God requires service to others. Dr. Hislop states, "Service to others is to ourselves because it opens the way for love in our lives and because it directly makes our lives joyful" (p. 149). There are two primary goals of service based on Baba's teachings: the first is love, the second is the surrender of one's ego-self to God. In reality, absolute love requires the surrender of one's self to God, therefore the only real goal of service is *prema* (love).

Many times people with disabilities require assistance to perform basic life activities. However, it is dangerous to assume that people with disabilities are in greater need of our assistance than another group of people, solely because of some physical, mental, or economic characteristic that we have identified.

Pity is an important first step to realizing the benefits of service. However, pity may also reflect one's attachment to one's ego and worldly desires. For example, one may feel great pity for a person who experiences very severe disabilities and may require ongoing assistance with feeding, dressing, toileting, and bathing. These feelings may be a reflection of one's attachment to one's current status or capabilities. To feel pity that someone cannot feed himself or must use a wheelchair is to be attached to one's ability to feed oneself and one's ability to walk. To feel pity for someone who is poor or is in misery may reflect one's attachment to wealth or emotional happiness. In general, we must be aware of our feelings and inquire into the purity of our thoughts and intent as we provide service.

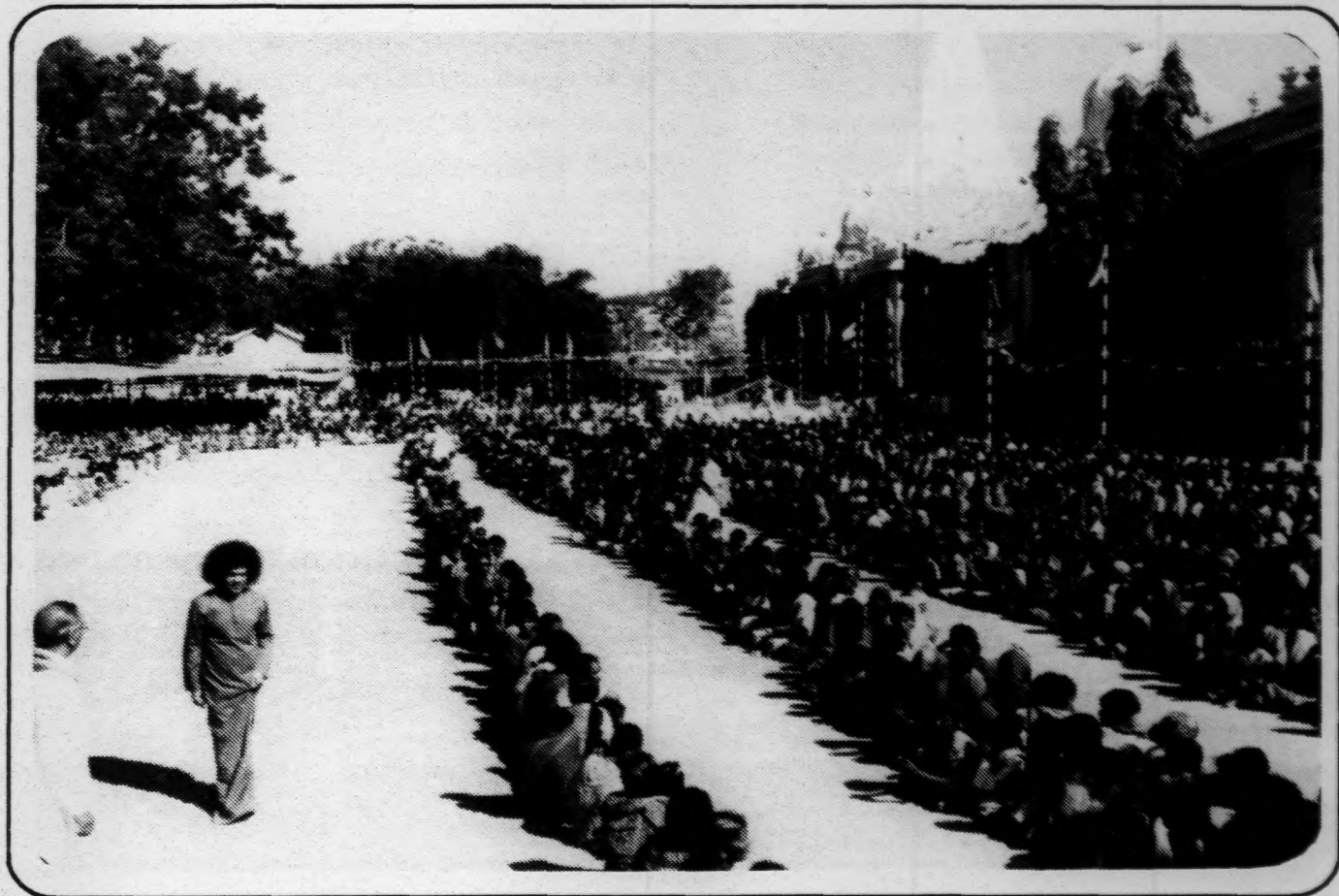
Love, devotion, and surrender are the goals of service. Therefore, service can guide one to an understanding of one's attachments to physical and intellectual capabilities and possessions and one's personal desires. However, Baba has clearly stated that all of these are illusion (*maya*) and that only by surrendering one's will to God and detaching from one's desires can liberation be achieved. Through service we may learn that--regardless of the severity of a disability--pity is not appro-



priate. We are all embodiments of God, so to pity a person for his disability is to pity God. Through service to people with disabilities we may learn to discard our attachments to our physical and intellectual abilities, and we learn that the only power that truly exists is the will of God. We learn that outward manifestations of one's abilities cloak and distort one's true identity, and we gain the realization that all are Divine. With this realization comes the expansion of absolute love and detachment from all worldly limitations.

Therefore, when rendering service to people with disabilities, remember the words: "Service to others is to ourselves because it opens the way for love in our lives and because it directly makes our lives joyful." With these words in mind, search for and find the Divinity in others. Doing this, you will understand the myth of disability and realize the reality of *prema* or love.

---John R. Johnson, M. Ed.  
Champaign, Illinois



*Sathya Sai Baba preparing to distribute food to the needy.*

# THE BENEFITS OF LEADERSHIP

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Be an officer in a Sathya Sai Baba Center? Not me! Never!

At one time I was guilty of expressing those sentiments. And I have heard many people, some of whom are long-standing devotees, say the very same words.

Let me share a secret: YOU really derive the greatest benefit from being an officer. It's really YOU who are being honed and polished into a gleaming gem. YOU are the one being given a unique chance to put Baba's teachings into action.

I speak from experience, having served in two officer-roles in different Sai centers. One of those positions was serving as a center president. That demanded assuming a leadership role--speaking publically on behalf of the center at open-house meetings and at devotional gatherings, holding business meetings, etc.

At first I wasn't sure that I was cut out for that kind of leadership role or for the commitment it entailed. Nor was I sure I set a good enough example of living Baba's teachings. However, the membership seemed to think that I was suitable.

Maybe it sounds like I took it all too seriously, but I don't think so.

Our Sai centers are microcosms of the BIG WORLD. They serve as a forum for practicing Sai's teachings as much as the everyday world does. What you learn as an officer becomes an invaluable experience to draw upon for a lifetime. It won't be a piece of cake, but it's certainly worth the effort!

I can now say that the president and officers help to set the tone of each center. That would include the caring and cohesiveness, how active its members are, and how seriously the members and visitors take the center activities.

There's another important aspect of being an officer: I feel that they have the privilege of serving Sai Baba directly. For me, that put the officer-role in a whole new light. With that thought everpresent, I now find myself not worrying as much about the outcome of center issues. Baba's hand can be perceived working its *leelas* (divine plays) through various conflicts and activities. Remember that He says, "Don't be attached to the fruits of your labors."

I discovered that you don't come into this job with any specific guidelines on how to be a good officer. But common sense and membership feedback help a great deal in knowing



what to do. Each group of officers will put their own creative stamp on their respective center. Individual centers really do have some leeway to innovate--the National Council guidelines are less restrictive than members may realize.

As an officer you can learn lots of lessons that will help you in all areas of life. Here are just a few: How to surrender to God through your actions. How to see the divinity in each person, even beyond the sometimes difficult personalities. You have a chance to learn to love people and not judge them. You get lots of opportunities to exercise discrimination. You'll have to deal with all types of people and learn that you can't always please everyone (some people balk at any type of authority). Through it all you will learn a greater level of equanimity.

With a leadership position, you will encounter yourself, gauge your level of self-esteem and confidence. You will discover that people around you will mirror your inner state of being. The lessons are very profound, if you wish to pay attention and truly apply them. And especially as an officer, you are supposed to be a good example of His teachings.

Baba tells us over and over, "Life is a game. Play it." So assume that officer-role with confidence. Give your reservations to Baba. Do your very best. Approach life positively, and derive as much learning from the situation as you can. Be grateful for that special chance.

**---A Center President**

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*Please do not become masters. If everyone becomes a master, there will be no servant. There is need for servants. You should realize that real greatness is personified in the form of servants like Hanuman. No doubt, there is necessity for people to know how to guide, and that knowledge will come only if they know how to serve.*

**---Sathya Sai Baba**  
Discourse, July 30, 1988

# THE IDEAL FOR WOMEN: USING THE NINE POINTS

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Bong! Bong! Bong! The grandfather clock was striking six as I struggled in the front door loaded with packages. A chorus of complaints issued forth from the kitchen. "Where have you been?" "How come you're so late from work, Mom?" "We're hungry!" "What's for dinner?" I heaved the gallon of milk and loaves of French bread onto the counter. With four children standing around the kitchen complaining, three of whom are capable teenagers, it was hard to conceal my resentment as I snapped at them, "You all know Friday is spaghetti night! Why haven't you started dinner yet? You could at least boil a pot of water! Start the salad and spaghetti sauce while I change clothes."

As soon as I walked into my bedroom, I realized how physically and emotionally exhausted I was from teaching all week at a training center for adult mentally and physically disabled. I sunk into the side of the waterbed, longing to fall back into its cradling warmth. Then my eyes fell upon Sai Baba's Code of Conduct, framed on the bedside table. I reflected back to a time when I signed a document enabling me to become a participating member in the Sathya Sai Baba Center of Cherry Valley.

The president explained that in order to be a true member of the Sri Sathya Sai World Organization, I would need to remember continuously Sai Baba's teachings. She said that every member must undergo *sadhana*, a spiritual exercise or discipline of sacrifice and surrender which involves the dedication of all acts to God. She emphasized that the place to begin was with my family, and she handed me the nine point Code of Conduct which was laid down by the Charter of Sri Sathya Sai Organization. Later I framed it and placed it on my bedside table beside a large photograph of Sai Baba. Looking at it now, I felt guilty for shouting at my children. I was reminded also to "speak softly and lovingly to everyone," not just my clients at work.

The Code of Conduct is the first thing I see in the morning and the last thing I see at night. It is my daily guide to spiritual discipline, beginning with early morning prayer and meditation. During the day it inspires me to look for opportunities, beyond my family, to participate in community work and service. If work and family obligations keep me from actively serving, I know I can donate food to the local community pantry



to feed the needy, or contribute utility funds to ensure that those who are in need have electricity, water, and gas. It reminds me to plan for weekly Sai Baba Study Groups and Center meetings. And, at the end of the day, when the house is quiet, to take a few minutes to study Sai Baba's teachings before drifting off to sleep.

The Code of Conduct is my template for each day, inspiring and guiding me on the spiritual path. It helps me to remember to put Sai Baba's teachings into daily practice and to strive to be His worthy instrument. For every one of life's circumstances, I have the guideline in the Code of Conduct, even if it is as

simple as speaking softly and lovingly to everyone.

I changed clothes and headed for the kitchen. As I passed the bedside table, Baba's photo caught my eye; He seemed to be smiling at me! I returned His smile. Still smiling, I continued into the kitchen, and said to the children who were busy cooking dinner, "Mmmm, smells good! Who wants hot fudge sundaes for dessert?" Their shouts of delight filled me with gratitude that once again the Code of Conduct helped to guide me on the right path and made dinner and the rest of the evening pleasant for the entire family.

---Valerie Eitzen  
Hemet, California

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## CODE OF CONDUCT

- Practice daily meditation and prayer.
- Participate in devotional singing with members of the family once a week.
- Participate in the *Bal Vikas* programs for children of the family.
- Participate in community work and other programs of the Sai Organization.
- Attend center devotional meetings regularly.
- Study Sai literature regularly.
- Remember to speak softly and lovingly to everyone.
- Do not indulge in speaking ill of others, especially in their absence.
- Put some food aside each day (or purchase food) for the needy. Do not waste time, money, food, or energy.

# RAISING CHILDREN WITH VALUES

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Raising children is a divine responsibility that brings us endless blessings, joys, challenges, and sometimes frustrations. Baba teaches us to set a good example, to love our children, and to surrender them to His care. As clear as these directions may sound, I have often been unsure about how to apply Baba's teachings to my everyday role as a mom. Recently an incident involving my nine-year-old daughter brought insight to this concern.

Nadia is a well-adjusted fourth-grader who gets along easily with other children. She recently confided to me that a situation at school was upsetting her. A sixth-grade girl was angry with her over what seemed like a minor grievance. Her anger had escalated to the point that she was bullying Nadia on a daily basis, calling her names, teasing, and embarrassing her in front of her friends. Tearfully, Nadia told me she'd been skipping recess to avoid a confrontation and that she wanted to stay home from school.

As I heard this, my immediate response was to step in and protect my child--to do whatever it would take to solve this problem for her. Should I have a "few words" with this girl or

her parents, perhaps talk to the teachers at school? Fortunately Baba came to my rescue, and I realized--in a flash of insight--that this was a lesson in love. What a wonderful way to put the teachings that we talk about into action.

Nadia and I had a long, calm discussion about how Baba would want us to handle this situation. Our plan of action was to shower this girl with thoughts of sisterly love, which we proceeded to do on many occasions during the next few days through visualizations and prayers. We also talked about fear. I asked Nadia if she would be afraid if her dad or I were with her when she faced this girl. Of course, the answer was no. I sensed a great relief when I reminded her that Sai Baba was her father and mother, and far more capable of protecting her than we. Although we had talked about this before, Baba's constant presence was becoming real to Nadia for the first time.

It was no surprise that the next week passed for Nadia without as much as a single glance from the girl, even though Nadia made no attempt to avoid her. Later that week Nadia was blessed with a



dream. She was at school and needed to cross a line of students at the point where this girl was standing. As she approached, Nadia could hear the girl thinking, "Please ignore me." After bravely walking past, Nadia heard Baba's voice sweetly say, "See, I can take care of you."

Although Nadia's problem may have seemed insignificant compared to those we experience on the adult level, it was very real and very big for a nine-year-old girl. I know that Sathya Sai Baba has blessed her with an experience that will last a lifetime. She learned for herself that He is always with her, and that love and faith will help her through life's toughest obstacles.

--**Maureen Wahhab**, Ridgecrest, Calif., as told to Cathy Daub, Editor, *Raising Children with Values*



*I am here beside you. I am within you. I am in your heart of hearts. I am here to help guide you. Turn to God. I cannot do that for you. You must do that yourself.*

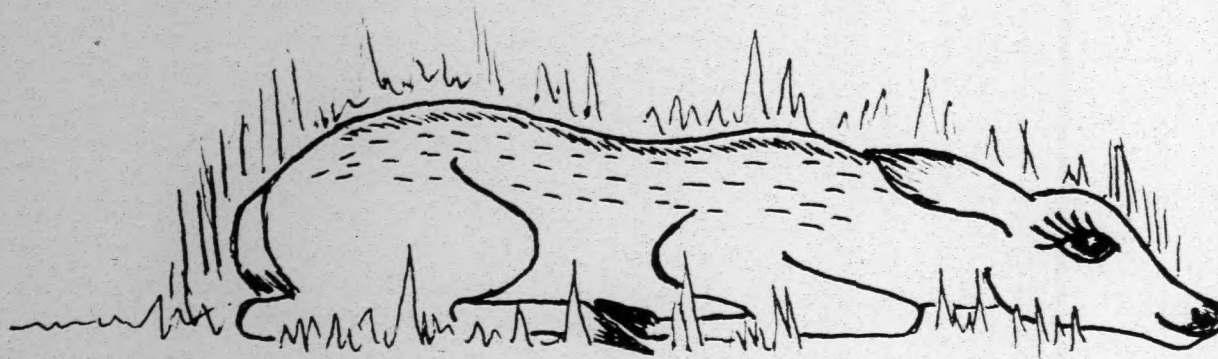
*No matter where you go, always know that I will be there, inside you, guiding you every step of the way. In the years to come you will experience Me in many different manifestations of My form. You are My very own, dearer than dear to Me. I will protect you like the eyelids protect the eyes.*

--**Sathya Sai Baba**  
*Images of Sai Baba*  
by Alexi Allens

# CHILDREN'S CORNER: *Fauna Dharma*

## Lessons in Right Conduct From Our Animal Friends

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A deer fawn lies hidden in tall grass, quiet and unmoving. His mother fed him and hid him so that she could leave for a little while to find food for herself nearby.

While his mother is eating, the fawn is very self-disciplined. He will lie calmly in this quiet pose until his mother returns and calls him to come to her. He does not understand why he has to be so quiet, but he respects his mother and is very obedient to her. Right now he is too young to understand the danger of predators. In her wisdom, his mother knows that when the fawn is very still he will not attract attention and get into trouble.

How can we learn from the deer fawn? How do we behave when our teacher leaves the classroom, when our mother leaves us in our bedroom at nap time, when our father leaves us in a barber chair for a haircut? Can you think of other ways we can learn right conduct (*dharma*) from the little fawn?

---Valerie Eitzen  
Hemet, California

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*Show the parents respect with love and devotion. It is a tribute you should offer them for the great chance they gave you to come into this world, with all the wonderful opportunities it offers for self-realization.*

---Sathya Sai Baba  
*The Teachings of Sathya Sai Baba*, page 121  
Published by CSA Press, Lakemont, Georgia



# WORLD CONFERENCE

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The **Fifth World Conference of the Sri Sathya Sai Organizations** will be held from the 18th to the 21st of November, 1990, and coincide with the celebration of **Sathya Sai Baba's Sixty-Fifth Birthday**, November 23, and the **Golden Jubilee**. This is also a time to recognize the Golden Jubilee of the announcement of the divine mission of Sathya Sai Baba. 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 overseas Sathya Sai Baba Center. Members as well as officers are eligible to attend as delegates.

**An Exhibition of Books** in different languages by, or about, Sathya Sai Baba will be presented. The books to be exhibited will 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 will appreciate having such materials, along with suitable write-ups, by September 15, 1990.

**The Heritage Museum** will be dedicated November 1990. It is currently under construction on the hill overlooking the *ashram* and Hill View Stadium. It will emphasize the cultural and spiritual heritage in the evolution of mankind.

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*Remember, God is residing in everyone. How can you acknowledge God in one person and deny 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 the activities.*

--Sathya Sai Baba, from a discourse given July 30, 1988

# TRAVELING TO INDIA?

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## **USA Travelers**

Many devotees have expressed a desire to travel to India with a group. Therefore, the Sathya Sai Baba Council of the USA has formed a group travel project. This project will be facilitated in each region by a travel advisor who will regularly contact each Sai Center to provide information about groups that will be going to India to see Sathya Sai Baba. For more information contact your Center president.

## **Travelers via Bombay**

Our Indian brothers and sisters are graciously offering limited accommodations to travelers passing through Bombay. Devotees (with a letter from their Center president) will be given free facilities for sleeping, bathing, and relaxing in the Dharmakshetra building for up to 24 hours. Please note that some Bombay cab drivers know this place as the **Sai Baba Temple** rather than Dharmakshetra.

Devotees wishing to take advantage of this service should contact the manager at least one week before arrival:

Manager, Dharmakshetra Complex  
Mahakali Caves Road, Andheri (East)  
Bombay, 400 093 India  
Telephone 632-54 94

The following are the names and phone numbers of some of the Bombay volunteers who have offered to give more information to traveling Sai devotees:

|                            |           |
|----------------------------|-----------|
| Mr. and Mrs. K.B. Santhana | 634 15 77 |
| Mr. and Mrs. Vaidya        | 632 67 50 |
| Mr. and Mrs. Sampath       | 632 62 73 |
| Mr. and Mrs. Tata          | 632 96 63 |
| Mr. Tushar J. Swadia       | 204 82 58 |
| office                     | 204 83 57 |



# SATHYA SAI BOOK CENTER OF AMERICA

305 West First Street, Tustin, California 92680, USA

(714) 669-0522

**THE VAHINIS** are a series of books written by Sathya Sai Baba. This group of thirteen volumes contains the wisdom that has prevailed throughout the ages. These treasured books are a must for every devotee's library.

|                                                                        |        |
|------------------------------------------------------------------------|--------|
| <i>Bhagavatha Vahini</i> (on the <i>Bhagavatham</i> ).....             | \$3.25 |
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**SATHYA SAI BABA** These four volumes make up the biography of Sathya Sai Baba through the year 1979. They were compiled and written by the late Prof. N. Kasturi and were formerly titled *Sathyam-Sivam-Sundaram*.

|                                                                 |        |
|-----------------------------------------------------------------|--------|
| <i>Sathya Sai Baba</i> , Part I (the years to 1962).....        | \$4.25 |
| <i>Sathya Sai Baba</i> , Part II (the years 1962 to 1968).....  | 3.00   |
| <i>Sathya Sai Baba</i> , Part III (the years 1969 to 1972)..... | 4.00   |
| <i>Sathya Sai Baba</i> , Part IV (the years 1973 to 1979).....  | 2.50   |

This is only a sampling of the books by and about Sathya Sai Baba. For a more complete list, please contact the Sathya Sai Book Center of America.

# BIRTH DAY PUBLISHING CO.

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

## ***DIVINE MEMORIES OF SATHYA SAI BABA*** by Diana Baskin.

A devotee for over twenty years, Mrs. Baskin was privileged to live in Brindavan, Whitefield for five years and to be a daily guest in Sai Baba's house. She recounts her precious memories of day-to-day life with Baba, witnessing His marvelous *leelas* (divine plays). The book is filled with color photographs and personal letters written by Baba to members of Diana Baskin's family.

296 pages

\$9.00 plus shipping (\$1.00 for the first book, and \$.50 for each additional book)



*Reading and enjoying the stories of the glory of Krishna (God) in some sacred spot or some temple, prayer hall, shrine, hermitage, or in the company of the good and the virtuous--that is a source of great inspiration and joy.*

**---Sathya Sai Baba**



# SATHYA SAI NEWSLETTER

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USA

Editor: **Barbara Bozzani**

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

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**Summer 1990**

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