



SATHYA SAI Newsletter

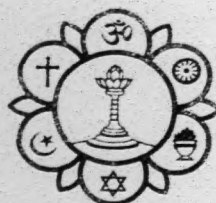
SUMMER 1992
Volume 16, Number 4
July, August, September

SATHYA SAI NEWSLETTER

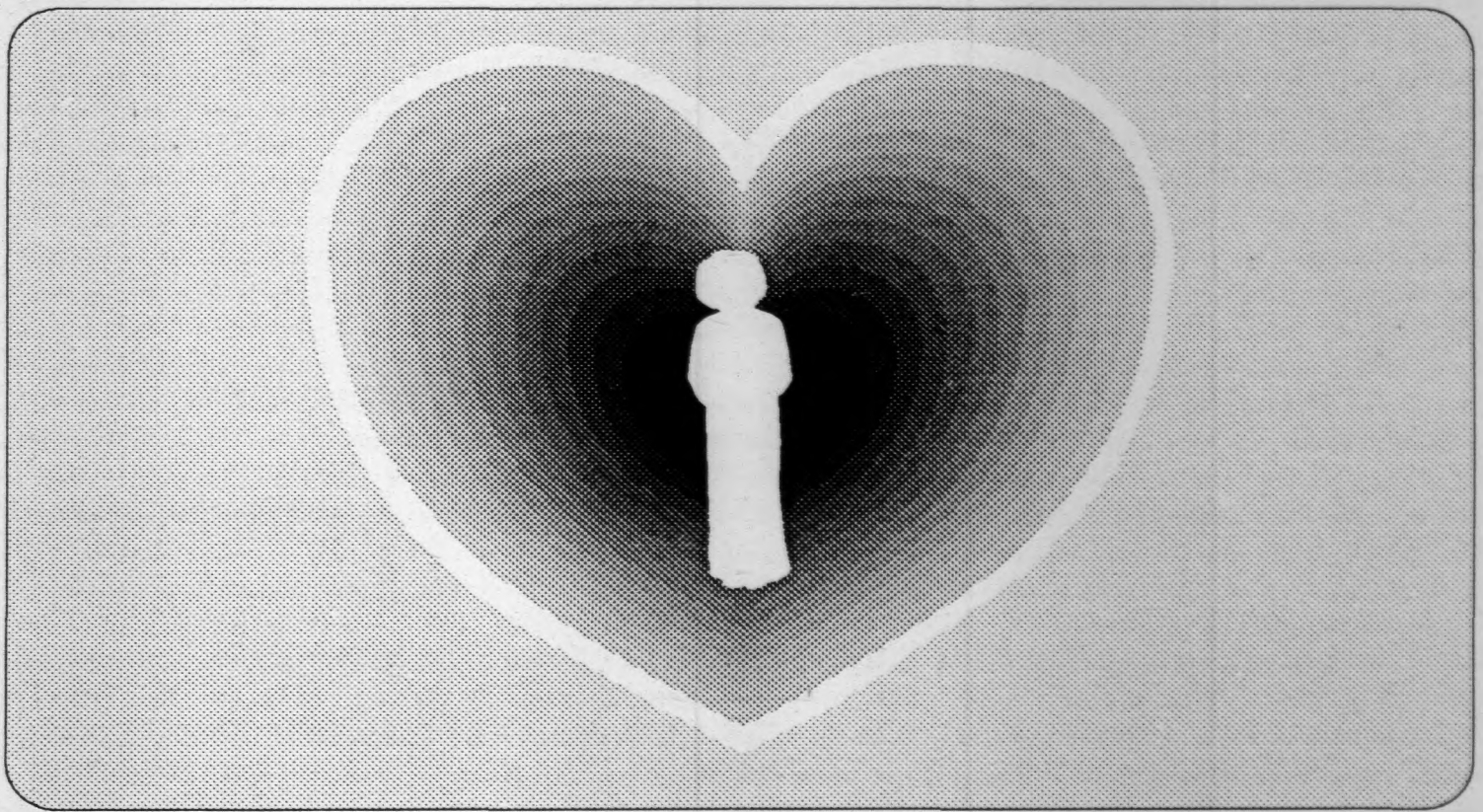
*This publication is dedicated with love and devotion to
Bhagavan Sri Sathya Sai Baba*

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Photographs, drawings, and literary contributions are always welcomed by the **Sathya Sai Newsletter**. We reserve the right of discrimination in selecting and editing material for publication. Send all literary contributions to: **Sathya Sai Newsletter**, 1800 East Garvey Avenue, West Covina, California 91791.



*Do not try to get grace by offering
flowers that fade,
fruits that rot,
leaves that dry and water that evaporates.*

*Give something Divine,
if you want the Divine.
Truth, Righteousness,
Peace, Love--these are Divine.*

--Sathya Sai Baba
Sathycm Sivam Sundaram, Part II

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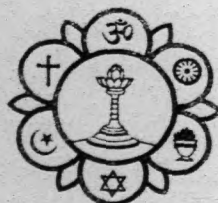
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DIVINE MESSAGE ON HUMAN VALUES

The world is a combination of mind and matter. Man does not realize this, and he considers himself above this truth. In fact, he has forgotten his own true nature. When we ask the question, "What is meant by matter?" one might say that there is no loss if we don't understand this. To the question, "What is matter?" they answer, "Never mind," or "We need not know this." But nature is a combination of these two. When you realize the truth of what mind is and what matter is, you can understand human nature more clearly. The world is an expression of God's will. Creation is the manifestation of God's will. This is called *prakriti* (the world of matter). Everyone born in *prakriti* should understand the nature of Divinity and should express Divinity in its fullest. In this world every object has a value: the value of salt lies in being salty; the value of sugar lies in being sweet; the value of fire is its capacity to burn. Likewise, every object has its own value. If that is true, doesn't mankind have value also?

DIVINE SPARK

The answer to this question may be explained by a small example: Sumitra would put Lakshmana and Shatrughna to sleep in their cradles. However, the two children always made noise and would not stop crying even after the mother chanted *mantras* (holy words). So, she decided to consult the sage Vasishta to find out the reason for the children's restlessness. Sumitra pleaded, "Guruji, these two children have not taken any food or drink, and

they are crying all the time. Are they suffering from a disease?"

Using his divine insight, Vasishta said, "Lakshmana should be kept by the side of Rama and Shatrughna near Bharata, then the children will be all right." Following these instructions of Vasishta, the mother placed the two children accordingly. From that very moment, Lakshmana and Shatrughna stopped crying and started smiling. Sumitra was surprised. She prayed to the guru to let her know the secret of this change. The guru said that when a spark merges with the entity from which it has come, there will be bliss. Lakshmana was a spark of Rama, while Shatrughna was a spark of Bharata.

Vasishta had distributed the divine *payasam* (potion) to the three queens, Kausalya, Kaikeyi and Sumitra, in three separate cups. Kausalya was the eldest, so a son born to her would have to be coronated. But also, Kaikeyi was given the promise at the time of her wedding to King Dasaratha, that a son born to her would be crowned king. Therefore, the one who was born to Kaikeyi was also eligible to be king. But, Sumitra was in the middle. She felt that the children she would beget would have to serve the one who was to become king, either the son of Kausalya or of Kaikeyi. She therefore neglected to take the *payasam*.

After bathing, she held the cup and began worrying about this situation. At that time, an eagle came and caught hold of the cup and flew away with it. Sumitra conveyed this to Kausalya and Kaikeyi.

Kausalya told Sumitra that she should not have neglected to take the *payasam* as it was God's gift. She did not want Sumitra to be reprimanded, so, the two queens, Kausalya and Kaikeyi, gave part of their *payasam* from their respective cups to Sumitra. Because of the gift of Kausalya, Lakshmana was born, and Shatrughana was born because of the gift from Kaikeyi. Thus one part of Kausalya's *payasam* and one part of Kaikeyi's *payasam* caused Sumitra to give birth to the two children.

This is to illustrate the point that a spark which has emanated from an entity will be happy only when it merges back into the source from whence it came. In the same manner, we can never attain peace until we merge into the source from which we have come.

THE SEED, THE SOURCE

Where have we come from? The individual has come from society, the society from the country, the country from the universe and the entire universe is God's creation. Therefore, the individual has to travel back to the Creator; only then can one understand the secret of life and attain its fullness. It is a waste of time for the individual to be in society or in the universe without trying to reach the Creator. The seed grows into a sapling, sprouts leaves and blossoms into a flower. The various stages of blossoming lie in the seed: the sapling, the thorns, the leaves, etc. In like manner, for all creation, God is the seed. Out of this seed, out of God, many qualities have originated. There are thorns like hatred and attachment (*raga* and *dvesha*). The seed in its fullness blossoms into the flowers of being, awareness and bliss (*sat-chit-ananda*). Every man is,

therefore, a flower of *sat-chit-ananda*. His heart is the flower; his mind is the flower; his feelings are flowers. So, man is the form or spark of the Divine. The consciousness of man is God's will. All physical and mental energies are forms of *sat-chit-ananda*. Therefore, all *sankalpas* (intentions, resolves) of man are *sankalpas* of the Divine. This is called conscience. Many people call it a witness; it is a witness to Divinity. That is love.

ADVAITA

The first love that comes from man is for mother, father, brothers, sisters, relatives, friends and for *prakriti* (the world of matter). In this way, life starts with love. The same love is evident in our words, actions and thoughts. Sankara (a great sage who lived from 788 to 820 A. D.) propagated this love as Advaita (nonduality, unity of all). This nonduality is not understood by many. For example: sugar cane has many joints and bends, but it is uniformly sweet throughout. Likewise, Sankara explained the sweetness of love coming out of life as the great, unique principle that is at the source of every being. Sankara propagated the philosophy of nonduality which asserted that the underlying principle of all life is the one and only principle, Love.

Since this cannot be easily understood by lay people, Ramanuja (a great sage, lived 1017 to 1137 A. D.) interpreted it in a different way. Having obtained the juice of the sugar cane and converted it into sugar, one mixes it with various foods. Whatever is mixed with sugar becomes sweet. Similarly, if Divinity is mixed in all our actions and feelings, we will find them sweet and sacred. As Ramanuja interpreted Advaita in a special way, the system came to be known as Visisht Advaita. Thus,

Sankara and Ramanuja explained the nature of the Divine: One compared it to sugar cane juice, and the other compared it to sugar mixed with flour. The first feeling that comes from us is love. The same love is expressed in various ways.

FIVE VALUES

The reflection and the spark that has come out of love (*prema*) is called truth (*sathya*). The same love, when expressed in action, is called right action (*dharma*). When this love is contemplated, the mind attains supreme peace (*shanti*). When we inquire where this love has come from and understand its very source, then we realize the great principle of nonviolence (*ahimsa*). Love that is present in everyone is the divine energy inherent in all. When we are made aware of this principle, then man will understand the principle of nonviolence. Therefore, the undercurrent that flows through *sathya* (truth), *dharma* (righteousness), *shanti* (peace) and *ahimsa* (nonviolence) is *prema* (love). Without love, where can you find truth, righteousness, peace and nonviolence? Truth is the form of the Lord. Love is an undercurrent and therefore cannot be visualized. This undercurrent of love expressed in words is truth. Truth is God. In the *Vedas* it is stated, "*Sathyam nasti paro dharma.*" "Based on the foundations of truth, the walls of righteousness are built." Righteousness is based on truth. When we adhere to righteousness and truth, we can experience the fullness of peace. One who experiences peace will never take to violence. Therefore, these are the five main values for man to cherish and follow.

Humanness lies in the unity of thought, word and deed. It is often said

that the proper study of mankind is the study of man. Man should exemplify unity of thought, word and deed. However, this unity is not found in man. Society ridicules the five values.

CHANGELESS TRUTH

What is truth? We think that to report what has been actually seen, what has been said and what has been heard is truth. That is not the real value of truth. Truth has no limitations of time or space. For all countries, for all climes, for all times, for everyone, truth is the same. Truth is changeless; truth is one, not two. With this truth we can be successful. Therefore, the *Vedas* declare, "Truth is one, not two, though it takes the form of many."

When the number one is kept on one side and the number nine placed on the other, and if you ask a child to name the larger number, he will point to the nine. Actually, one is the basis of nine. One plus one, plus one and so on, becomes nine. Nine, without this one cannot exist. There is only one, and that is interpreted in many ways. Unity in diversity is Divinity. Therefore, truth is changeless. We interpret truth in worldly ways and identify it with the world. What is meant by *sathya* or truth? It is conscience. Worldly or material truth is that which is done or that which is thought. Conscience is real truth.

There is a small example for this: A thief entered a house and stole something. The police caught the suspect the next day. To escape punishment, the man said, "I have not gone anywhere; I have not stolen anything." But his conscience will always tell him what he has done. Words may be

false, but conscience is always true. When do you find truth in words? When they follow the conscience, then words are transformed into truth. One may have many problems because of truth. But for the sake of avoiding problems, one should not enter into falsehood. One must speak only the truth. By uttering falsehood, you may escape punishment temporarily, but in due course, you will be subjected to trouble. Therefore, that which follows truth is righteousness. Follow truth and then enter into right action.

THE REAL DHARMA

We call *dharma* right action or righteousness. This is not the proper meaning. For *dharma*, *dharma* alone is the truth. That which is born in truth is *dharma*. For fire, the capacity to burn is *dharma*. When it cannot burn, there can be no fire. The *dharma* of sugar is its sweetness. If there is no sweetness, it cannot be sugar. Therefore, if we do not propagate with our conscience, it cannot be considered *dharma*. In everything, we should follow our conscience. If we follow worldly *dharma*, the



Sathya Sai Baba accepting letters during *darsha*

result will never be permanent. *Dharma* is of two types: one is worldly, and the other emanates from Divinity.

Following God's will is real *dharma*, or *swadharma*. *Swa* means *Atma dharma*. The *Bhagavad Gita* explains *swadharma* and *paradharma*. *Swadharma* does not mean *Kshatriya dharma*, *Brahmin dharma*, *Vaisya dharma*, nor *Sudra dharma*.

These are the worldly *dharmas*. *Swa* has come out of *Atma* (indwelling Divinity). *Paradharma* relates to the body. In other words, all that follows the senses is *paradharma*; all that follows the conscience is *swadharma*. We should always keep in mind whether an act is *swadharma* or *paradharma*. That which is worthwhile, important for our life is *swadharma*. Purity of heart is important for everything.

PRACTICE

Remember, what we teach, we should practice ourselves. That is truly humanness. Today, in this modern age, children and adults are very alert; they see with a thousand eyes and hear with a thousand ears. Therefore, if one speaks about truth, righteousness, peace and love, they begin to examine how well the one who preaches is practicing those values. What is the reason why truth, righteousness and the other values are not being upheld today? Propagating and publicizing is done without these values being practiced. We do not want publicity. Our conscience must be satisfied. When you do not practice these values, it is foolish to undertake the responsibility [for teaching others]. In that case, you would be a traitor to these values of truth, righteousness, peace and love. So, the first thing that we should do is practice, then share with others. The foundation must be stable. Not only that, but these Human Values cannot be learned from teachers; they cannot be learned from books. It is one's real nature that we should manifest them from the conscience. If we refer to these values by the worldly nomenclature, they will never enter into the blood.

Human Values are contained in every cell of the body, otherwise, you would

not be human. We should understand what humanness is, then practice it. Unfortunately, among people, *mamakaara*, *abhimaana* and *ahamkaara*--all emanating from the ego--have entered their lives. From where has this *mamakaara* (possessiveness) come? This comes out of the senses, the body. *Abhimaana* comes from various relationships. *Ahamkaara* comes from the ego, out of the physical and mental faculties. These three are worldly in nature. You know from the epic, *Mahabharata*, that relationships or the feeling of attachments are *abhimaana*. Therefore, Krishna said to Arjuna, "Unless you abandon this *abhimaana*, you can never win." Having had this revealed to him in full, Arjuna replied, "I will certainly follow your command." You cannot escape from illusion as long as these three are present. They hide your real humanness.

LOVE IS ESSENTIAL

We think that only the spiritual seekers (*sadhakas*) are in bliss (*ananda*). It is not true. In this world, everything is based on bliss. Even atheists want to be happy. To be in bliss is to be Divine. Without understanding the Divinity behind bliss, one aspires for external happiness. To acquire bliss, love is essential. To live in society without love, one cannot adhere to the values of *sathya*, *dharma*, *shanti*, *prema* and *ahimsa*. First, one is to be full of love. It is like sugar, you can mix it with any material, but the essence of sweetness in the sugar consists of Divinity. Without the value of love, we cannot develop other values. We should promote these values through those who follow them. If you allow values to be taught by people who do not follow them, or mix those who follow with those who do not, then the values will not remain.

Continued on page 29

PEACE

Peace can only be found in the mind.

When there is peace in the mind, there will be peace in the world.

Everyone should strive to achieve peace of mind, so that they can help to build a new atmosphere in the world and accelerate the arrival of a Golden Age.

Peace cannot be bought with money. Peace cannot be found through any secret formula. Peace can only come from within, when the mind is stilled and the voice of God can be heard. God and peace are One.

When the wind blows, see it as something which is external, something of the world, not permanent. Let the wind pass by, whatever form it may take.

Problems are inevitable during your passage through life. See all problems like a gust of wind, just as the passing clouds. None of these things is permanent, just temporary phenomena.

Peace, peace, peace, find it in your heart.
Open your heart and let the peace flow out.
Peace, Love, God--all One.

I and my Father are One.
You and God are One.
There is only the One, never a second.

Contemplate that lovely thought and experience real peace.
Let the world pass by together with the clouds, the wind and whatever else may come your way.

Just remember that there is only the One: God, Love, Peace, Tranquillity and Bliss.



--Lucas Ralli
London, England

Peace is what everyone seeks, but it can never be secured from the outside world. . . . Millionaires are harassed by fear and anxiety. The accumulation of riches or power cannot endow peace. Peace can only come from the fountain of peace within.

--Sathya Sai Baba
Voice of the Avatar, Part II

ON SAI EDUCATION: HUMAN VALUES

Sathya Sai Education in Human Values has its roots in the Sathya Sai *Bal Vikas* program. It was started many years ago, has now spread to all parts of India and has gained wide acceptance abroad. In the West in particular, there is a great need for this type of education, and so there has been an enthusiastic response.

Many psychologists and philosophers have come around to the recognition of the conscience in man, a spirit deep within his personality that resists any act of violence and tries to temper these feelings by asserting the innate compassion, the innate fellow-feeling that is within us. It is our very nature, and it is this that must be fostered. It can only be fostered when we know the springs of this fellow-feeling in our [own] personality. This has led to the theory of mystical education, which recognizes the soul and the spirit in mankind.

Persons in whom spirit is awakened know universal love; they love the whole universe and have a universal vision. Mystical education aims at perfecting all the components in man, including body, mind, intellect, heart, intuition and will. It also recognizes two additional entities: the soul and the spirit, which are there as springs in the very depths of one's personality.

Soul is the individual spark of the Divine; spirit is the universal consciousness in mankind. To develop these and bring them out, attention must be paid in the educational process to the whole person. It is not enough to fill the students with in-

formation and develop their reason and intellect in the classroom; how they live their lives outside of the classroom also becomes an important part of the learning process. Here [at the Sathya Sai Institute of Higher Learning], through social service, meditation, fellowship and a disciplined, self-reliant living situation, students are given opportunities to put into practice these higher concepts.

This theory of mystical education is based on Indian psychology, which is represented by *Sanathana Dharma* (Eternal Wisdom). It is pure spiritual philosophy. It is not limited to any one religion but combines many and distills them to get certain common factors like the soul, the immortality of the soul, the spirit, karma and other similar ideas. The unity of all religions is recognized as nothing more than these common factors which make up *Sanathana Dharma* and which can be accounted for by 5,000⁺ years of philosophical speculation, culture and experience. And so, the theory of mystical education is mostly a humanistic theory with the addition of soul and spirit. It is accepted on the basis of experience, knowing that reason cannot establish it. Unless you take these two factors into account, you can't have any concept of truth because you're leaving out an important aspect of the human experience. On this basis then, we build a theory of education. It is along these lines that we have the Sathya Sai Education in Human Values program that has been attempted, achieved and is very much accepted at all educational levels.



The late Dr. V. K. Gokak receiving an award from Sathya Sai Baba in 1983.

When we speak about Human Values, we can enumerate five principal values which we have taken from Sathya Sai Baba's teachings; they are the key words for the philosophy of life. They give us the theory and philosophy of education. What are these five values that form the essence of our theory of education?

The first value is *sathya* (truth). Now there are two ways in which truth can be spoken of. There is intellectually ascertainable truth based on science, intellect and reason. We might make the statement, "All men are mortal." That is a truth based on matter and physical experience which can be established by science, as supplemented by reason, and it is a fact that is commonly accepted by all. But there is another truth where intellect and reason don't help at all. The *Bhagavad Gita* tells us, "All men are immortal. . . . No weapon can slay him, no fire can burn

him, no water can ever wet him, no wind can blow him away. . . ." This understanding does not come out of reason, but out of a true mystical intuition which is itself proof of the immortality of the soul. It is an aspect that comes out of love, the love that comes directly from the soul and unveils reality. In a flash of glorious perception, you realize truth.

Next comes *dharma*, or right action. It is concerned with what we do--engaging in right action. Here the human will is involved. If I train my will to do things correctly and exercise it in the proper manner, then I can be confident that I will end up doing things correctly. *Dharma* is training the will. Will is something totally different from desire; sometimes we misunderstand the function of these faculties. If I intensely desire something in my life and I feel I must have it, then I will begin to act under the impulse of that

desire to gain possession of that thing. That is not will; that is action based on desire. Will is akin to intuition, in that it sets on you in a moment and you know you're going to express it. The exercise of will results in certainty of right action; unless the will is deviated from its path by desires or other impulses, it will act in the correct way. That is *dharma*, right action.

Shanti is inner peace and stands for the training of the heart where we attain an equipoise and become a balanced personality. "The gods approve," says Wordsworth, "the depth and not the tumult of the soul." The tumult of the soul is a conflict of emotions, one passion at war with another. That's not a center of peace. On the surface of the ocean, you have all the waves of agitation coming to you. But sink into the depths of the sea and you find it is absolutely calm, without a trace of wave activity. It is there within the depths of one's personality that one attains this peace and knows how to control one's emotions. This is a necessary part of education, for what is the good of leaving people intellectually well-trained but wild and almost primitive in their emotions? They will be lopsided personalities. *Shanti* trains one to gain balance and stability in one's emotions.

We have mentioned *sathya*, which trains the intellect, *dharma*, which trains the will and *shanti*, which trains the heart. Now we come to *prema*, love, and *ahimsa*, nonviolence, the fourth and fifth values which are based on the soul and spirit. This love, which is universal love, is the same as the mystical intuition which has already been touched upon above. The nonviolence that is spoken of here also has

a universal character. With this value of nonviolence, we come to the social obligations of a human being. Once you have the right vision of truth, the right understanding and practice of the will, the right emotional balance and equipoise within yourself, then you begin to experience a release of the feeling of universal love. This can only come from a pure personality in which no emotional debris or wild impulses cover up those finer wellsprings. When the debris is cleared, the full expression of love arises spontaneously. It manifests itself in nonviolence and in universal love toward all.

Human Values education means educating in these five values that have been discussed here. What we are doing now in most universities in the world is educating a person's intellect. There is a lot of stuffing of the brain with information; the students we are sending out go back the way they came, with the addition of some information, half of which is soon forgotten. They are not intellectually developed, their sensibilities have not matured, and deeper qualities are absent. But if we have Human Values education, then during the same time that is spent on other education, we can cultivate all the various components of the complete personality that we have been covering here. As teachers, if we are prepared to spend some time in understanding these Human Values and practicing them, we may be able to refine ourselves into very sensitive instruments who pass this on to the youngsters who sit before us in the classroom.

Dr. V.K. Gokak, The Late Vice Chancellor
S S S Institute of Higher Learning
A lecture given October 5, 1983

CONTEMPLATING FIVE HUMAN VALUES AT THE WATER'S EDGE

Sathya, the truth
clear reality of the waterway
emptying into a greater source of brilliant cascades.

Dharma, the internal right action
exhibited by our external flow.

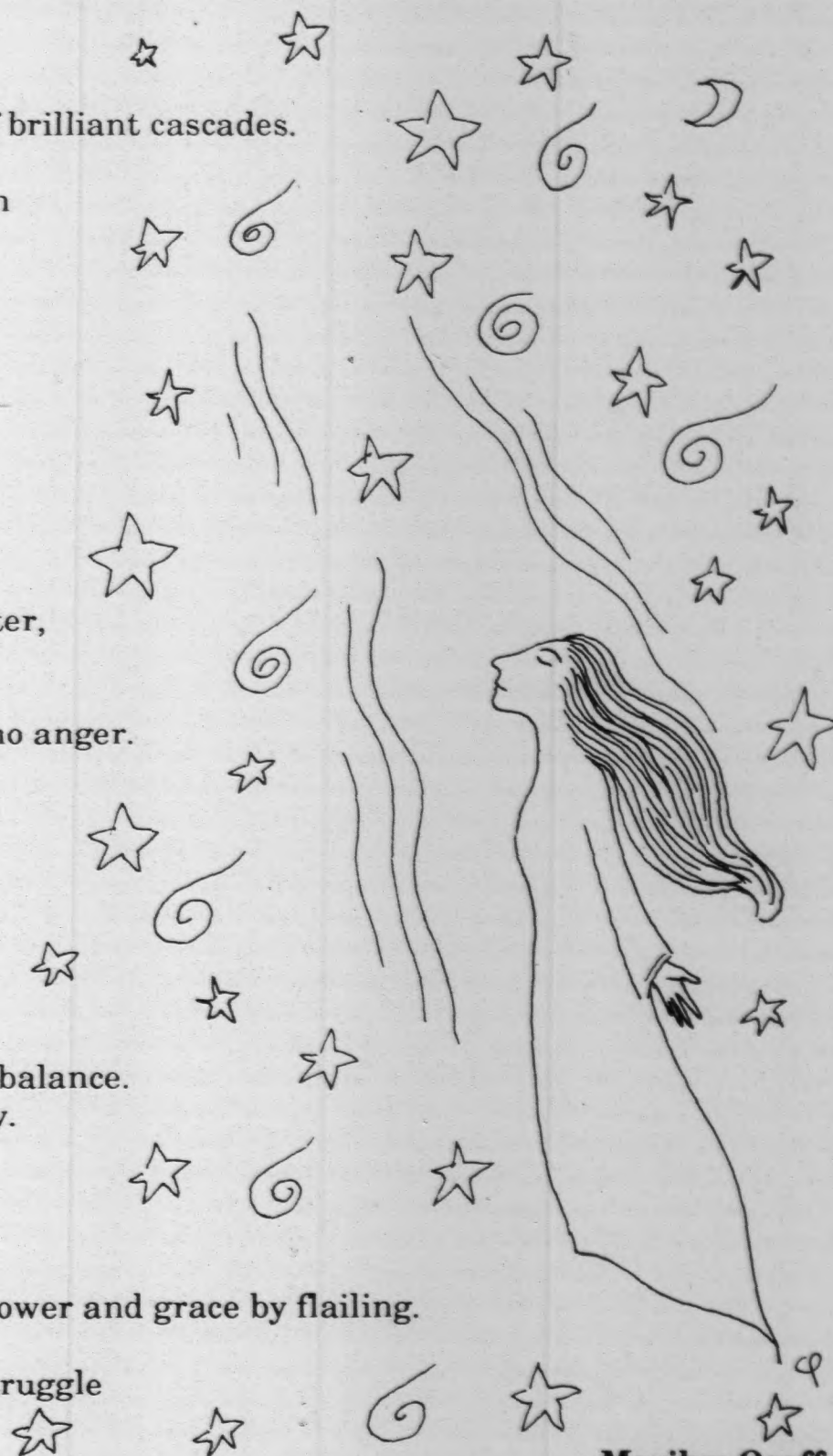
Shanti, the peace of the sound,
within the sound,
at the water bank where
the rushing has ceased.

Prema, the love, the benevolence
that defies
verbal explanation.
You cannot imprint words on water,
tides are eternally moving.

Ahimsa, no violence, no storms, no anger.
Enjoy the float.
It's a gift.
You discover it's all right
to let the water take you.

In the water, you presume
that you are the controller . . .
the engineer;
as you wave your arms about for balance.
That's not the true force of reality.

Choose the right action . . .
Respect its peace . . .
Share the love availed to you . . .
and do not struggle against the power and grace by flailing.
Let it guide you.
Let Him guide you without the struggle
you place yourself in.
Safely drift . . .
into Him.



--Marilyn Osoff
Sierra Madre, California

THE DIVINE PROCESS:

HIS PRESENCE SHALL BE KNOWN

Fifteen college-age students came to New York for a long weekend of casting, rehearsing and rewriting an original musical drama to be presented to Swami at Summer Course in May 1992. The play was entitled "The Call of the Sublime." The songs were chosen, the parts distributed and days of intense effort began.

Never have I seen 15 people work with such unity, harmony and absence of ego. There was never any conflict nor power struggle. There was only simple, good-humored willingness to give up personal preferences for the greater good. The result was that everything got done with great ease and joy. It was a wonderful experience. The boys were in good company and they knew it! From different parts of the country, from diverse backgrounds and with varying interests, the boys met for the first time and seemed like old friends, best friends. In fact, that is so. All share a mutual Best Friend and share Him consciously. That sharing accounted for the many experiencing the One, the unity transcending the diversity.

After the boys left, I ran into a neighbor in midtown who suggested we have a cup of coffee, because she had some questions to ask me. "Who were those extraordinary young men you had as guests for the past few days"? In response, I asked

Mary Ellen why she thought them so extraordinary. She said that her two grown children were nothing like them nor were any of their many friends. She found the boys to be so cheerful and happy, with such natural and unusual friendliness that she looked forward to seeing them. "They seemed," she added, "to be very good people. Most of all, they just seemed to glow, they really glowed"! She was so impressed that she wanted to know who they were, what they had in common and why they were in New York. Because of her inquiry, I was then able to talk about Swami and His Human Values program. However, the boys had already said what was most important.

The same boys knew something of the sandwiches that I always carry with me for the homeless and two had seen a TV broadcast* about this service project. Several boys at different times asked if they could make and carry peanut butter and jelly sandwiches to distribute while touring New York. Although I had not talked about what I was doing, some of them had observed it while we were out walking. From Wall Street to the Empire State Building, from the museums and through the city streets, the boys carried sandwiches with them because their hearts said, "Go and do!" They were rare, unusual and most welcome tourists here

*Mr. Honig appeared on the MacNeil/Lehrer television broadcast to talk about the sandwich service project on Christmas Eve 1991. Also see the *Sathya Sai Newsletter* article, "Sandwich Seva," Spring 1991, Vol. 15, No. 3, page 8.

in New York. Clearly, we learn best by following Swami's example; our actions are His most effective message.

Do good and good will result, for that is the natural sequence of events. Do good and Swami will do the rest. By His grace, it will be by our deeds, rather than our words, that His Presence Shall Be Known.

SWAMI DOES NOT DISAPPOINT

Sathya Sai Baba gave explicit directions in August 1991, to bring 20 boys from the U. S. to the College Summer Course in India on May 20th. "I will make all arrangements; I will take care of everything," He said, and then moved His hands forward twice as He opened His fingers twice, emphasizing the number 20. "You bring them. I will change them. I will send them back. I will change them." With His assignment given, a very special adventure had begun for all of us along the Divine Path.

The 20 boys were soon identified, and plans were made for the trip with great enthusiasm and a sense of awe, awakened by the Divine Source of the invitation. Work began on a play, dealing with Human Values, to be presented at His lotus feet. The March visit in New York developed a strong bond among the 15 who were able to come together at the time. Plane reservations were made and all the details for the trip were taken care of. It was very surprising that the airline did not ask for payment, when full payment was insisted on for a group trip leaving seven weeks after our departure date!

We awaited final clearance from Swami, which seemed to be only a routine formality. However, we later heard that Swami said that this year [the Summer Course] was very crowded and it would be better next year for the overseas group. Everything possible was done to seek His divine clearance: letters, telegrams, phone calls to India, advice from those with long experience with Swami, etc. Without His final clearance, it was improper to go. His protocol, His discipline must be meticulously followed. Practically speaking, the 20 boys did not have the finances to support themselves in India without university arrangements; our reason for going was His direct invitation. I spoke with all the boys and we agreed to send a wave of prayer to the Lord on Easter weekend, in the hope of His sending the required approval. That did not happen. Three weeks before the departure date, the airline finally asked for payment and we reluctantly cancelled the reservations.

On the morning that I decided to phone the boys, explaining the situation, two Sai friends called me within an hour of each other. Both told me of interviews with Swami when He said, "Swami does not disappoint." What an interesting coincidence! Those words reinforced and strengthened my understanding of what was taking place: "Love My uncertainty. I do not make mistakes," and "Patience is the only strength man needs," are His reminders to us. He teaches discipline, surrender and detachment from *our* ideas about what is best for us. Two years ago, He spoke these words which are my precious daily guides: "Be attached only to Me."

There can be absolutely no question that this experience is the Divine Process at work. It focused us all on Swami and whenever that happens, very great good must result in our lives. "Swami does not disappoint" must be understood properly. He changes time frames. He is the Master of time. "I am Time," He has said. Not understanding that, we misinterpret our experience as disappointment and suffer the consequences. This is a mistake on our part. After a while, from the perspective of His time, His place, His circumstance, we will grasp the truth that "Swami does not disappoint." He is taking care of everything now. This trip is only on hold, and the experience is His way of sweetening the final fruition.

The boys accepted the surprise change with remarkable equanimity. Yes, there was disappointment, but that was overshadowed by their applying His values to the test He chose to give. Here are some direct quotations from the boys immediately on receiving the news:

"Swami is in charge here--it will be okay."

"That's the way it's supposed to be. He knows best, and we hope for the best."

"The opportunity has already uplifted me."

"I'm numb and don't know what to think. Whatever happens, it will be good."

"I'm standing back and watching as an instrument and will enjoy the ride and let Swami decide."

"There are definite positive things for all of us. It is great to hook up with peers. We have to be patient. This is a very mean-

ingful experience. We have to get together and do the play here in the USA this summer."

"Let's have a reunion. Let's do the [Human Values] play, sing *bhajans*, do service together and meet together. It's important for all of us."

"I'm shocked, but things will work out for the best."

"I'm not worried at all. I had my Baba dream and He gave me an invitation to the Summer Course. If we don't go this year, we'll all get together and put on the play and go next year."

"More tests. It's typical of Swami."

"It's humorous and interesting to watch. Swami is at work directing me now and showing me which direction to go."

"Whatever is God's will. I have no problem with waiting and no extreme breakdown disappointment. We have to understand. The great surprise was in New York. The surprise was that there are really cool people in the world who are still in my age group."

"I'm unmoved. It's interesting to watch. He is working His process which is for our good. It's not a great disappointment. I know I won't be disappointed. I'm excited to see how it's going to turn out. I'm excited because I know that I am a part of the miracle."

The miracle continues. The boys are coming to New York to attend the Mid-Atlantic / Northeast Conference on Me-

morial Day Weekend, to put on a preview performance of the play, prior to the full presentation at His Lotus Feet, next Summer Course or when He wills it.

Clearly, His Divine Process is at work. He has strengthened the characters of all involved. He has enhanced the Human Values within each one, the values for which He has come among us.

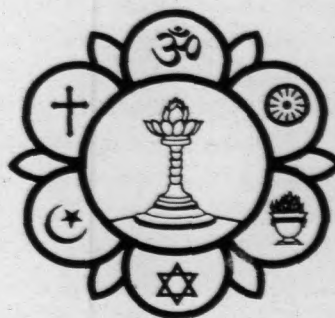
"I will make all arrangements. I will take care of everything." He is doing just that. We are grateful to be part of His unfolding plan. We are grateful for His

help in allowing us to accept His will with equanimity.

"I will change them," He said. He is doing just that by focusing our attention on Him. He is changing us, and we have yet to leave the country!

This trip is not over. It has only begun. Swami heals, He guides, He protects. He awakens in our hearts His Bliss and His Love. He does all this and vastly more. There is one thing that He does not do: "Swami does not disappoint."

--Hal Honig
New York, New York



ANTICIPATION

Though I've never touched Your feet,
I've felt Your presence often.
Your soothing touch quiets my desperation
Your grace stills the peace-wrecking demons.

Love manifests from my being
Bursting forth in longing to see You.
Like iron to the magnet, I am drawn
By the loving force of creation.

"Be still," I tell myself.
But, can the seed lay still beneath the soil
When the Sun warms the earth?

--A Devotee
Southwestern United States

A CHILDHOOD RECOLLECTION

GOD MUST HAVE A SENSE OF HUMOR

Once upon a long, long time ago, when I was a child roaming through the mysteries of the grownup world versus the child's perspective, I performed an act that almost made my parents send me with a one-way ticket to distant relatives in Russia.

It all began with my father. He was tremendously proud of the fact that when I was two-and-a-half-years-old, he had taught me the Hebrew prayers said in the Temple on Friday nights, to welcome the Sabbath.

It was decided that I would enter the Temple, go up on the stage with the Rabbi, and say the blessings prior to the service.

What a great day for my family! What an honor!

Well, as a very small child, my understanding was that I would say the prayers I had learned in front of a few more people and that was it. No big deal.

My father told me that I would be speaking in front of a microphone. The old-fashioned mikes were big gray chunks of metal that were as large as my whole face. But, I had seen TV shows where folks sang into these microphones, and other occasions of their use, so I associated them with singing.

The big night came. My sister and I were all dressed up for the special event. An unusually big crowd showed up to see

this little kid come forward and repeat the ancient prayers of our forefathers. The audience was literally still when the Rabbi called me to join him on the platform.

I actually got a teeny bit nervous when I climbed those very big steps to be at his side. He had a warm and wonderful smile as he took my hand for that last jump up to the stage.

My mother had decked me out in so many ruffles that I crinkled as I walked. The microphone amplified all the rustling sounds. I knew I had better stand still and begin the prayers.

It went perfectly. I proceeded to curtsy and bow. Then, to my parents' horror, I pulled out from behind the ruffles and crinkles my coonskin Davy Crockett cap, put it on and began to sing the theme song from the show.

The audience laughed and applauded. My family was so shocked that my mother was sinking lower and lower in her seat. My father looked at me like I was a stranger. I think I became aware in a two-year-old fashion that something was wrong. The Rabbi saw my expression. He extended his arm for me to stand beside him.

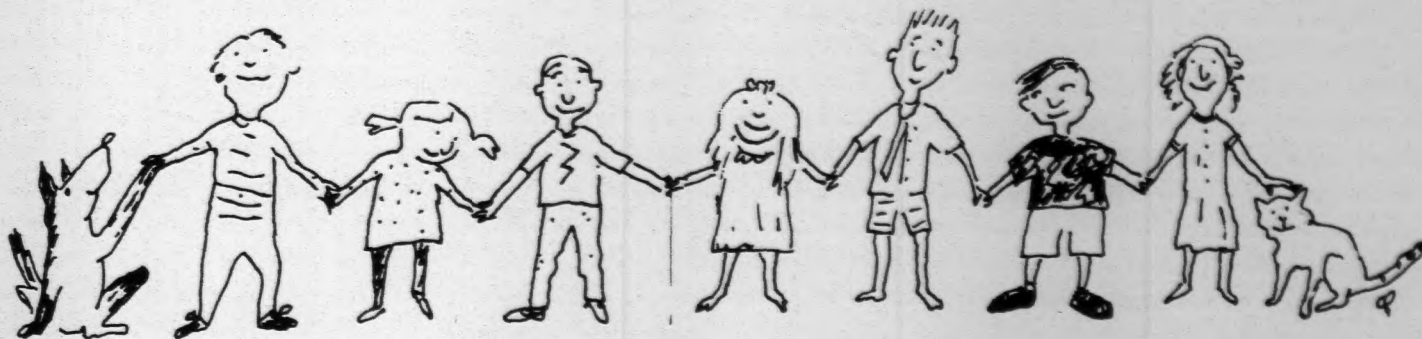
Years later, my Mother told me that the Rabbi had placed his hand on my shoulder and said, "God has graced our lives with the innocence and beauty of the precious children. We must understand

how delicate they are and how much they wish to please us. Her singing was to entertain, as she has seen the Cantors in the Temple come before us to sing to God.

"She has done nothing wrong. God is in us all. Listen to the still small voice of our consciences and we will know what is right and just. Tonight, we have broken from tradition, but we have not lost respect for the sanctity of the Temple. There is no need for anger or fear. We must only share the love of God through the eyes of our children; after all, they are only on loan to us for a short time as a gift from our beloved Lord. Let us not forget that God has a sense of humor."

He helped me to not get into BIG trouble. I am certain that my parents would have preferred that I'd left the stage after the blessing, but they accepted that I didn't, and it was okay. The Rabbi showed them how honest small children are, how they seek to please, and the abundance of love they possess. He demonstrated all this by not showing displeasure, but instead, by showing understanding and love for what is unexpected or unfamiliar. It certainly seemed that the Rabbi understood Human Values. . . . He was a fine man. I'll always remember him.

--A Devotee
Southwestern USA



Some shortsighted critics declare that spiritual matters should not be communicated to children for they are too young and inexperienced to benefit from the instruction. But if a thing deserves to be done, the sooner we set about it the better. The slogan, "Start early, drive slowly, arrive safely," applies not merely to journeys by road or rail, it also applies to the journey from untruth to truth, from death to immortality.

The unrest, anxiety, fear and hatred that torment the world now are largely due to neglect of teaching the growing child the disciplines that can regulate the passions and emotions of mankind. We postpone this essential task of education at our own peril, for when children are equipped with the discipline to secure balance, equanimity, harmony and peace, they cannot be drawn into wild adventures and barren activities. They must learn spiritual disciplines along with the informative subjects of the curriculum.

--Sathya Sai Baba
From a Discourse March 1, 1974



Sathya Sai Baba encircled by the trunk of His elephant, Sai Gita.

VALUES IN BUSINESS

Emphasizing the specific need for MBA students of the Sathya Sai Institute to infuse management practices with the cardinal values of *sathya*, *dharma*, *shanti*, *prema* and *ahimsa*, Sathya Sai Baba illustrated how each of these values should be adhered to in business and industry.

Sathya Sai Baba explained: All the Human Values are interrelated. A burning electric lamp can be compared to love (*prema*). For the lamp of love to burn, there should be a bulb. That bulb is peace (*shanti*). The bulb has to be connected to an electric wire. The wire is righteousness (*dharma*), the current has to flow through the wire. The current is truth (*sathya*). With the current of truth flowing through the wire of righteousness, connected to the bulb of peace, the lamp of love burns and sheds its light. *Sathya*, *dharma*, *shanti* and *prema* constitute a single whole, not separate values. These four values have to be adhered to equally.

It is often said that to be truthful in business will result in loss. This is not so. Initially there may be some difficulty, but in the course of time, integrity and honesty will bring their own rewards. Business people must convince the executives in their respective firms, that truth in accounting and auditing helps to raise the image of the firm. They should be content with reasonable profit margins. In the long run, this policy will be most rewarding, even if it does not pay in the beginning. This is the way to inspire confidence. Running a business honestly must be regarded as a form of social service and spiritual discipline.

Concerning righteousness, marketing practices should be fair to the consumers, and there should be justice in dealing with the workers.

In the observance of peace, business people must realize that they should not get ruffled by any kind of difficult situation. They have to maintain their calmness and try to pour oil on troubled waters. They should use the weapon of love in such situations.

Love must be expressed in the business world by the executives. They should develop the feeling that all engaged in business, managers, workers and others, are members of one family. They must develop fraternal feelings toward all. With mutual love and regard, harmony in the workplace can be achieved.

In the context of industrial management, the fifth value, nonviolence, has a wider social meaning than merely not causing harm to others. Avoiding pollution of the atmosphere and natural resources are ways in which an enterprise can practice *ahimsa* or nonviolence.

In these different ways, business managers who adhere to basic Human Values and adopt a spiritual approach to the tasks of the business world, can be a source of great good for all people and nations.

--Sathya Sai Baba

Excerpted from *Sanathana Sarathi*
April 1990, pages 93-94

WHAT'S HAPPENING IN SAI CENTERS AROUND THE USA?

We held a study circle, where representatives from different centers in the Northeast region attended. We knew that the study groups in several Sathya Sai Baba Centers left something to be desired, and we wanted to provide all with an opportunity to see how a study circle could be advantageously conducted.

First, our Regional Devotion Coordinator, Suman Govindan, related the following story told by Baba. She had never completely understood what the story meant, what lesson one should learn from it, and thought that it was, therefore, a perfect study circle topic.

A man was going to be attacked by some robbers. He prayed to Lord Vishnu to help him. But before He got there, the man started fighting the robbers, so Lord Vishnu did not go to his aid. While the fighting went on, one of the gods asked Lord Vishnu why he was not going to help the man. Lord Vishnu replied that the man was fighting by himself and did not need His assistance.

After Suman told the story, the 50 people present broke into groups of ten, and each group discussed the story and its meaning. The study circle leader of each group had been instructed beforehand to enforce a "round-table" discipline, with each person waiting for his or her turn to speak. From time to time, some people tried to speak out of turn, but they were asked to wait.

Some very interesting discussions were held, and several different meanings to the story were uncovered. At the end, each group also discussed their reaction to such a study circle, and everyone was pleasantly surprised at the outcome. They felt it was a great exercise in patience to have to wait one's turn, and everyone liked the idea of having a chance to speak. People who were used to shouting out said that when they had to hold their thoughts until their turn, it became something deeper. One person said that a good study circle was like a well-balanced bicycle tire with all spokes equally tightened. He also said that a study circle with one or two people doing all the talking was like an unbalanced wheel that ends up getting a few bald spots and has to be discarded prematurely.

I won't explain the several possible conclusions that were drawn from this story--draw them out in your own study circles.

Another experiment was conducted by our Education Coordinator, Nadine Clegern, who held a *Bal Vikas* class with the 50 adults taking part, instead of the children. Many of us had never attended a *Bal Vikas* class and being part of one was quite beneficial.

We had prayer, meditation (silent sitting), singing, story-telling and activities. These five activities dealt with a story concerning kindness to animals. We di-

vided into groups again, with different ones developing pictures, animal sounds, acting and singing. All five activities were designed to go along with the story [and emphasize Human Values]. One group practiced narrating it. Then, we all came together and had a hilarious time holding

up drawings, acting, making animal sounds and singing while the story was narrated.

It was not only informative, it was fun--especially making the animal sounds.

--David Gries
Ithaca, New York



THE WELL NEVER RUNS DRY

We should not only inform but also inspire. It is not enough if we plant a sapling. It will not grow into a tree, unless we water it regularly and remove all harmful weeds."

--Sathya Sai Baba

An abundance of water is all around us. I found a deep reservoir for my students in a book called, *Gandhi, the Man*, by Eknath Easwaran.

When a lot of arguing is going on in the school, and I hear stories like, "My brother is always bothering me, and so I hit him, but I got in trouble." Then I form a discussion group with the students.

I usually ask the children how they handle a situation when another child hits them or calls them a name. The answers are frank. "Hit them back," "Curse them," "get my friends after them," and so on. We try to find out what happened and whether or not the situation was resolved. The answers come, "He hit me back." "I felt better." "My father punished me," and so it goes.

Then we allow time for alternatives, "I could run away," "I could threaten him," "I could go in my room and slam the door," "I

could beat up my teddy bear." Many felt that they did not want to be called a coward, and so they *had* to fight back.

It is then that I begin to talk about the life of Mahatma Gandhi, and how instrumental he was in gaining freedom for India without a war. I paraphrase the following quotation of Gandhi's, "Nonviolence and cowardice go ill together. I can imagine a fully armed man to be at heart a coward. Possession of arms implies an element of fear, if not cowardice. But, true nonviolence is an impossibility without the possession of unadulterated fearlessness."

Imagine thinking that a man with a gun or a knife is a coward--that always seems to be an eyebrow-raiser. After some thinking and talking about it, the idea becomes clear.

However, the real life situation of someone being hit still faces them. So I ask them to clap their hands. It takes two hands to make the noise. We try to clap using one hand and, of course, do not succeed. The conclusion is always the same; it obviously takes two to make an argument.

Then I relate how Gandhi was always afraid of other boys in his class, even those smaller than he. An old family servant helped him by explaining that there is nothing wrong in admitting that you are afraid. She told him that when something threatens him, he should repeat a certain word over and over again in his mind, and that would make him become fearless. The young Gandhi thought that was a superstitious belief, but he decided to experiment with it, and it worked!

To the query of what the word was, I would explain to the children that in India, many years ago, there lived a man who was a God-like person, such as Jesus is regarded by the Christians, whose name was Rama. That was the word Gandhi repeated throughout his life, Rama, Rama, Rama. This repetition is called a mantra.

I tell them, "It makes no difference which word one uses, so long as it gives you a feeling of love, peace and comfort. You could say Jesus or Buddha, love or peace, mother or any other word and it

will work. If anyone wants to try it, close your eyes and think of a word you want to use. Don't tell anyone the word, it's your secret. Repeat it over and over."

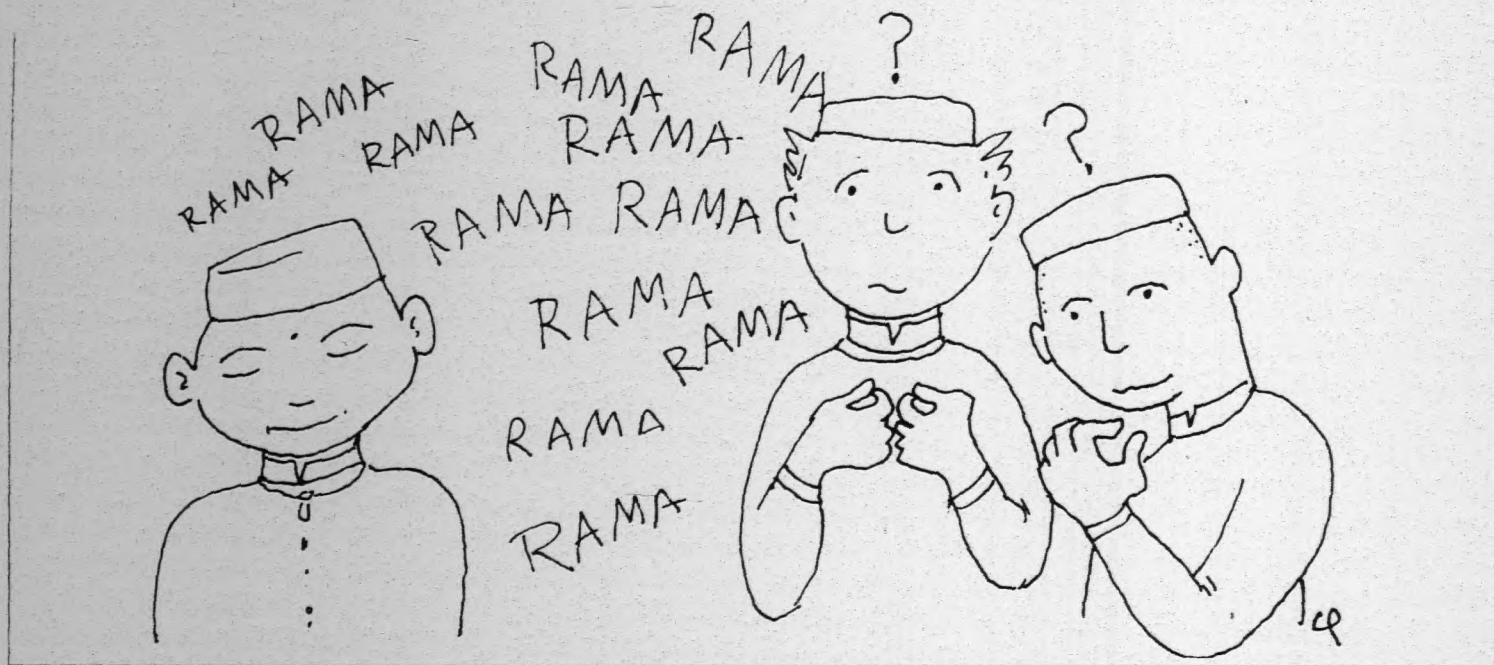
The magic is at work!

From time to time, I read more about Gandhi to them and how he put nonviolence (our new word for the week) into practice until his dying moment. His outlook on life is well-remembered.

When a stressful situation would arise, someone would raise a hand and say, "I repeated my word." One day, we were talking of the fear of a satellite dropping on our city. It wasn't a fantasy; it could be a real event. The children were concerned as we discussed it. Much to my amazement and pleasure, one child said, "We could always say our mantra." This came up throughout the term, and I knew that Gandhi was still at work.

--Beatrice A. Flaig

Excerpted from *Teaching Human Values*



SOWING SEEDS

Bal Vikas teachers, along with education, should have good qualities which do not come from intelligence alone. You cannot measure good traits, nor can you buy character; it is only by your day-to-day behavior that you can develop them. We should teach others through the qualities of love, sacrifice, humility, patience and the like. Endeavor to remove anger, selfishness, jealousy, etc. The student who indulges in such emotions, cannot advance in life. Such students should be properly taught about the Divinity within. In order to teach this to them, the teachers themselves should first undertake spiritual disciplines.

Teachers should first practice what they are trying to teach others. If you want devotion from those whom you teach, you must first have devotion. If you don't possess the qualities you are teaching, no one will listen. Today, children are so clever that they easily grasp what you teach them. But they also observe you, so you have to be careful. In front of their children, mothers and fathers tell lies about trivial matters. How can you tell a child to speak the truth if you don't do so yourself as a mother, father or teacher? If a teacher has the conviction that he is putting into practice what he wants to teach the students, then certainly, he will be successful.

Students are very tender and pure-hearted, so try to give them something sacred and pure. Teachers today are teaching for the sake of a salary, but the *Bal Vikas* teachers should aspire only to attain the grace of God. Fill your hearts with love and you will be fit to teach. Even if you are forced to punish, do it through love. Let love be your guiding star. Chaos is increasing in the world today; work to arrest it through what you do. Today's students are tomorrow's leaders, hence they should be given a true and ideal education, so they can bring peace where there is chaos. Let your thoughts, words and deeds reflect harmony and unity. Children are so smart and alert, let them not be spoiled.

There are three categories of teachers: those who complain about the children, those who explain, and those who inspire. Develop enthusiasm and endeavor to inspire. You may explain, but don't complain. Love all children, and they will love you more than their own parents. They are children of desire to their parents, but as students, they are children of love to the teachers. Let love sprout in them, and shower on them the pure waters of your love, so they may become one with love.

--Sathya Sai Baba, From a discourse to
Bal Vikas teachers December 27, 1983



In an informal talk to the teachers at the primary school in Prasanthi Nilayam, Baba told them that many of the children were away from their parents for the first time, and that they were feeling a little sad and lonely. Swami told the teachers, "*You must love the children like a thousand mothers.*"

--Editor

THE PEACH OF GOODNESS

Raymond and Rachel always help their mother and father. Raymond helps his father to cut the grass and Rachel enjoys helping her mother do the housework.

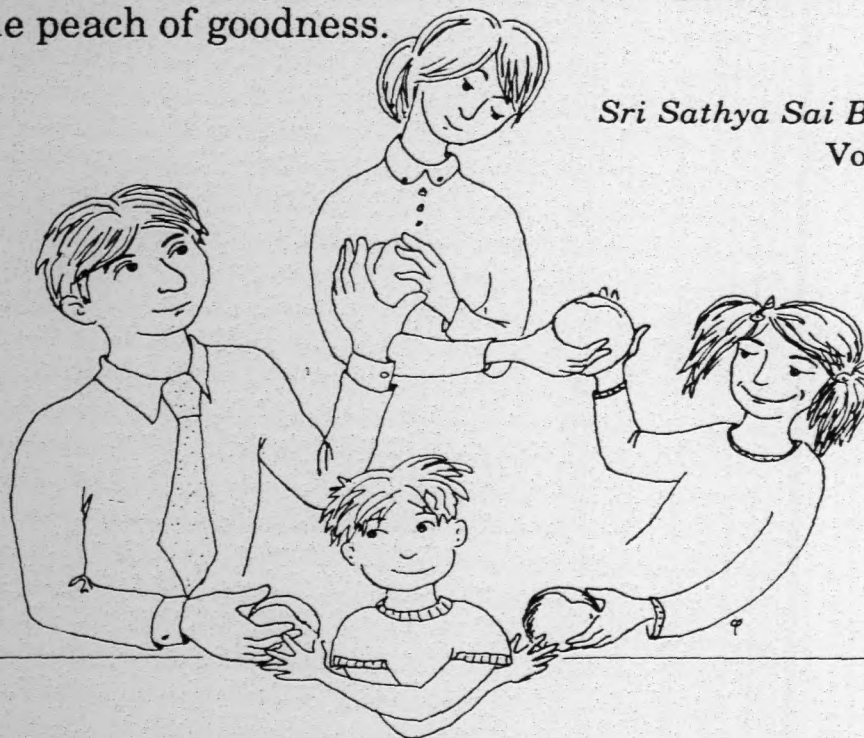
One day, Rachel and her mother were hanging out the clothes. Her mother picked a ripe, juicy peach from a nearby tree. "Here Rachel, take it; it is good for you," she said. Rachel was ever so happy. Just as she was about to take a nice big bite out of the peach, she saw her little brother watching her. So she said, "Here Raymond, you take this peach. I know you like peaches."

Raymond gladly took the peach from his sister, and thanked her for it. "This peach must be delicious," Raymond said to himself. "I will eat it later." But just then, Raymond noticed how tired his father was. "Poor Daddy, he is so tired. I'll give my peach to him." So, he ran to his father and said, "Daddy, here is a nice peach. I want you to have it. You've been working so hard."

"Thank you Raymond," said his father. He thought to himself, "What a good boy I have." Then he covered the peach with two large leaves and put it in his pocket. "My wife likes peaches very much. She will be pleased to have this peach because it is one of the first ripe ones."

And so, the family's caring for each other was shown in the circle of love symbolized by the peach of goodness.

Excerpted from
Sri Sathya Sai Bal Vikas Quarterly,
Volume 10, Number 1





Consider the choices, of which we have many;
Though sometimes we feel, there really aren't any.
No matter how young, we can still choose
The white from the black, the joys not the blues.

When we're tiny, we sleep in a cradle
But move to a bed as soon as we're able.
This cradle we leave, as bigger we grow,
And other cradles we leave behind as we go.

The cradles of willfulness, ego and greed,
We leave these as soon as we don't feel the need.
When Mother can see that we choose to act older,
She gives us more freedom to grow a bit bolder.

If we choose the more difficult route,
Avoid the bad, see the good that's about,
We will grow straighter and stronger each day,
Choosing to walk in the *Dharmic* way.

--Susan Caffery

From *Collected Poems for Children*

SAI SPEAKS TO STUDENTS

Politics without principles, education without character, science without humanity and commerce without morality are not only useless but positively dangerous! We have to look for character more than for intelligence. Now, you may consider bad behavior to be just an adventure, but you will realize later on--when your children misbehave--what a mistake it was to dismiss it so lightly. The attitude of today is the root on which the future grows. The consequences of your actions can never be avoided. If you give joy to your parents now, your children will be a source of joy to you in your declining years.

In school, you must learn to cultivate unselfish love with no fear or suspicion.

Teachers must lead lives based on upright conduct, moral grandeur and spiritual discipline. The

teachers of tomorrow are the students of today. Therefore, cleansing of the atmosphere in the classroom is essential to the interest of the future. Through the process of education, teachers are reservoirs from which students can draw the water of life. Teachers should do their best to see that the reservoir is not contaminated by the microbes of hatred or pride.

Schools and colleges should not be exclusively engaged in the process of teaching and learning. Merely reading,

writing and arithmetic do not exhaust the task of the school. The inculcation of great ideals and the attempt to put them into practice are equally important. You have many teachers in a school. The history teacher teaches from a book with maps, the math teacher works out sums on the blackboard, the science master has his lab, but the physical instructor has to stand before the students--move his arms and legs, bend and rise, turn and twist--in just the same way he wants his pupils to do. Teachers must be an example to others. This is the only way to ensure a glorious future for every country.

Fraught with dire consequences, a curious paradox is now gaining ground. Though the world has become a very small

globe, as a result of fast means of communication and transportation, man has not yet learned the art

of living together in close proximity as brothers and sisters, children of the one God. The closer that people are brought together, the larger the differences appear. Thus, the world is now riddled with problems of conflicting cultures, competing creeds and contesting ambitions. The sorrows of one state spread fast into all its neighboring states and infect the whole world. Unfortunately, the world has become one vast battlefield.

--Sathya Sai Baba

From the *Mississippi Enterprise*

***The inculcation of great ideals
and the attempt to put them into
practice, are equally important.***



SERVING THE HUNGRY

"When a devotee seeks with humility and purity to give service and love to my creatures who are in need of such selfless and sublime love, when he considers all creatures as my children, as his beloved brothers and sisters, as the blessed manifestations of my immanence, then, in fulfillment of my role as Sathya Sai, I descend to help, accompany and carry that devotee. I am always near such a devotee to guide him and to shower my love on his life. God is the embodiment of compassion. He watches for a grain of goodness or humility so that he can reward it with tons of grace. Deserve the grace of God by helping the weak and the poor, the diseased and the disabled, the distressed and the downtrodden. Cultivate the divine qualities: love, compassion, humility, reverence for all living beings, reverence for the earth and all other elements. You can draw upon yourself the grace of God and render your life beneficial and fruitful."

It is with Baba's loving encouragement and divine compassion that many devotees are awakened to the suffering of others and are thereby stimulated into the action of service. It is when such understanding of another's agony resonates in the depths of our hearts, where Swami resides, that the overwhelming urge to relieve suffering inspires the divine action of loving service. Such inspiration from Swami recently prompted a new service project for the Sathya Sai Baba Center of Atlanta, Georgia.

With an overwhelming population of homeless and hungry people in our city,

our group has undertaken the task of delivering bag lunches to as many people as we can on each Saturday afternoon. Many devotees make sandwiches at their homes in the morning, some provide fruit and snack cakes. In the early afternoon, we meet at a devotee's home where the lunches are packed. Some devotees have prepared juice, lemonade or iced tea. The combined energy of Swami's love has drawn us together, unified in a single purpose. Our individual enthusiasm provides an environment of love, happiness and joyful camaraderie. While we are packing the lunches into bags, we chant the *Gayatri Mantra*. We feel as though the pure blessings of the Lord are infused into the food we are packing, and His own love will be distributed. After assembling 200 to 250 bag lunches, we retreat to the *puja* (worship) room and charge the atmosphere and ourselves with joyful *bhajans*, prayerfully asking Baba to bless our efforts. By mid-afternoon, we load the cars with the food and drive to the impoverished areas of Atlanta, where people live under bridges, in parks and on the streets.

"You have no reason to feel proud when you are able to help another. Your skill, wealth, strength, courage or official position that gave you the chance to serve was a gift from God, whether you recognize it or not. You are only offering this, God's gift, to another God's gift: namely the poor, the illiterate, the weak, the diseased, the grieving and the broken-hearted who seek your help. When you offer milk to a hungry child, or offer a blanket to a shivering brother on the pavement, you are but

placing a gift of God into the hands of another gift of God. You are putting the gift of God in a repository of the Divine Principle. God serves; He allows you to claim that you have served. Rich people and people in power will have plenty of servants. But the distressed, the poverty-stricken and those who suffer, have no one to serve them. Go to such people and be their friend, their kith and kin, their closest well-wishers.

Let them welcome you as such. If you pour spirituality into the ears of those who are tortured by hunger, it will not be assimilated. First, satisfy the hunger. Give

them God in the form of food. Give them God in the form of clothes. Give God in the form of peace to those who are afflicted with anxiety. Give God in whatever form will assuage fear, pain and sorrow. It is only after this is done that spirituality can soak into the heart."

On the street, Baba grants us the amazing opportunity to relinquish our egos, to connect with those we seek to aid in direct, personal contact. All are unified on the golden thread of Swami's love. As the food is distributed, the atmosphere, even in the midst of such poverty and suffering, is transformed into a peaceful and loving energy, shared by all. Street persons and devotees alike share tender sweetness and gratitude for one another. It is love given freely and joyfully into the air--as a flower

*Deserve the grace of God
by helping the weak and
the poor, the diseased and
the disabled, the distressed
and the downtrodden.*

would release its fragrance for all to enjoy--with no thought of reward or repayment. Through Swami's grace, we are able to experience the *ananda* (bliss) derived from merging with each other, entering into each others' hearts and recognizing that each of us is the One pure consciousness, pure bliss. We are filled with exhilaration and peace on the return home. Swami's gift leaves us yearning to serve more people with more inspiration, love,

compassion and detachment. Baba has granted us the opportunity to serve as a spark of His love.

"Through sacrifice, you will come to know that

*your real nature is charity. When you are doing service activities, why hesitate, why feel ashamed, why fear? Let compassion and sacrifice be your eyes, let egolessness be your breath and let love flow through your words. Let peace reverberate in your ears. Whatever the task you are performing, renounce your individuality, share the troubles and benefits with God. . . . You need not bring God in from somewhere outside; He is in you all the while. This truth must be your own discovery, your own treasure, your own strength. Serving anyone is serving me, for I am in all. The relief and joy that you give to the hungry and the sad reach me; I am in their hearts, and I am the one they call out for. Service to mankind is the means by which you can render service to God.**

--A Devotee, Atlanta, Georgia

*Sathya Sai Baba's quotations are from: *Sathya Sai Speaks*, Volumes VII, VIII, IX & X and *My Baba and I* by Dr. John Hislop



... the spirit of hard work is essential.

A small example to explain this: Most of you know that in Germany, some time back, they used to produce very costly, valuable products. After World War II, they associated with Americans. Americans do not bend their bodies. Germans do this; they always had the spirit of work. The German goods lost its quality when they developed friendship with Americans. What is the reason? Those who worked hard joined hands with those who did not work as hard--that is how the quality was

lost. The next instance is Japan. The Japanese learned everything from Americans. Today, they excel over the Americans. They are developing valuable products and conveniences. When they want to go on strike, they do it silently and never go to the bazaar or resort to violence. They are industrious. Therefore, in every field the spirit of hard work is essential. Likewise, we should see to it that we develop this spirit of work. If we inculcate humanness and even if a fraction of it enters our hearts, that will produce great results.

On the other hand, if humanness is expressed only through books, etc., it becomes artificial. Heart is inside; art is outside. In that case, whatever is said is only outside; it is not from the heart. We should not judge by numbers but rely on [the quality of] the work we do. You may think judging by numbers is good for society, but real society is that which has equality. It is the principle of equality that is important and not the principle of numbers. When we think of it that way, there will be more quality and less quantity. Today, we go for more quantity and for less quality. You see this in your daily experience: You have a cup of very good curd. It would be enough for the wife, husband and child. But when a few relatives come to the house, this good curd is diluted and made into buttermilk. Quality is the real value; we should develop quality. Without developing and

practicing quality, there is no use talking about it. Without it, you cannot achieve the real objective. From time immemorial, what has been the reason for not trying to attain quality? It is because we don't do what we say. Therefore, we are not able to reach the noble heights.

REQUEST VALUES PROGRAM

What some people do is give training to teachers who then begin to teach in schools. They do not mention Divinity. What sort of value is that? Under those circumstances, what right do they have to speak of Human Values? If we do not like it, let us not go there; let us go to those people who respond to our thinking. If we begin to wonder whether they like or don't like this program [Sathya Sai Education in Human Values and/or Sathya Sai *Bal Vikas* programs], then there will be no value in the activity. We should reach that state whereby they will request this program. We should never go to any school to promote the values program. That which has value will sell itself. There is no need for advertising. This is happening in several schools. The strength of our children lies in the example of our speech and practice.

You must have heard this: A professor had gone to Russia. He was a scientist who had no time to spend solving problems and conducting experiments with his students. So, he taped his lectures, left them in the classroom and went traveling. Noticing this, the students also brought their tape recorders, put them in the classroom for recording the lectures, and they also left the class. As the king, so the subjects. As the teacher, so the students. When we

say that the children are spoiled, elders alone are the cause. Because we say one thing and act in a different way, children do not pay attention to what we say.

Therefore, Embodiments of Love, Human Values are very important. The values are real; they are not brought from elsewhere. *Nara* is the one who came out of *Atma* (the indwelling Divine). *Nara* means *Atma*. We are the embodiments of *Atma*. We have come into the world and, therefore, encourage worldly style. Then *nara*, the human, becomes *vanara*, the monkey. Because of this, Human Values are absolutely essential. Even if you do not follow each one of these values, at least you should follow one or two of them, then teach those [which you practice] to the children. Do not think differently.

You all have devotion, sincerity, enthusiasm and interest. But there is some confusion because you do not understand the real meaning. We should never give importance to such confusion. The past is past. In the future develop these Human Values. What you say, you should also do. First, we follow, and then we teach. There lies the secret of success.

BEING, AWARENESS AND BLISS

God's nature is described as *sat-chit-ananda*. *Sat* is being, be yourself. *Chit* is awareness, what you think and say. If you follow *sat* and *chit*, you can easily attain *ananda*, bliss. *Sat* is sugar. *Chit* is water. If sugar and water are separate, there cannot be any sweet syrup. The *sat*, sugar, and *chit*, water, should join to become a sweet syrup. You should mix these two.

The *sat*, being, let us be ourselves. *Chit*, awareness, let us understand everything. If this much is shown [Swami shows a part of His handkerchief], you call it a piece of cloth. It cannot be awareness. If the whole thing is unfolded, you call it a kerchief. That is called awareness; awareness is full understanding. You should understand what is meant by humanness. When this complete humanness joins with awareness, then bliss will emanate within you. So, let us fill up our hearts first. Human Values are related to the Divine, not to the world. The entire world relates to God. Everything is the form of *Brahman* (the Universal Absolute). The manifestation of God's will is nature. When we look at the world filled with ego, we see its perversions. When it is perceived with *Atmic* vision, we can see it correctly. Therefore, Human Values are not wasted. We should not perceive them through the ego, but instead through the divine *Atma*. When you look at these qualities in this greater way, there cannot be higher values. You should propagate these values in the world. You do not need to use the word "spirituality." When you promote Human Values, spirituality automatically develops. These are real Human Values.

SACRIFICE AND DETACHMENT

There is a small example for this: We see a sense of sacrifice and detachment even in birds and beasts. We must learn from them also. A bird lays eggs producing its offspring. The moment the young one develops its wings, it is asked to fly and leave the nest. Whenever the young one develops its wings, the elder bird acquires a sense of detachment. Beasts also nur-

ture the young ones by giving them their milk. After some time, they ask the young ones to go forth into the world. They also have a sense of detachment. Unfortunately, there is no sense of detachment among human beings. Even at the moment of dying, they will cry out for their children. Because Human Values are lost, man is leading a life which is worse than birds and beasts. We should not live for selfishness, but we should work for the welfare of society. If you think only of yourself and your family, how can you think of social welfare? At one time or another, we have to go beyond these. That is why the *Vedas* say that you may have wealth, scholarship, progeny, etc., but without sacrifice, you cannot attain immortality. Therefore, we should practice, experience, and promote Human Values. What is meant by developing Human Values? What we should do is remove the mask covering the values. They are in fact, always there.

For example: There is a fire. Because you neglect the fire, ashes will cover it. From where have the ashes come? They came out of the fire. Hence, the ashes that came out of the fire cover the fire completely. In the same manner, the world of relationships is covering your Divinity. The moment you remove the ash, you will feel the warmth of the fire. You need not seek the fire independently; it is within you. Without the fire, there cannot be ash. In the same way, Divinity is within us. Because of negligence, Divinity gets covered by worldly ash. Removing the ash is the underlying principle to attain Divinity. You already have real values; you need not acquire them afresh. No company supplies them; they cannot be bought in a shop; they cannot be gifted by a friend.

HAVE COURAGE

You should teach the values correctly. Then, you will feel it is right, and you can develop confidence. How can you expect to teach that which does not exist? We should demonstrate that which does exist. It is important that teaching and preaching be based on practice. We should not fear for anything. Whatever people might say, you should have the satisfaction of your conscience. When you are influenced by what others might think or say, then you become a traitor to your own conscience. Proceed with courage and promote values! If anyone questions you, reply with confidence, "Yes, I have values." If anyone asks, "Are you following values?" and you say, "I shall try," then the whole program fails. You should say, "I *am* following values." Some may say, "It is not for my sake that I follow them, but for others." This is not the correct answer, instead say, "I am following them, and I want you to follow them too." This is your right. For this right you should fight! If anyone questions you, and you have not practiced the values, then you will feel bad about it. You should be prepared for anything. Only then can you succeed. That is how you develop strength of mind, self-confidence, courage and strength of Human Values. Human Values represent complete strength; no one should neglect them. You do not need [to strive] to attain liberation if you follow Human Values because those values are your true nature.

What is meant by release from bondage? Is it leaving the family and running away into the forest? No, real bondage is ignorance of one's Self. If you understand your true nature, then there is no bondage. It is quite easy to leave home and family. That is not freedom. So long as you do not

understand the Self, you are in bondage. If you realize the Self, then there is no bondage. Human Values teaches this Truth.

FOLLOW TRUTH

The first thing to be taught is that everyone is an embodiment of *Atma* (indwelling Divinity). Therefore, conscience is your main witness. That is love. I put love in every field of endeavor. The same sugar can be mixed with coffee, tea, biscuits, etc., and you can experience its sweetness. You can mix this love with any field. You must do that with *Atmic* love. But if you do it with worldly love, then you will have new burdens. My love is the form of *Atma*. With hearts full of love we should teach Divinity.

Among these values, truth is the most important. King Harishchandra sacrificed everything for truth. Because of this, he ultimately achieved success. Truth alone triumphs, but we surrender to worldly problems and forget truth. At one time or another, you have to leave this world. Let it be for the sake of truth. We should have unflinching determination, then society will follow. "Ah!" they will say, "Here is a person who follows and promotes truth." In the beginning, there may be certain vagaries, but later on, they will all follow you. We must face some difficulties in the beginning. Pleasure is an interval between two pains. People will begin to scandalize you. You need not fear such people. That is why I say, "My life is my message." People cause and become involved in scandals, but we should ignore this. We should realize this truth, the tree which bears the fruit absorbs all the hits. If there is no fruit, who will throw stones at the tree? If there is no fruit, who will come near the tree?

When they pelt stones of scandal and rumors at me, I would feel that it is because I bear a fruitful message. So, do not be concerned with stones, instead, be concerned with the fruit. Remember, because there is fruit, people are stoning the tree. This feeling will give encouragement. Even a valuable diamond must face the difficult cutting of facets. This will increase the value of the diamond. We must have confidence in Human Values to face the world with courage. When you have faith, you do not need to be concerned about anything else. But if you think that you are doing this just for work, then it is of no use. We should feel it is our duty, our responsibility, saying, "My life is for this; I should experience this and disseminate it." Such commitment must be there. Today there is no such determination. First you need confidence, then determination. When you have these two, realization is within your reach.

CONCLUSION

Because of your good fortune, and your good deeds in previous lives, you can participate in the promotion of these Human Values. You should do this in the right way and never misuse this opportunity. Be one with everybody, join with them, reply softly and sweetly. Enter into the field believing and saying, "I am human, I am human." But when you say you are human, it is only a half truth. "I am human, not an animal, I am human and not an animal," then it becomes fully true. While declaring our humanness, our actions should not be bestial. We should have these two thoughts: "I am human, I am not an animal." Then you can accomplish Human Values. Do not doubt this. Enter with complete confidence. You should take an oath to practice and

promote Human Values. Otherwise you would be turning against these qualities in the sight of others. That would amount to doing something harmful to society. Therefore, help ever, hurt never.

Join those people who are practicing Human Values. Instead of two, there will be four people who can do it, and so on. The State President [of the Sathya Sai Organization] should develop this program very carefully. Not only develop but also practice and propagate it. When the State President's help is there, the organization can accomplish a great deal. You must awaken, arise and not stop until the goal is reached. You should wake up everyone, encourage them to join this effort. Only then can we develop, promote and gain joy from these values. The duties that have to be accomplished will be decided by society. Swami is not concerned with them. Indulal Shah and Sarlamma have been thinking of Human Values day and night. To appoint the appropriate people at the appropriate time and place is their duty. Swami's view is that Human Values are in everyone and should be preserved. Those who have forgotten, can be reminded that this duty should be carried out.

In the early morning we recite *Suprabhatam*. The significance of *Suprabhatam* is to awaken the Lord from sleep. Actually it is not the Lord who is to be awakened but the devotee. The Lord is always awake. At least in the name of *Suprabhatam*, the devotee will wake up.

You can meet from time to time and get your doubts clarified. There was a lot of delay, but now Human Values are being practiced and taught in many places. If anyone is against our organization, we need not accept them. Develop our organization on the right path. Even now, some



teachers are following the wrong path; we do not want such teachers. If we are indifferent, we will be harming our organization. We do not need to fear anyone. Why should one be afraid of truth? When there is a defect, there is fear. When there is fear, you need security. No mistake, no fear, no security. Therefore, we should see to it that we have no fear in us.

You may think that in Prasanthi Nilayam, Swami has a secretary or a president. There are neither; Swami does all

the work. This morning someone asked, "Who is your secretary?" Swami said, "One who has no secrets needs no secretary." Swami has no secrets, no secretary. Swami has no fear, no security. When Chandrasekhar, [former Prime Minister of India], came here, a hundred security men also came. Swami asked him, "Why do you need so many people?" He said, "Security is very necessary." Then Swami said, "There must be some mistake in you. Because of mistakes, you have fear, and when there is fear, you need security. That is your only mistake." Swami continued, "We do not need anybody's security. We have Self-security. That is the protection of *Atma*, that is God's protection; we should rely on this." We do not need anybody's protection. Truth will protect you.

Dha ma is your protection. *Sathya* and *dharma* protect mankind. If you follow *dharma*, then *dharma* will protect you.

From this day, you will exemplify these Human Values to children and adults, strive for the welfare of the country and take it to its pristine glory!

--Sathya Sai Baba

A Divine Discourse given

January 13, 1992

ANNOUNCEMENTS

THE NEW HOSPITAL

Since the inauguration of the Sri Sathya Sai Institute of Higher Medical Sciences Hospital, a number of inquiries have been received as to how devotees can best participate in this project for the service of mankind. Any person desiring to make a donation may please send it to: State Bank of India, Sathya Sai Medical Trust, Account No. 198, C & I, Prasanthi Nilayam, A. P., 515 134 INDIA. From *Sanathana Sarathi*

December 1991

WASHINGTON RETREAT PLANS CHANGED

The retreat / conference for the state of Washington has a change of location and price. The date, September 11-13, remains the same, but the new location is: Pack Forest Conference Center near Mount Rainier / Seattle. The good news is that the cost is less: Adults 18 and over \$89.00, Young Adults 13-18 \$79.00, Children 12 and under \$45.00 and for RV's or tents greatly reduced rates. For more information contact: Jackie Plastino, 20524 81st Street S. W., Vashon Island, WA 98070 or phone (206) 463-5389.

SATHYA SAI NEWSLETTER for CHILDREN, YOUTHS and YOUNG ADULTS

What was formerly the *Sathya Sai Baba Children's Newsletter* has been expanded to include all age groups and has a greater variety of articles, stories, poems, activities and much more. Some of the categories are: "Sai News" which consists of stories by and for children that illustrate Babas' teachings, "Experiences of Young Adults" and "Teachers' Reports." To receive this quarterly magazine contact: Birth Day Publishing Co., P.O. Box 7722, San Diego, CA 92107. The rates for one year are:

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The divine declaration to all devotees on Guru Poor-nima day, July 13, 1984: "I shall protect all true devotees no matter what difficulties the world may face. You have come within my fold and this is my divine assurance."

--Sathya Sai Baba

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FOREIGN LANGUAGE BOOK

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