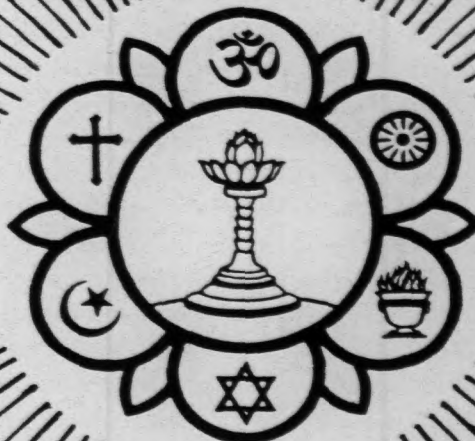




SATHYA SAI Newsletter

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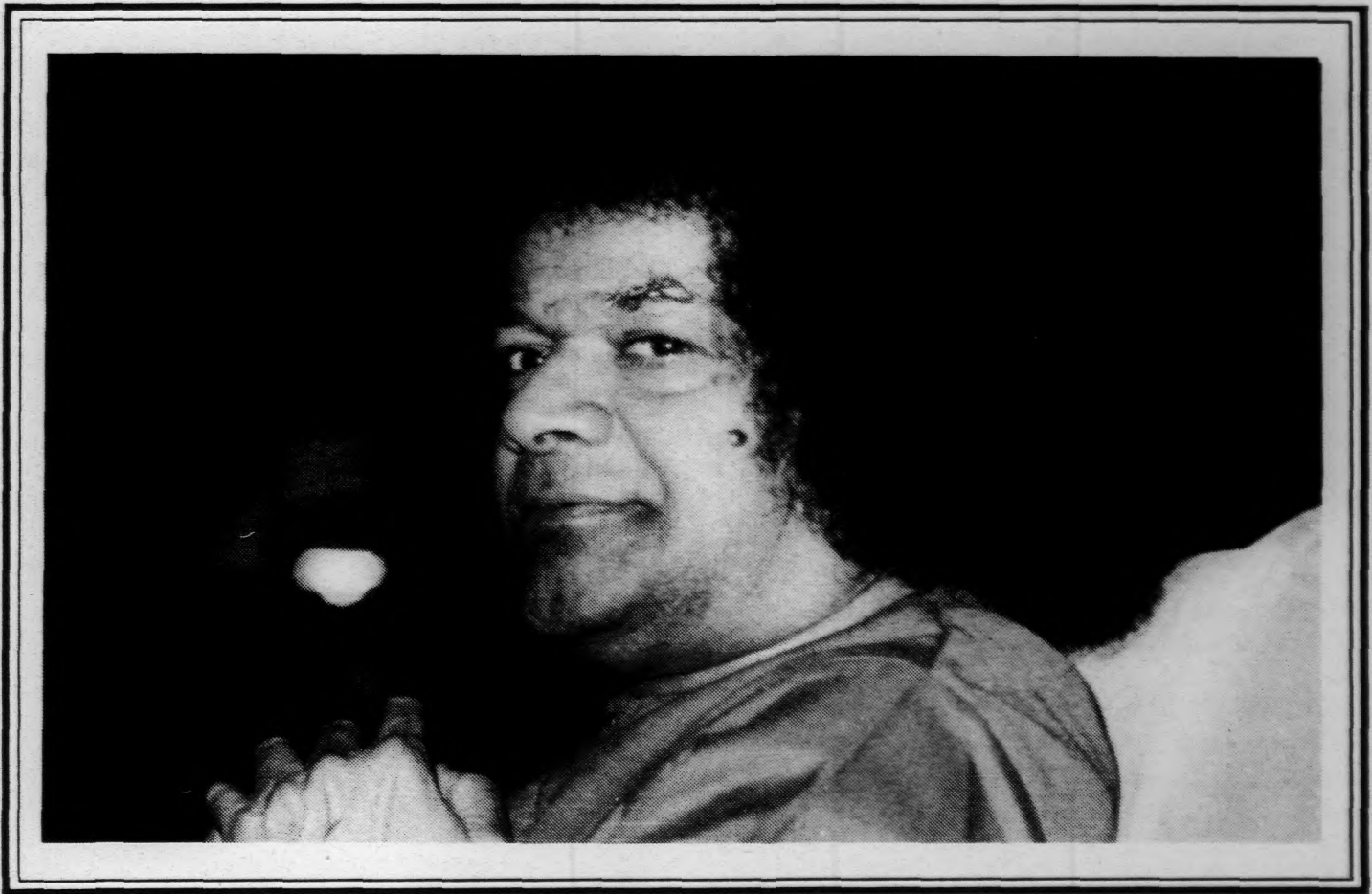
SATHYA SAI NEWSLETTER

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

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Consider all human beings as equal. Do not pay any attention to the differences based on caste, creed, color, community, nationality, and religion. Love your own religion, but also respect other religions. True education aims at developing such equal mindedness. You should know that religions may be different, but the path is one. Human beings may be different, but the Divinity in mankind is one. Nations are many, but the earth is one. Stars are many, but the sky is one. All are one--be alike to everyone. You should practice noble ideals in your daily life, serve your nation and contribute to the peace, prosperity, and welfare of the nation and the whole world. This is my benediction.

--Sathya Sai Baba
From a Divine Discourse
November, 1990

SAI SPEAKS OF TIME, KNOWLEDGE, AND MORE...

All things happen according to
the dictates of time.
Both good and bad depend
on time.
Prosperity and poverty depend
on time.
There are none who are exempt
from time.
In this entire world,
that is the truth.

Embodiments of Divine *Atma*:

The sages have described God as *Kaalaropaaya* (the embodiment of time). All things in the cosmos, moving and unmoving, are permeated by God. Hence, God is also characterized as *Kaalagarbha* (the one who holds time in the womb).

The word *kaalam* (time) is derived from *kaa* + *alam*. This means that God, the embodiment of time, is the one who rewards people according to what they have earned. God does not submit to worldly offerings, worldly authority, or worldly power. He responds only to spiritual aspirations.

PHYSICAL TO SPIRIT

In the world, we are continually experiencing the same round of days and

nights, performing the same ablutions and indulging in the same process of filling the stomach. You go on thus from year to year, but what efforts are you making to lead a purposeful and ennobling life? You are going through the same mill of experiences, doing the same things again and again. If you go on in this way, what is the goal or purpose of life? Few care to inquire into this basic question.

What we have to examine is how we can lead an ideal, bliss-filled, spiritually oriented life which will serve as an example to others. People are engaged in spiritual exercises (*sadhana*). But when the outcome of these exercises is examined, it is found to be without meaning. These exercises are designed to provide some sort of mental satisfaction and nothing more.

In Sai's view, neither spiritual endeavor (*sadhana*) nor spiritual fulfillment (*sadhyam*) exist independently of the other. *Sadhana* and *sadhyam* are one and the same. It is a trick of the mind to make spiritual endeavor as the means to the goal of spiritual fulfillment. To turn the vision from the physical to the spiritual constitutes real spiritual endeavor.

KNOWLEDGE

Today we have knowledge in many categories, but all of these do not constitute what is regarded as true Knowledge (*Jnana*). Knowledge of the Spirit (*Atmajnana*) alone is true Knowledge. Ordinary knowledge may be of the senses, material objects, or any other kind of learning acquired by investigation. But none of these can be Knowledge of the Spirit (*Atmajnana*). In the highest sense, *Atma* (the indwelling Spirit) and *Jnana* (true Knowledge) are not two different things--they are one and the same. That is why the *Vedas* declare that *Brahman* (the Universal Absolute) is Truth, Knowledge, and Infinite. They are synonymous--they are not different from each other.

KNOWLEDGE & DEVOTION

What is *Jnana*? The awareness of one's real nature. *Jnana* is true Knowledge. Devotion is the means to achieve oneness with this Knowledge. *Jnana* implies freedom from all thoughts. The *Jnana Marga* (the path of Knowledge) calls for the control of thoughts by appropriate efforts. Whether one takes to *Jnana Marga* or to *Bhakti Marga* (the path of Devotion), the resulting spiritual illumination is the same. For instance, the light of the sun is reflected by the moon, and the light from the sun is warm and effulgent. When

the same light is radiated by the moon it is cool and soothing. It is the same light that is present in the sun and the moon. But when the sun is seen, the moon is not visible and vice versa. The principle that illumines both the sun and the moon is the Spirit (*Atma-tatwa*). The sun's light has been compared to *Jnana* and the moon's light to *Bhakti*. *Jnana* (Knowledge) is effulgent, while *Bhakti* (Devotion) is blissful. Thus *Jnana* and *Bhakti* are the beginning and the end of the same process.

In the phenomenal world, we recognize three entities: the doer, the act of doing, and the goal of the action (*kartha, karma, kriya*). These are characteristics of devotion. The spiritual aspirant is the doer or *kartha*. The act of doing is *karma*. The goal of the spiritual exercise is *kriya*. In the highest sense all these are one. They appear in three different forms at different stages.

For example, a piece of cloth is made up of threads which have been spun from cotton. It acquires different forms at different stages, depending on the purposes for which it has to be used. But the cotton continues to be cotton. Likewise, with the path of Knowledge, the one who is present in all three stages is one and the same, the Knower.

People are carried away by what they imagine are their "experiences" in their spiritual exercises (*sadhana*). But what they really should seek is the giving up of their attachment to

the nonspiritual. You should not rely on the power and the riches of the world--God accepts only what comes from a pure heart. He does not yield to any mundane offerings. There is a historical illustration for this.

ILLUSTRATION

In the *Vishnupurana* and the *Sivapurana*, Parvathi is described as the most beautiful goddess. Conscious of her own exceptional charm, Parvathi desired to win Siva as her spouse. But all her efforts proved fruitless. Learning a lesson from this experience and shedding her ego, she embarked on severe penance. Facing the rigors of heat and cold, wind and rain, she allowed her body to waste away. Her mind was solely concentrated on Siva. Seeing that she had completely gotten rid of all ego, Siva agreed to accept Parvathi as one-half of himself.

What is the inner meaning of this episode? Parvathi is symbolic of nature. It is exceptionally beautiful. Feeling proud about its charm, it seeks to attract everyone. As it succeeds in attracting, its ego grows. Man, who is a child of nature, also develops a life filled with ego. The ego gets puffed-up on the basis of knowledge, physical strength, power, position, physical attractiveness, and other accomplishments. Even the pride of scholarship takes one away from God. Only those free from self-conceit can be God-Real-

ized souls. Valmiki, Nanda, Kuchela, Sabari, Vidura, and Hanuman are examples of devotees who were God-Realized. They could not boast of any great lineage, wealth, or scholarship. Their supreme quality was freedom from ego. Hanuman for instance, was content to describe himself as a servant of Rama, despite his great prowess and knowledge.

All the accomplishments and acquisitions in this world are transient and impermanent. Lured by them, mankind gets an inflated ego and ultimately courts ruin. Hence, giving up the notion of one's own doership, mankind must regard God alone as the doer. He is the giver, He is the recipient, and He is the object that is given. He is the embodiment of the cosmos. All this is *Brahman* (the Universal Absolute). When everything is Divine, how can there be anything else? You have to get the firm conviction of this divine Oneness.

TIME & THE YUGAS

Time is the very form of God. Birth and death are encompassed by time. Therefore, everyone should regard time as Divine and utilize it for performing sacred actions. You should not waste a single moment. Time wasted is life wasted. The fruits of your actions are determined by time. All your experiences are the results of your own actions, whether it is happiness or sor-

row, affluence or poverty. Hence, good and bad depend on what you do. As your actions, so are the fruits thereof. The way you utilize your time determines the outcome.

Therefore, this new year, which is a form of the Divine, should be put to right use. You have heard about the four ages called *Yugas* (periods of time ranging from auspicious to very inauspicious). They are *Krita Yuga* (the best, most auspicious time), *Treta Yuga*, *Dwaapara Yuga*, and *Kali Yuga* (the worst, least auspicious time). [The present era is considered to be the *Kali Yuga*.] These four are not distinct from each other. The divisions are based on one's own experiences in life. Whether it be *Krita Yuga* or *Kali Yuga*, it has no separate form. The name is given to the *Yuga* according to the conduct of the people at that time. Even during *Krita Yuga* (the best of times) there were people filled with attachments and aversions. There are even in the *Kali Yuga* (the worst of times) people wedded to Truth and leading virtuous and peaceful lives. For all *Yugas* God is the origin. Therefore, one of the names bestowed on God is *Yugaadi* (the One from whom the *Yuga* originates). The *Yugaadi* festival is celebrated for this reason. Everything is a manifestation of the Divine. Not realizing this, man becomes elated when he gets something and feels depressed when he loses something. You should develop the state of equanimity which leaves you unaffected by gain or loss.

Do not allow your intellectual abilities to inflate your ego. All your cleverness is mundane. Whether one appears clever or dull, essentially it is the same quality. Hence, everything in the world has been described as disappearing, unreal, and fraught with sorrow.

ABOUT DEVOTION

Once a king summoned an assembly to find out who was the most intelligent person in the kingdom. He posed this question before the gathering, "What is the whitest thing in the world, and what is the blackest?" There were varied replies from the intellectuals in the assembly. One said, "The whitest is milk," another, "Cotton," yet another, "The sky," and so on. There was one great devotee in the gathering who, when questioned by the king said, "I am not a learned or intellectual person. Whatever little intelligence I possess is a gift from God. All intelligence that every person has comes from God. There are some who misuse that intelligence and others who make good use of it." Then, after offering a prayer to God, he declared, "The day is whiter than all things. The night is blacker than all other things. This is what is evident in the world; day is white, night is black. All our lives are passed through this procession of days and nights, of white and black. Who is the one who has overcome this cycle of days and nights? Only God. The combination of white

and black is described as one day. The difference is, that for God, there is neither day nor night, while both exist for the rest of the world." He concluded, "Only God can give the grace for man to transcend day and night."

All the scholars present in the assembly felt outraged by the impudence of an unlettered man coming forth to give an answer to the king's question. Arrogance of another type can be subdued, but the arrogance of scholars cannot be easily put down. This is the basic malady of scholars. They study so they are steeped in bookish knowledge, but they do not practice even a fraction of what they know. The result is that their egos get inflated.

The scholars approached the king and said, "You should not take this illiterate man at his word. He must be asked to furnish proof of his statement. In the world today, proof is required for every field of study."

The king thereupon asked the devotee to provide proof of his statement. The latter asked for a one day interval to furnish the proof. He also stipulated that during that period no one should question or oppose anything he did, or in any way restrain his movements. The king granted these two requests, and announced that no one should interfere with the actions of the devotee whether in the palace or elsewhere.

The next day, the king was resting in the palace after lunch. The devotee filled a cup with milk and placed it at the threshold of the king's bedchamber. He then brought an infant near the door, and caused it to cry so loud that the king's nap was disturbed. The king got up in a rage, came out the door to ascertain who had the temerity to disturb his siesta. As he stepped out, not seeing the cup of milk, he knocked it over.

The devotee said to the king, "Because the day is brighter and whiter than the milk, you could not see the milk. Oh king, if milk is the whitest object, how is it that you could not see it? The whiteness of the milk is less than that of the day. Daylight is whiter than milk. You have to accept this fact." The devotee added, "Stars are also present in the sky during the daytime, but they cannot be seen because of the powerful light of day. When night descends the stars become visible."

The whiteness of the day represents Knowledge (*Jnana*). The darkness of the night represents ignorance (*ajnana*). Divinity transcends both knowledge and ignorance. Forgetting the Divine, people are immersed in the experience of things of the world. The Divine can be experienced only through the Divine.



Sathya Sai Baba with *seva* volunteers. Photo taken during the Golden Jubilee Celebration, November 1990.

TRUTH-KNOWLEDGE- BLISS

God is described as *Sat, Chit, Ananda*. *Sat* is Truth. *Chit* is supreme Knowledge. When *Sat* and *Chit* come together there is always *Ananda*, divine Bliss.

If you separate Truth and Knowledge you cannot experience Bliss. Truth may be compared to sugar. Knowledge may be compared to water. As

long as sugar remains sugar, and water remains water--you don't experience anything special. But when the two are brought together you have syrup, an enjoyable sweet drink. Likewise, only when *Sat* and *Chit* come together *Ananda* is experienced. Truth (*Sat*) can be attained only through Truth. Knowledge (*Chit*) can be acquired only through Knowledge. Bliss (*Ananda*) can be experienced only through Bliss. The Divine, can only be realized through *Jnana*, true Knowledge.

SANDWICH SEVA

What is needed here? That is the question Baba would have us ask before developing a service project. Find the need and address it. He will guide us to the appropriate answer.

As a native New Yorker, I know this city well, its districts, its people. I have seen it change in terrible ways as drugs, crime, violence, disease, and homelessness threaten the well-being of all who live here. As one comedian put it, "I love New York. . . . You just have to be very careful. Don't go out. Ever!" As I walk the streets, take the subways, go shopping, I have been forced to recognize the plight of so many. It is hard to avoid the people begging with paper cups, and those without the energy to do even that. It is impossible to give to them all, and I'm never sure if they are truly needy or just lazy. I cannot judge, so I avoid them whenever I can. They don't look pleasant. Some seem threatening. I feel ashamed of myself because I rarely give them money. I justify my decision with the reminder that I do a lot of service by feeding the poor and working with children. Nevertheless, I feel uncomfortable with myself in this city that is the fountainhead of so many cultural treasures.

I have prayed to Sai Baba to guide me to resolve the two needs involved

here--the need to help those who deserve help, and to help myself out of the feeling of guilt because I'm not doing as much as I can do.

Baba gave me a very simple solution. Every morning I prepare sandwiches with some cookies and put them in my Prasanthi Nilayam cloth bag. I then go about my usual daily routine. Instead of avoiding the beggars and the homeless, I stop and ask, "Would you like a sandwich?" In almost every case the answer is, "Yes, thank you." Sometimes there is a smile and almost always eye contact. I don't know if they are all hungry for the sandwich, but I am certain that they are hungry for the attention that comes from someone recognizing them and offering some small help. At times the response has been surprisingly sweet and deeply moving.

The greatest change has been the change in me. My need has been more than met. I no longer avoid those people, and I no longer feel ashamed of myself for not doing something to help. I never leave the apartment without the "Sai Care Sack" on my shoulder. I am deeply grateful for His guidance. At an interview in January of 1990, Swami answered my question, "How can I help?" by saying, "Follow your conscience. I am always guiding you." He guided. I followed.

I would like to suggest this as a Sai service project. It is so easy to prepare some sandwiches and cookies and keep them with you. Most cities have the same problems as we have here. Even those who drive to work find panhan-

dlers approaching their cars. Have a sandwich ready to give, think of the Lord, see Him in their eyes, and humbly leave the results to Him.

--Hal Honig
New York, New York

HOMELESS

We are nameless,
strangers among you,
temporary roadblocks
in your path.
Homeless,
poor,
we move on foot
through life's passages.
Roads, lined with potholes
we
fight our way through.

Many scorn us,
swear
they
stare in disgust.
Some won't offer
the time of day,
they
fear
us,
but
we continue to fight
to improve
our lives.

Others have come
to us.
Strengthened our lives,
our souls,
the will.
We thank them,
who lift the burden,
who show light
along our path.

By giving
of their gifts,
that God has
graced them with,
they are friends
without being told.
They know we may
forget their names, faces
we may not even
raise a smile,
but, we offer thanks for
their gifts, their prayers,
their help to smooth
a broken road with very
narrow passages.

--A Homeless Person
Dallas, Texas

THE KEY

During Baba's *darshan* we may be in rhapsody, but the opportunity for spiritual growth occurs in the world of duality and impatience. Sathya Sai Baba is brought into our daily lives when we are practicing *dharma* (righteousness) without attachment to the results, keeping His name in our hearts, and seeing His light in the eyes of those whom we meet.

A Quaker friend told me that once, as she was leaving her home, she was approached by a homeless man--rather dirty and rough looking. He asked her for some money for food. As she had no cash, she handed him the key to her apartment and told him to make himself a sandwich while she was out, and to leave the key under the doormat when he left. When she returned home that afternoon, the dishes had been washed and the room cleaned. A note on her sink top thanked her, saying how much her trust had meant to him, as he had not been trusted by anyone for a long time.

Her story truly touched me. I see in it Baba's message of service to God through service to humanity. That seems to be the key that unlocks countless mysteries.

We, at the Los Angeles Sai Center, have joined with other dedicated volunteers who provide a six-day-a-week

feeding for the homeless of Santa Monica, a nearby beach community. There is a great spirit of loving cooperation among the volunteers, all from varied faiths and outlooks.

Each Monday afternoon the Los Angeles Center volunteers prepare and serve their own food, as well as the fare from several restaurants who donate meals for the homeless. People come through the food line with attitudes that sometimes assault us, sometimes soothe us, always bless us.

Although we serve on the lovely lawn of City Hall, there is occasional violence (There are park rangers in attendance). The homeless of America are from all walks of life: some are college-educated, some are mentally ill, some are hooligans, and some are saints. As we serve them, we strive to embody the gentleness, concern, and courtesy that Sathya Sai Baba has shown to us through His *darshan*.

--A Devotee

Los Angeles, California

Please know that in no way does the *Sathya Sai Newsletter* or anyone in the Sai Organization advocate loaning a key to your home to a stranger. Sathya Sai Baba expects us to use sound judgement when He tells us, "Discriminate! Discriminate!"

WHAT IS HE?

Louise and I are back in California--in a shopping mall. (Naturally, aren't Californians always in shopping malls?) We run into some old friends, a couple we haven't talked with in over two years.

We sit down for a cup of espresso. Their questions come: "How long have you been away? Where have you been? Huh! To India? ... At an *ashram*? Um ... what did you learn there?" They seem genuinely interested so we try to explain by talking about many of these things: believing, loving, detachment, and so forth. But it's hard to convey, in that atmosphere, even with old friends.

After quite a bit more talk, it comes out. I say, "Going to Sai Baba often entails a sort of total rethink of the concept of God." "Oh, is that all?" he laughs, his quick humor underscores the depth of what we're talking about.

His wife leans forward, "What does that mean?" I continue, "God is ... dispersed energy, formless. God isn't a person or object in this world. And that formless energy is closer, more real than we think; it's part of you ... and you're a part of it." The conversation continues around that subject for awhile, but it never quite clicks. It's hard, especially for Westerners, to grasp a beyond-theology God.

A few weeks later we're back in India. I'm meditating. In my mind-wandering reveries I see Louise and I back in the Sistine Chapel in the Vatican. It's 20 years after our first visit. A lot of time and life have gone by since then, since the Catholic boy stood there craning his neck wondrously at Michelangelo's masterpiece painting far, oh so far, far above on the ceiling.

In the painted sky is God, a huge, fierce, bearded figure with lightning flashing from the clouds behind Him. And there is man, lying on his back, propped on one elbow, naked, reaching up, up, upward for God--their fingers almost but not quite touching--straining, stretching, but not quite meeting. The beauty of the work, the tension in that little gap is awesome!

As I recall that scene, we are again in the chapel. Twenty years older, we're different physically, mentally and spiritually. Our necks, a little stiffer nowadays, are again tilted ninety degrees upward trying to take in the magnificence of the fresco.

As I squint, I notice the ceiling begins to shimmer, as though transforming into vibrations of color and shape shape. I catch my breath! Smoothly, noiselessly the magnificent chapel roof clamshells open and disappears. It's

mid-afternoon, I expect the Roman sun to come streaming upon us, but it doesn't. That's not sky up there, it's light... a very bright but soft luminescence.

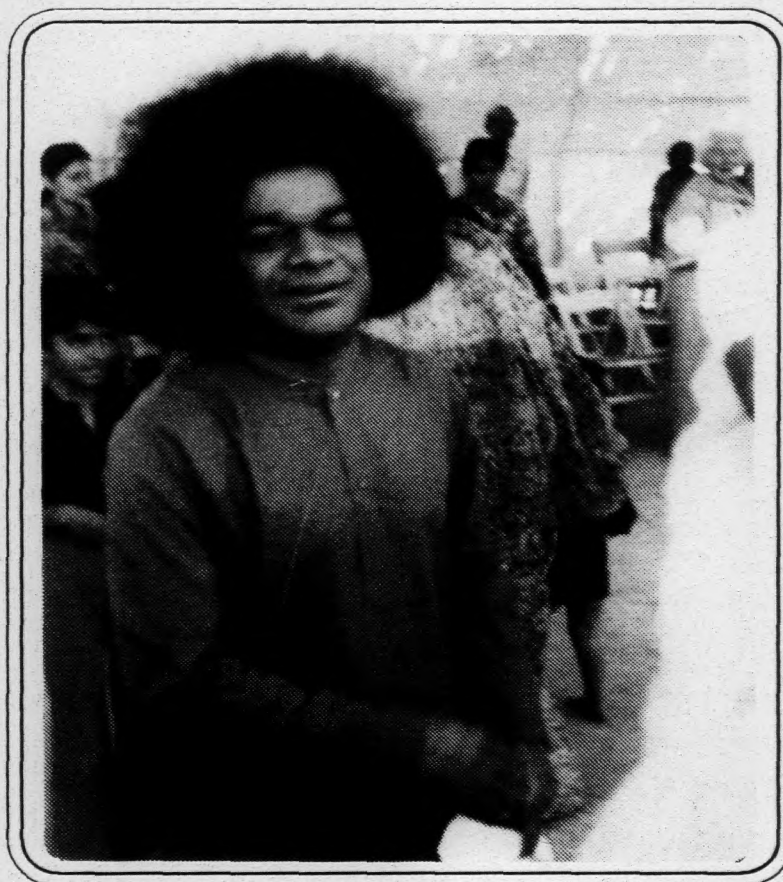
It hovers and then seems to move toward us, slowly spreading downward--or perhaps we're floating upward toward it--until we're enveloped by it. We're in the light. No more floor, benches along the wall, or even walls--no sense of existing in a particular location, no feeling of where-ness. Just light--a brilliant, soft, comfortable, friendly, enfolding radiance.

I glance toward Louise and she's not there, she has faded into the glow. I feel not a trace of alarm, knowing all is right in this light. Mildly curious, I reach to touch where she was to see if there's anything recognizable in that space. As I do, I find that my arm is not visible, and I notice that my shoulder and body aren't there. I find that I, too, have folded into the glow. And then I realize, we are It, for these precious moments we've been brought into that light and have become It. We're home.

--Jack Hawley, Ph. D.

Excerpted from *Dharmic Management*

A blind man cannot see his body, but you can because you have eyes. However, you have no eyes to see your spiritual body. You have a spiritual body that is omnipresent. That body can be seen only with the spiritual eye. That eye is God--the spiritual eye is God. Attain Him, and the spiritual eye will open.



--Sathya Sai Baba
from, *Conversations*
by **John Hislop, Ed. D.**

FIND A PHONE STUDY-BUDDY

At 7:30 AM the familiar ring of the phone accompanied another start of a new day with Linda, my telephone study partner. "Well, I've fed the dog, gotten Heather and Joseph out the door, and I've been for a walk. Ready to start reading?" she asked in her laughter-filled voice that I've come to love so much.

"Sure. It's page 220, right? Today I have to keep the discussion brief after we read, because I have an early meeting," I replied.

"That's okay, thank heavens we're flexible since we both have such hectic schedules with families, work, travel, meetings, and all the unexpected things that life brings. By the way, I'll have house guests for three days next week so do you mind if we alter the schedule a bit?"

The past three years that Linda and I have started the day with spiritual readings together over the phone, have seen enormous changes in our lives, attitudes, and behavior. We have become willing to face fears, to release guilt and anger, to laugh at ourselves, and to courageously face and eradicate patterns that are no longer appropriate.

Who can benefit from a study-buddy program? Virtually anyone can derive

success from daily spiritual study with a friend. However, there are certain people who could find the process especially beneficial, such as: those recovering from grief, shut-ins, nursing home residents, the handicapped, the lonely, and Sai devotees who have no one in their area with whom to share prayers, readings, or discussions.

Aside from the obvious advantages of enjoying mutual discussions of spiritual principles, there are others: supportive friendships, deepening of meaningful interaction, reinforcement for application of spiritual principles, dependable feedback you can trust, and moral support for on-going spiritual goals.

The world repository of spiritual literature is vast, but the book should be mutually agreed upon, and the process needs to be devoid of proselytizing. For Sai devotees the choice will be easy. We suggest: *Sathya Sai Speaks*, Volumes I through XI (a compilation of Sai discourses), the *Vahini* books (which are written by Baba, Himself), *Summer Showers* series (teachings that Baba has given to college students during summer courses), and the *Bhagavad Gita*.

As with any new discipline, there will be a variety of interruptions which seem to conspire to thwart the plan:

these can be such things as illness, over-sleeping, family or roommate demands, travel schedules, loss of motivation, or misunderstandings. Simply agree to keep on, no matter what, and if you miss a day here and there, don't let that be a problem. Always use your best manners with each other and never take your partner for granted. Be sure to thank your partner for participating and don't hesitate to express appreciation on an ongoing basis.

For Linda and I, the study-buddy partnership has survived my going to India five times, and her move to a new house. We kept up the reading through my jet-lag, and when she was living out of boxes in her new home and couldn't find the phone! When we began the process we were acquaintances who were committed to daily spiritual study. Since those days, we have become loving friends and have

overcome many personal problems as a direct result of this process.

Telephone study is easy. You set your own daily time and your own rules or lack of rules. It's supposed to be fun, so don't ruin it by over structuring. On the other hand, you may need to have some boundaries such as: selecting a mutually convenient time and sticking to it, setting a time limit for reading and discussing, and sharing how you applied the lessons of the previous day.

When you are stuck, ill, or depressed, admit it and read something that pertains to that state of mind. Keep trusting yourself, your partner, and Baba to lead you more deeply into inner healing and clarity through application of the spiritual lessons. And remember to share your success and techniques with others.

--Connie Shaw
Littleton, Colorado

The proper plan for study is reading, reflecting, and regular application in life. Study is work. Inquiry into the value and applicability of what is studied is worship. The experience of the validity and value of the practice is wisdom.

--Sathya Sai Baba
Sathya Sai Speaks, Volume IX

THE 911 ASSURANCE PLAN

Sri Sathya Sai Baba is far beyond the measure of man. Apart from the miracles which show His command of nature--His power to be anywhere at anytime and to know what His devotees are thinking and doing--is beyond comprehension.

Baba says, "I am a radio, I can tune in to your wave." Not too long ago this "anywhere and anytime," became a reality to me. One morning, after I dropped the children off at school, I returned home and sat down to do my daily morning prayer. I could not concentrate due to some sounds which came from the rooftop. It was at this time that my mind started to play games.

Could those sounds be from a burglar trying to enter the house? Or perhaps it may be a rattlesnake, and what will I do if the snake gets in the house and bites me? How can I get some help in case of a snake bite? Will I be able to reach the phone and dial 911 for help? When the medics come to the door how can they get in? Will I be able to open the door? Questions like these went on in my mind, and it took a while to bring the wildness un-

der control. Finally, I told myself that Baba is in charge of this universe. I remembered the quote, "Why fear when I am here?"

With a little difficulty I finished the morning prayers, and as I left the devotion room, the telephone rang . . . "Hello, this is 911 calling. I am calling to confirm you're call to 911." My immediate response was that there must be a mistake. He insisted that my number was showing on the screen and questioned me again to be sure there was no emergency. I reassured him that everything was all right and that it was a mistake. As I hung up the phone, I puzzled over what had just happened until I realized what took place in my thoughts while sitting in the altar room that morning.

Baba answered my prayers and provided the assurance that He can reach out and touch 911 to bring protection and help to His devotees. Baba reinforced my faith that He always knows what His devotees are thinking and doing every second of the day. I am deeply thankful to our beloved Baba for offering me the 911 assurance plan.

--Kamala Kolla
Upland, California

Dharma (righteousness) protects those who protect it. If people come forth to foster the source of righteousness--that good act alone--will help foster and protect them.

--Sathya Sai Baba
Prasanthi Vahini

BHAJANS: COMPASS FOR THE SOUL

Bhajans (devotional songs) are an offering to the "Lord of the breath" who gives life to the body. In my first year of awakening to Sai Baba, I became aware of four ways of singing *bhajans*.

In the first instance, I was blessed to have as my *bhajan* teachers, two older devotees, who express in their singing the qualities of emptying and surrendering, so that not just the song, but the body and breath that animate the song, are laid at the feet of the Lord. They are able to sing *bhajans* like *Ragupati* and *Shambo Mahadeva* so softly and gently that the only accompaniment wanted is one's own heartbeat. When I hear them sing, even on homemade tapes, I am reassured like a child who hears its mother singing a lullaby. All my doubts and fears vanish in the peace that enfolds me.

The second way with which I was already familiar from Zen Buddhist chanting is, "Only go straight, one mind, the unified energy of a group led by a strong singer with potent, supportive rhythmic accompaniment." This way is like a beacon, a homing signal: First, "Here I am Lord," then, "Here we are Lord," and then, "You and I together."

The third way, where I find myself most often, is as the lost soul trying to gain my balance in the darkness, in the fog, calling, "Oh Lord, I do not even know how to pray. I am so lost that I don't even know how to believe." I know that the darkness is because my own eyes are tightly shut, but I have held them closed so long, I have forgotten how to open them.

The fourth way is the way of *seva* (selfless service). The singer may be weak or unskilled. Perhaps she has forgotten the words or he can't carry a tune. This is the opportunity to release one's own value judgments and critical nature--to set the evil spirit inside oneself free, so that it can return to the Lord to be cleansed and purified. Rather than think selfishly, with old resentments, that the unskilled singer is depriving me of unity, I accept that he is lame and I am blind. We are interdependent. The only way to save myself is to offer my hand and support to my brother.

In just the same way that I offer *seva* as food, hospital service, or community meditation--affirming and upholding the sincerity of the unskilled singer--is also *seva*. Seeing beyond the ragged form to the loving heart, letting go of

my personal likes and dislikes, I have the blessed opportunity to perform *bhajans* and *seva* simultaneously. I open my heart to the Lord sitting right there in the room with me.

So, like the four winds, this life-breath of ours flows from four differ-

ent directions, unfolding four different blessings. As the four points of the compass are the outward markings of one world, so the singing of *bhajans* becomes a compass for the soul.

--Bob Seigetsu Avstreich
New York, New York

In a congregation, the bhajans (devotional songs) must not evoke a sad, sagging mentality. There should be no slackness or sloth in the melody and rhythm. Vibrant speed is a must to hold the attention of the group.

It is true that the Almighty appreciates devotion more than musical demonstration. Still, when there is group-singing, if someone goes off key it disturbs the unity and diverts the attunement. So, it is desirable that those who cannot sing in harmony or keep the beat, do not take the lead in singing. Also, musical gymnastics and hard to follow tunes should be avoided.

--Sathya Sai Baba
Sathyam Sivam Sundaram, Part II

UNSEASONABLE WEATHER

You gave us a shooting star
last evening.
The canyon trees
moved
with the wave of Your arm.
The air cleared
with Your breath,
and Divine diamonds
punctuated the black expanse.
It
swallowed
a disappearing
celestial particle
that danced
for a brief moment

in my visual range.
It took my breath
as I inhaled
the realization
of just how
like that star,
the body, the physical vision,
sweeps away,
leaving the vast sky the eternal
sight of our real selves.
The star vanishes, but
the sky remains.

--Marilyn Osoff
Sierra Madre, California



Sri Sathya Sai Baba distributing *vibhuti* (holy ash).

SATHYA SAI BABA CLEARS UP RUMORS

I want to caution you about one thing. Sai will never do any harm to anyone. Some people, from this country and also from abroad, have distributed pamphlets saying that Swami has said that the world will have many disasters and misfortunes.

Never in the past, nor in the future has Sai willed such thoughts and ideas (*sankalpas*). These are the rumors created by some people who do not have any other work to do. You should never believe such rumors. People are spreading false stories that this country will be submerged in water, that 12 of Swami's students will rescue everyone from the disaster, and that the country will be saved.

Some wicked people have printed 90 false statements in pamphlets and are distributing them. Even some so-called "devotees" believe the statements. Never believe such things. They have also been spreading falsehoods, by word of mouth, from one person to another. You should never listen to unpleasant statements. Even if you hear them, you should not talk about or spread the rumors. It is only a sign of one's

weakness to listen to and talk about such things.

This world will not come to harm or trouble. However, on this vast planet, now and then there will be some incidents.

The war between Iraq and Iran has been going on for 10 years, and you consider it to be a big war. Even in India, in the state of Punjab those things are happening. Does that imply it is a war? Hatred at individual levels is responsible for such happenings.

It is only our thoughts which protect India or any other country. It is thoughts (*bhaavam*) not bombs which protect a country. If you have good thoughts everything will be safe and protected. Actually, who is our enemy, and who is our friend? Our bad deeds are our enemies, our good deeds are our friends. Bad and good deeds will follow us like shadows. Nobody has enemies in another country. So purify your thoughts and lead a happy and exemplary life.

--Sathya Sai Baba

From a discourse, February 13, 1991

YOUNG ADULT'S PERSPECTIVE

Something special happens when members of the Sai group come together. Whether it be through sharing Sai stories, singing *bhajans*, or doing selfless service, there is always an ocean of love that flows through the heart of every devotee. Whether you've known Baba for two years or 20 years, there's still an unbreakable bond that unites us by our devotion to Him.

For me, I don't think the Sai family bond is better exemplified anywhere than at the joint annual conferences of the mid-Atlantic and northeastern regions. Last year we were blessed with having a record number of 400 people attend the 15th Annual Conference on Memorial Day weekend.

Personally, conferences hold a very special place in my heart because as a result of the first Young Adult Program, I received the inspiration and the opportunity to go to India and to be in Baba's presence. I received the blessing of His *darshan* and four private interviews.

This was the second year that I was involved with the development of the Young Adult Program. The program was conceived, organized, and completed by us. It has been very successful because of the need for us to share positive Sai experiences instead of nega-

tive worldly experiences. That was urgently needed. It gives us the reassurance that although life can be rough, there is a group of peers in the Sai family who are willing to help and support each of us.

Strong friendships have developed as the young adults have gotten closer. The ones who live in close proximity not only talk with each other but actively visit and plan outings together.

The most important part of the Sai conference weekend is for me, the development and performance of the Cultural Program, which has become one of many of Baba's "playgrounds." I have been involved with helping to put our portion of the program together for the past three years. Each time I failed miserably during rehearsals, so, I considered not doing the last program at all. But Baba's grace always brings it together. For the audience, it's been incredible.

For the past two years, there has been a "rapping guru" to end the program by rapping* about the conference theme. I have been the rapping guru. Last year I was trying to write the third rap. I tried for two months but nothing worked. I finally decided not to do it at all and figured it wouldn't be missed. There were two other

parts of the program already developed. There was a play on discrimination and a play on the environment. Both of those programs were done by improvisation, and all the ideas came from the young adults. On Friday, the day the conference began, it was as if

Baba stepped in and took charge. I had trouble sleeping that night, and before I knew it I was writing the rap. But, I had to memorize and perform it in a day! A procedure that Baba orchestrated. The program turned out to be a huge success. The rap follows:

DON'T SAY--DO

Don't be a fool
'Cause it's more cool
To live by this rule
If you seek
It's in your reach
If you practice
What you preach

We must try
To live in the right way
Baba wants us to
Instead of talking
Or merely walking
Put your hands out to work
And don't say--do

There are problems
Millions of problems
And we can't solve them
On our own
But as a nation
A Baba nation
We won't have to
Face it alone

We have to
Do all we can
To help our fellow man
And give him a hand
But it's not money

Or anything funny
Our time is more needed
Don't you understand?
But before we can
Help our fellow man
We have to help ourselves
Make the most of our lives
So we can't say one thing
And then do another thing
'Cause that will bring us
Trouble and strife

There are many ways
In which we can play
An important role in
Making life worth living
There's the sick and the needy
Not the rich and the greedy
Instead of taking
We must start giving

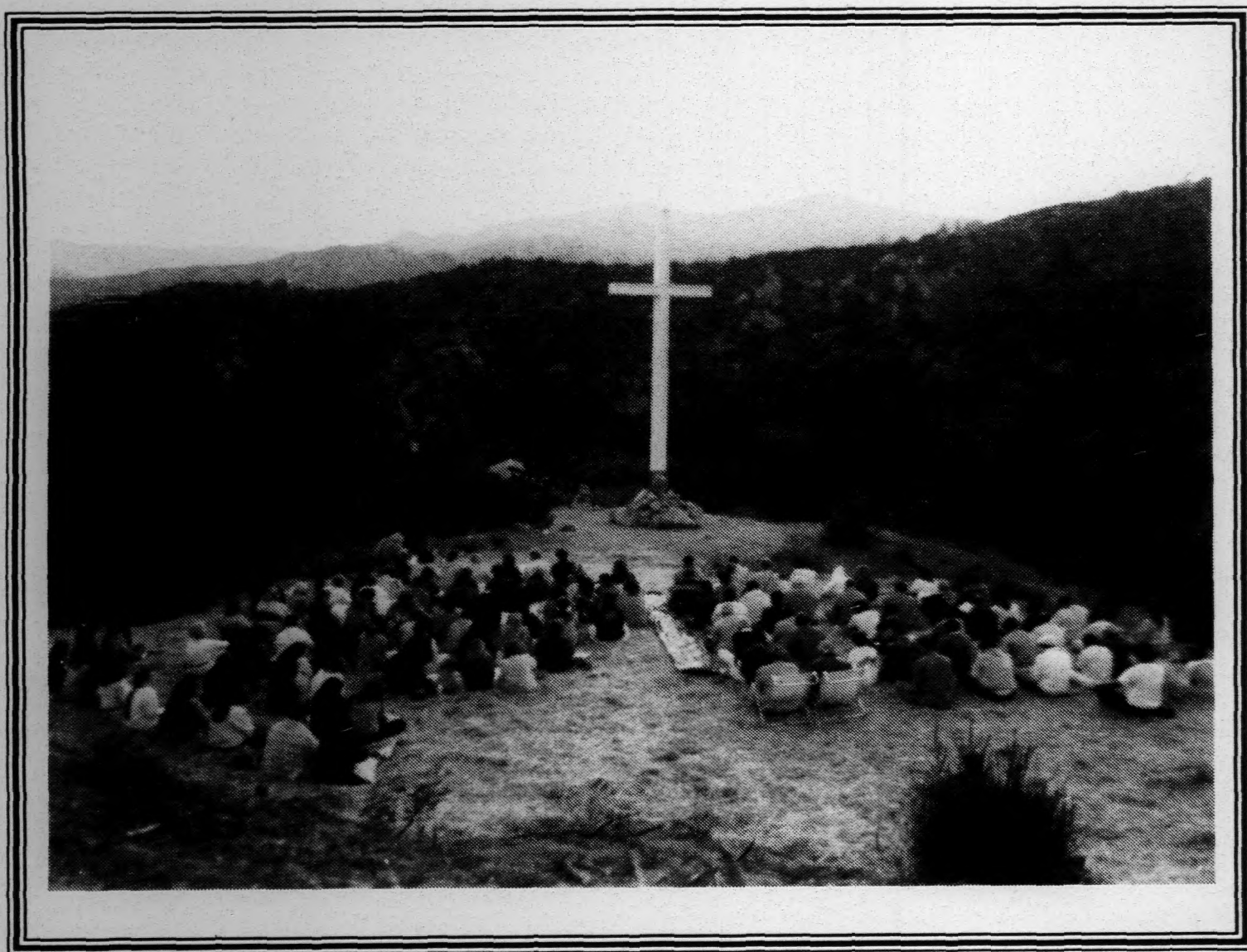
So now it's time
To end this rhyme
My work is done
So don't be a jerk
Just say the truth
And good things will come
Only if you
Put your hands out to work

So now I'm done
Your work has begun
To try your best
So don't say--do

So the rap trilogy
Is now history
And if you don't know me
I'm the rapping guru

--Ralph Peter Bryant, Age 19, New York, New York

*Rap is a kind of primitive art form, popular among the young, inner city people as a means of expressing their joys and sorrows. Rap words are usually repeated to a rhythm while the rapper is dancing or using "body language."



Early morning worship at the Camp Colby Sai Retreat. See page 23 for the story.

SEVA: A BRIDGE OF UNDERSTANDING

For several years, the Sai Centers of the Pacific Region-South have gathered together for an annual Conference/Retreat at Camp Colby in the mountains northeast of Los Angeles, California. The camp is operated by the Methodist Church and is very much in demand as a site for their own Christian fellowship group meetings. The camp has always shown generosity of spirit in finding room in their busy schedule for Sai devotees.

Each year the staff at the camp has graciously helped in preparing strictly vegetarian foods for us, and allowed us to hold full devotional services complete with *bhajans*, *Bal Vikas*, *nagarasankirtan*, and *arathi*. Life-size photographs and quotations of Swami were in evidence throughout the camp.

As an inner prompting, we dedicated a portion of our stay at the camp to service activities. These took the form of repairs, trench-digging, painting cabins, or cleaning the area. This service brought us closer together as a group and won the hearts of our hosts. We

were so filled with one-pointed devotion that we were able to rebuild an old footbridge in less than three hours. This event brought much admiration from the residents who thought it would be a full eight-hour job.

The *Guru Purnima* celebration of 1990 was our last conference at Camp Colby. Our Sai family has grown to such numbers that the camp can no longer accomodate all the devotees who wish to attend. Sunday, at dawn, we gathered at the base of a huge Christian cross to sing *suprabhatam* and hymns. The mountains were so like Puttaparthi, and His presence so clear that many of us wept.

In a moving farewell speech the camp director said, "You Sai Baba people are a real blessing, you are always welcome here." It may be that the Golden Age of Divine Love will enter by such bridges of understanding.

--Bon Giovanni
Los Angeles, California

Believe that all hearts are motivated by the one and only God, that all faiths glorify the one and only God. Believe that all names--in all languages and forms mankind can conceive of--denote the one and only God.

--Sathya Sai Baba
The Sayings of Sathya Sai Baba
Edited by Anne Jevons

SAI CONFERENCES

Date and Region	Cost	Theme
May 24--27 Memorial Day weekend	Adults \$68.00 Teens 12--18 \$61.00 Children 3--11 \$49.00 if sent before May 15	"Expansion is My Life"  Special programs for <i>Bal Vikas</i>
May 24--27 Memorial Day weekend	Adults 18 & up \$72.00 1st child, 6--17 \$50.00 additional children \$30.00 Max. price per family \$225.	"Achieving Divinity Through Loving Service" Special programs for <i>Bal Vikas</i>
May 24--27 Memorial Day weekend	Adults \$75.00 Teens \$45.00 Children 5--11 \$30.00 Children under 5 Free	"Human Values & Enlightened Living" Programs for children & young adults
May 24--26 Memorial Day weekend	Adults \$60.00 Additional family members \$30.00 Children 6--12 \$15.00	"Unity in Diversity-- Southwest <i>Amrit</i> Retreat"
June 22 Saturday 10:AM--4:PM	Welcome Free to all	"Love is All" 
July 4--7	Cost not established	"Seva, Love, and Cooperation"

RETREATS FOR 1991

Location	Information and Reservations
Camp Wyman Eureka, Missouri near St. Louis	Giridhar Durbhakula 7890 Bentley Drive St. Louis, MO 63143 (314) 644-3882
Cottontail Ranch, Malibu Cyn. near Los Angeles, California	Randy Kehr 6121 Hamshire Drive Huntington Beach, CA 92647 (714) 848-0458
Camp Colang Lord's Valley Lackawaxen, Pennsylvania	Dr. Chandra Cooppan 101 Elmwood Road Wellesley, MA 02181 (617) 235-0702
Sky Y Camp Prescott, Arizona	Mary Christina Falvey 717 W. Virginia Ave. Phoenix, AZ 85007 (602) 258-3876
Incline Village Lake Tahoe, Nevada	Karen O'Brien 1655 Catalpa Lane Reno, NV 89511 (702) 853-8738
Enchanted Acres Inc. 1151 Summit Loop Road Grants Pass, Oregon	Dr. Wilma Bronkey 1151 Summit Loop Road Grants Pass, OR 97527 (503) 479-9066

.....continued from pages 24--25

Date and Region	Cost	Theme
July 5--7	Adults \$70.00--\$98.00 Special rates for children	First Annual Sathya Sai Baba Conference
August 31--September 1 Labor Day weekend	Welcome Free to all	"Service to Man is Service to God" 
August 30--September 2 Labor Day weekend	Cost not established	"Commitment" Sorry, no facilities for children
September 20--22	Cost not established	"Inner-View Finding Swami in Your Heart"
September 20--22	Adults \$65.00 Children 3--17 \$15.00 Maximum price per family \$150.00	"Guru in the Heart" 
October 18--20	Each person \$70.25 Saturday only \$37.50 Other prices by the meal	Theme not established

Location	Information and Reservations
La Casa De Maria Montecito, California near Santa Barbara	Dr. Allan Parigian 1458 La Luna Ave. Ojai, CA 93023 (805) 646-3250
Houston, Texas	Vivek & Nandini Mahadevan 1210 Woodfall Court Houston, TX 77014 (713) 872-1084
Bodhi Mandala, Jemez Springs near Albuquerque, New Mexico	Michael Chavez 1524 Central S. E. Albuquerque, NM 87106 (505) 247-4379 day (505) 265-0930 after 5:PM
Camp La Honda in the Santa Cruz mountains between San Francisco & Santa Cruz, California	Kathy Townsend 1565 Gilbert Place Fremont, CA 94536 (415) 793-2458 after 6:PM
Cedar Glen, near Julian in San Diego county, California	Judy Hendershott 644 Marine Street La Jolla, CA 92037 (619) 454-4654
Silver Falls Conference Center near Salem, Oregon	Bavani Ayyar 13308 South East 181st Place Renton, WA 98058 (206) 271-4415

GOD'S GARDEN

About 18 miles north of Hilo, high on the top of an extinct volcano, rows of fresh vegetables flourish under the warm Hawaiian sun. The garden prospers because of frequent rains and the tender care of Sai devotees. This isolated island paradise belongs to Sathya Sai Baba devotees, who have left it to spend their days in the even more glorious paradise of Prashanti Nilayam.

This land has been made available to the Hilo devotees. They have undertaken the spiritual experience of growing organic foods for the needy and for themselves.

There are many rows of tomatoes, beans, lettuce, cabbage, onions, celery, carrots, and the like. Each vegetable is planted as an offering to God. That is the way in which they are cultivated and nourished.

The very first of each crop--when ripe and sweet--is delivered to a nearby crisis center. The next lot of food is al-

located to the devotees working this plot of land. The remaining portion is sold to health food stores to support the project.

Working the land is a spiritual experience for us city dwellers, and maybe for everyone else too. This particular spot--with no electricity or running water, and no sounds other than the birds in the daytime and the wild boars at night--is a very special place. Perhaps another reason that it is so unspoiled and perfect is that the first of each crop is given away as an offering and thanksgiving to God.

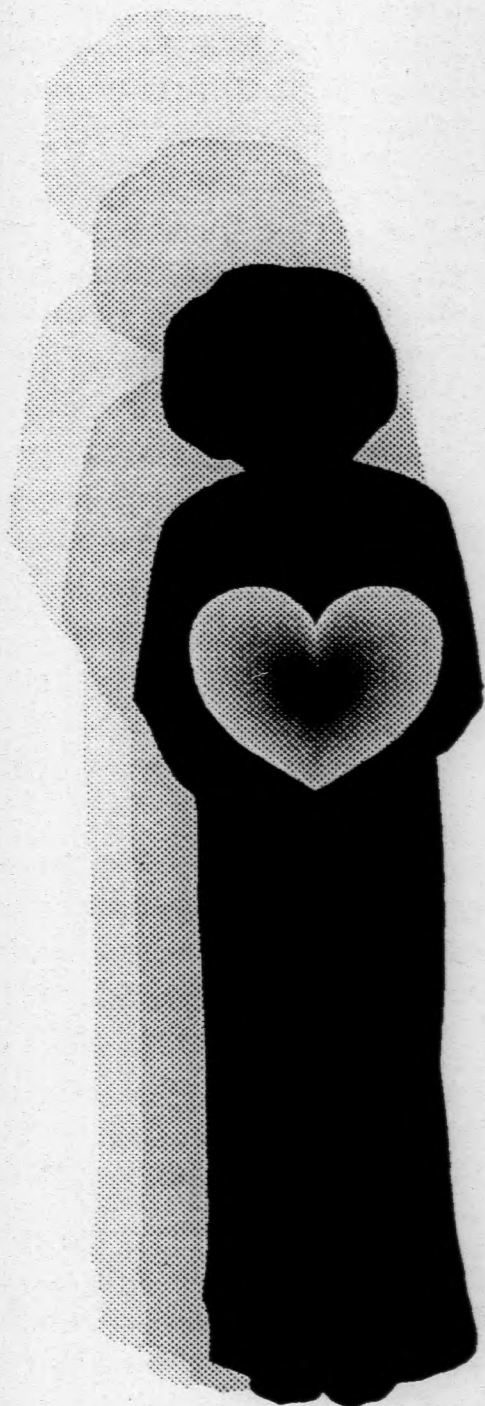
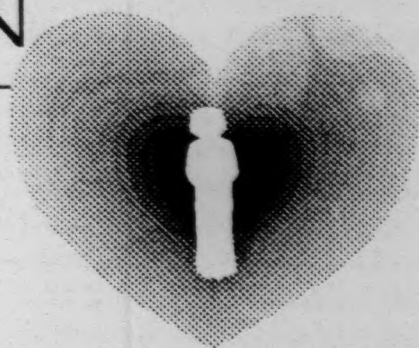
Each spring, as the flowers bloom in our city garden, my wife picks them and makes arrangements for our home. But this year, having learned from the Sai devotees of Hawaii, the first blossoms will go to a nursing home, a charity, a women's shelter, and the like.

--Anonymous
Hilo, Hawaii

Food is a formative force. Food makes man strong in body--the body is ultimately connected to the mind. Strength of mind depends upon the strength of the body. Moral conduct, good habits, and spiritual effort--all depend on the quality of the food. Disease, mental weakness, spiritual slackness--all can be produced by faulty food.

--Sathya Sai Baba
Gita Vahini, Third Edition, 1974

CHILDREN'S CORNER: GOD IS YOUR VERY OWN



Even though you are a child,
there's something you should
know.

Lord Sai Baba is with you
where ever you may go.

Baba is your best friend,
closer than your eyelid.
He has kept you for His own
even though you're still a kid.

He sits inside your heart
where no one else can go.
And the lessons that He gives you
no one else can know.

Perhaps your parents love Him,
and together you may pray.
But Baba is your very own--
and will be--all your days.

--Susan Caffery
Prasanthi Nilayam, India

SELF-REALIZATION

What is *Jnana*? It is to know your own true Self. That is true Knowledge. Self-Knowledge is Self-Realization. Constant contemplation on the Self is the means of experiencing the direct vision of God. What is the Self? It is the *Atma* (the indwelling Divinity). When you refer to the "I," that is the Self. Who is this "I?" Is it the body? Is it the mind? Is it the intellect? Is it the *Atma*? When you inquire into this, you realize that the *Atma* alone is the I. There are, in the world, two kinds of I, the worldly I and the spiritual I. The worldly I is the three letter e-y-e. The spiritual I is the single letter I. The three letter eye represents the body. The one letter I represents the *Atma*. Therefore, one should not identify himself with the body but with the *Atma*. To recognize one's true Self is Self-Realization.

From where has the *Atma* come? The word *nara* (man) means *Atma*. It is the *Atma* that permeates the sky and everything else. Therefore, the sky and other basic elements were called *naaras*. The one who is the source of these elements is described as *Narayana*. The person who is composed of the five elements is Divine or *Narayana*. *Atma* means that which is filled with Bliss. You cannot secure this Bliss from the things of the world. All the

pleasures you experience are fleeting. The senses, the objects enjoyed by the senses, and the persons who give pleasure--all these are impermanent. How can they give enduring Bliss?

You can experience Bliss only when you have overcome the processes of the mind. When is this possible? It is in the deep sleep state (*sushupti*). *Sushupti* is described as the causal form. The waking state (*jagrata*) is the body form. The dream state (*swapna*) is the subtle form. When the reason for actions and the actual actions are forgotten the causal body alone exists. These states of consciousness can be grasped only through inquiry. If you want to control the mind you have to engage in good deeds. While doing good deeds, you develop good thoughts and feelings. As you think, so you become. When you have good thoughts you acquire understanding of the Real.

The reflections may change but the object does not change. For instance, the sun's reflection in a moving stream, or a still lake, or a muddy pond may vary--but the sun itself remains the sun. Your body is like a vessel. Your mind is the fluid in the vessel. The *Atma* that is reflected is compared to the image or reflection. The image is clear, unsteady, or muddy according to the state of the mind. Most people cannot easily understand these spiritual truths.

TRIPLE UNITY

Vedanta, for instance, has declared, "The one who is nonmoving is also moving." This means that the one is both the prime mover and the non-moving object. How can one who is not moving be described as moving? And how can one who is moving be described as not moving? There is an apparent contradiction in these statements. God is nonmoving--He is also moving. *Vedanta* has given a beautiful explanation for this. In the dream state we experience ourselves in all kinds of movements. The body that is seen in the dream as moving is, in fact, lying motionless on the bed. The physical body is motionless, but the body in the dream is moving. Both the bodies are one and the same. In one state of consciousness it is still, and in another state of consciousness it is moving.

Vedanta declares that in the physical state there is movement, but in the *Brahmic* state there is steadiness. Hence the purpose of meditation (*dhyana*) is to achieve the *Brahmic* state of steadiness. *Vedanta* has revealed many such profound truths.

For instance, when a person is asked where their dwelling place is they may give a particular address in a particular area. But according to *Vedanta*, the true dwelling place of everyone is in God. Likewise, people may describe themselves in terms of their caste or

community. But all these are only worldly attributes, only useful for worldly purposes. Physical distinctions are not fundamental. The basic reality is the *Atma* in everyone. The *Vedas* have described all as, "Children of immortality." People talk about the Spirit but behave in a manner that belies their belief. There should be unity in thought, word, and deed. To achieve this triple unity one has to understand the truth about the Spirit, the truth about *Atma*.

KEEP GOOD COMPANY

This *Atma* is time, and time is God. Therefore, you should not waste time. Fill your time with good actions. There is no greater spiritual discipline than this. Sanctify the time given to you by good thoughts and good actions. For this you need to cultivate the company of the good which will, in due course, lead you to liberation. Fill your mind with thoughts of God. Engage yourself in godly actions. This is true spiritual exercise.

People claim to spend hours in meditation. But of what use is it if there is no concentration of the mind? It is better to engage in routine duties, social service (*seva*), or devotional songs (*bhajans*). By these means try to bring the mind under control. Such work will be transformed into worship. Dedicate all your thoughts and ac-

tions to God. When all actions are done to please God--then they are purified.

MAKE THE EFFORT

If you want to experience God, do so through your duties and actions. This is not so easy. Many of you have been listening to me for years. You take down notes and listen to tape recorders. Has there been the slightest change in you? When some change does take place in you, that is the fruit of your spiritual discipline. You go on spending your days and nights in the same routine, but are you making any effort to sublimate your life or endeavoring to lead an ideal life? In the absence of any change for the better in your daily conduct, all your so-called spiritual exercises will be futile.

Mankind is a combination of Knowledge (*Jnana*) and the thing to be Known (*Jneyam*). The *Bhagavad Gita* says that the *Kshetra* (the field, namely the body) and the *Kshetrajna* (the knower of the field, namely the *Atma*) together constitute the human personality. Similarly the scriptures refer to the human body as the temple of the indwelling Spirit because God is installed in that temple. Even a mere intellectual understanding of this fact will make us happy. But we shall be even happier when we put this understanding into practice in our daily lives. It is a pity that we content ourselves

with pious resolutions in such matters without a strong determination to put them into actual practice. Here is a story relevant in this connection.

COURAGE & CONVICTION

Once upon a time, all the deer in the forest met together in a conference. They arrived at a consensus that they were superior to dogs in several respects: They could run faster, jump higher, and they ate pure (*satwic*) food unlike the dogs which ate impure (*rajasic*) food. Therefore they passed a unanimous resolution, amid loud cheers, that thereafter they should never be afraid of dogs. The deer had hardly finished passing the resolution when they heard the loud barking of a dog in the forest. They lost no time in running for their lives. Their resolution was gone with the wind. Not a single deer remained at the site of the conference.

Similar is the fate of conferences and resolutions made by the so-called spiritual aspirants. Without the courage of firm conviction and strong determination, no purpose is served by routine spiritual exercises undertaken by aspirants who oscillate like the pendulum of a clock. On the contrary, a person who never swerves from his spiritual determination, even under trying circumstances, is called a hero (*dheera*). The term *dheera* should not

be thought of as meaning a great intellectual or highly intelligent person. *Dheera* is the term given by the *Vedas* to mean one who turns his intelligence toward God. Such a person wins the grace of the Lord.

We should try to seek fulfillment in our day to day life by molding our mundane activities on spiritual values. As I have been telling you, off and on, you must have your hands in society and your head in the forest. That is to say that whatever the activities with which you are occupied, you must be steadfast in holding on to spiritual ideals. This alone is true spiritual exercise which will bestow lasting peace on you. Remember that you are the *Atma*. All your spiritual exercises should be directed toward establishing yourself in firm conviction and unwavering faith culminating in your life's fulfillment.

All your senses should be sanctified by offering the actions performed through them to God. This is a true *bhajan* (devotional song). *Bha* means that which is sacred or holy. The letter *ja* in the word *bhajan* connotes *japa* (chanting the Lord's name). Thus *bhajan* and *japa* are one and the same. There is a *japa* (which also means constant remembrance of God) that goes on automatically, within you, during the breathing process. It is *soham*, and is a real spiritual exercise because it goes on without any con-

scious effort on your part. It continues in the same manner as the processes of breathing, beating of the heart, and circulation of blood--all of which takes place without any spiritual practice or effort by you. These are all natural processes. In contrast to these, there are some activities which also become automatic because of prolonged practice. For example, the fingers of one who is in the habit of taking snuff will unconsciously move toward his nose. Similarly, because of habit, some people will consciously engage in *japa* with their minds wandering somewhere else. This is not real *japa*. Real *japa* is that which goes on in the superconscious, not the unconscious state of mind. Do not entertain any doubt about your ability to reach that stage. You can surely attain it, beyond the shadow of a doubt, providing you have strong determination. Unfortunately, you do not evince such tenacity in respect to spiritual matters as you do for mundane things. Man is prepared to put forth any amount of effort to undertake a journey of millions of miles in outer space, but he seldom endeavors to go even an inch into his own inner Self.

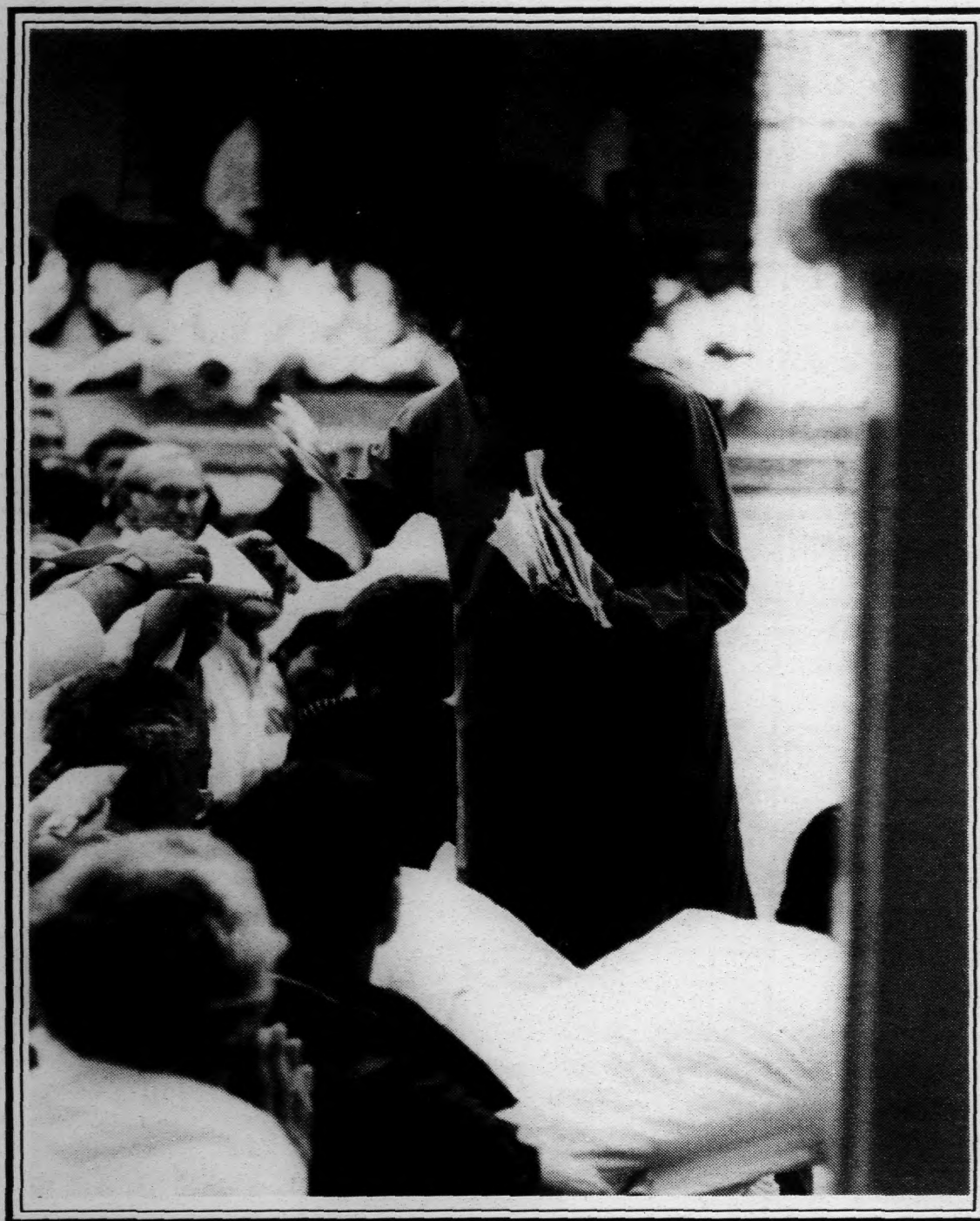
CONCLUSION

What is the use of all your intelligence and worldly acquisitions? They cannot give you *Atma Shanti* (Divine Peace) of Self-Knowledge. God alone can confer such enduring peace on mankind. Therefore, Embodiments of

Divine Love, recognize that time connotes God. Sacrifice by engaging your time in pure, selfless, and ennobling activities. As far as possible avoid causing harm or pain to others. As you sow, so shall you reap. Whenever you

feel disturbed by a sense of anger, envy, pride, or jealousy, resort to contemplation of the Lord.

--Sathya Sai Baba
Prasanthi Nilayam, India
January 1, 1991



Sathya Sai Baba giving *darshan* at Prasanthi Nilayam

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