



SATHYA SAI Newsletter

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SATHYA SAI NEWSLETTER

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

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

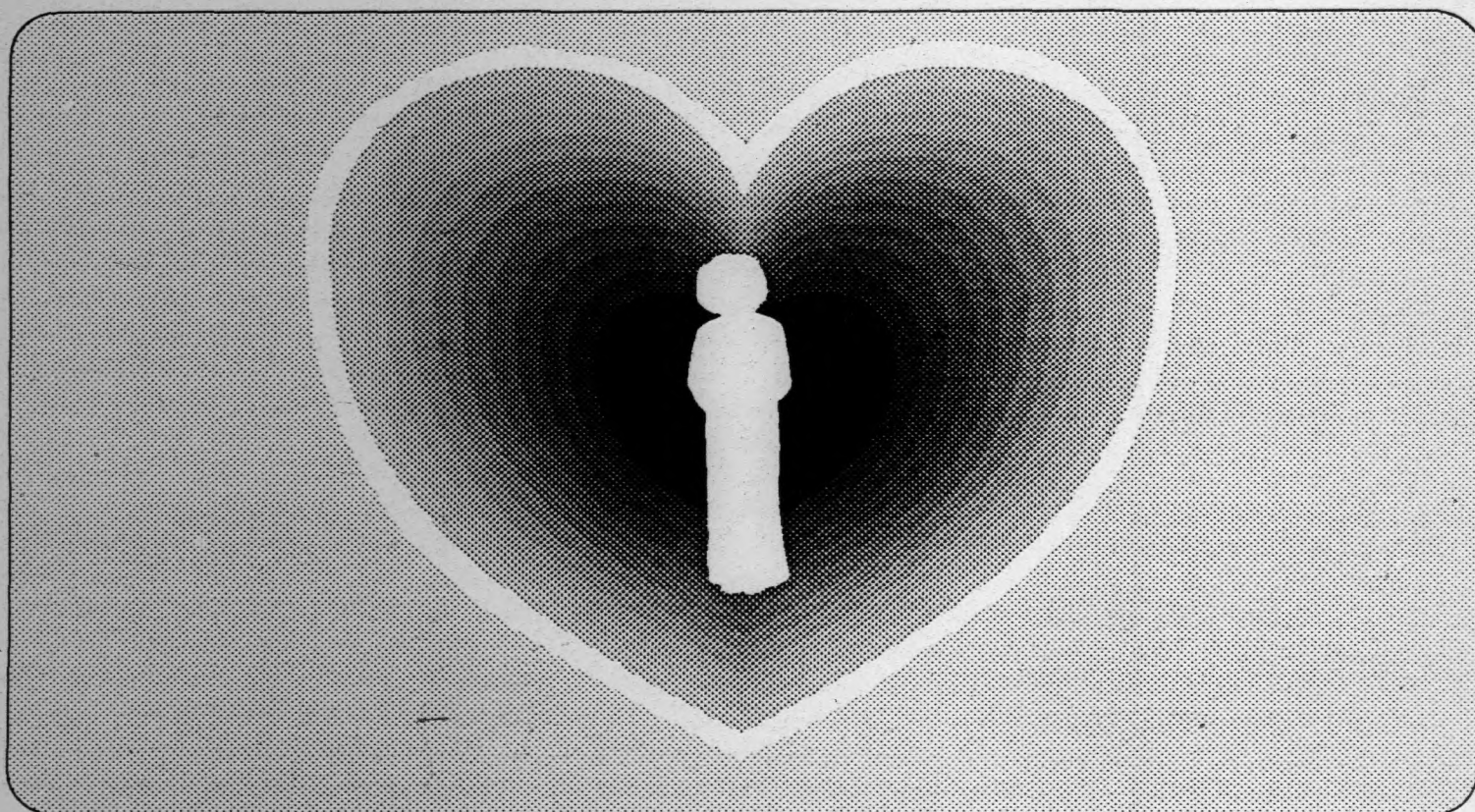
Always have some work to do, and do it so well that you get joy. Also have good companions--that will help your spiritual discipline. The proper atmosphere is essential. That is why, in the past, aspirants used to dwell in the ashrams maintained by sages. While there, they had the unique chance of being immersed in good thoughts, good activities and good company. . . . Be careful, therefore, that the success you have won in the promotion of virtue, in the conquest of baneful habits and in the assumption of regular disciplines are not frittered away by trite company, loose talk, cynical criticism or lackadaisical effort.

--Sathya Sai Baba

Sathya Sai Speaks, Vol. I, Chapter XV



Jack Hislop and Sathya Sai Baba. This photo was taken from the jacket of Dr. Hislop's book, *Conversations With Sathya Sai Baba*. Printed courtesy of Birth Day Publishing Co.



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WE PAY HOMAGE

At the Council's October 1991 meeting in New York, Council members expressed special appreciation to Dr. Jack Hislop for 15 years of selfless service to the American Sai Organization.

Dr. Hislop was one of the founders of the American Sathya Sai Baba Organization. He has served and continues to serve the members by supporting, encouraging and providing leadership in many areas. His depth of experience with Sathya Sai Baba, and his clear, straightforward way of relating those experiences, have been a source of inspiration for the entire Sai Organization and all devotees.

Although words can never convey the depth of our love and gratitude for his counsel, inspiration and leadership, the Council does wish to publicly thank and acknowledge Dr. Hislop for his many years of service.

--Members of the Sathya Sai Baba Central Council of the USA



Jack Hislop and Sathya Sai Baba. This photo was taken from the jacket of Dr. Hislop's book, *Conversations With Sathya Sai Baba*. Printed courtesy of Birth Day Publishing Co.

A DIVINE DISCOURSE

Given November 23, 1991

Being glorious,
mankind can enjoy happiness and
prosperity.
Always, with love and affection, help-
ing all beings without the feeling of
mine and thine.
Being good people,
sympathetic and kind to the poor
and afflicted.

Helping them in their needs.
Being ideal people, leading righteous
lives.
Following the path of goodness and
wisdom.

May you attain virtue and good repu-
tation.
Thus, hoping that you become the
best among all people.
What else can I tell this holy and good
congregation?

Embodiments of Divine Love: All
animate and inanimate things of the
universe emerge from Divinity, are
sustained by Divinity, and ultimately
merge back into Divinity. Divinity is
the root cause for all creation, preser-
vation and destruction. So it is that
people are born out of thought
(*Sankalpa*), live on thought, and ulti-
mately merge back into thought. As
you think, so you become. People's

lives are based on thought. As the
thought, so the action. As the action,
so the fruit. As the fruit, so the
destiny. Mankind is bound by thoughts.

From Divinity To Divinity

Embodiments of Divine Love: Try
to develop good and ideal thoughts,
lead an ideal life, get an ideal reward
and have an ideal destiny. People's
lives are based on character. True
human beings are those who follow
the path of *Atma* (indwelling Divin-
ity), not of the senses. *Atmadharma* is
righteousness for all mankind. Fol-
lowing the senses is the nature of
animals. Therefore, don't be like an
animal; instead, master the animal
qualities. People should develop di-
vine qualities. Nature is a manifesta-
tion of Divinity. Creation is the most
important symbol of divine energy.
Everyone emerges from nature and
should have only divine feelings. We
should believe that, when mankind
takes birth, it is for the purpose of
manifesting the Divinity within (*Atma*).
This human life is worth living; it is
noble and Divine. Nature and Divin-
ity are not separate. In order to prove
to the world that man is Divine, God
comes in human form as an *Avatar*.
Only Divinity can emerge from Divin-
ity, and only Divinity can reflect Di-
vinity.

What is the Basis of Life?

Embodiments of Divine *Atma*: "God is not somewhere else." "You are all embodiments of God." "God exists everywhere." "Everything is pervaded by God." "God resides in all beings." These are ancient spiritual sayings. Such glorious, divinely human lives are being wasted today in the pursuit of sensual pleasures. It is foolishness to think that spirituality is something different from material life. It is spirituality, which is the undercurrent of all aspects of life, be it physical, economic or religious. Today we have forgotten this undercurrent, this basis of life. We trust the transitory, the ephemeral and the unreal things of life. This world is changing every moment. Changeless Divinity is the basis of the changing world. Only when you remember this principle can you derive joy in the material world. Whatever path you follow or whatever actions you undertake, you should have this divine feeling.

Today people are aspiring only for friendship, power and wealth, but not for character. Power and wealth are not permanent without character. The most important virtue of mankind should be character. With this in mind, you should contemplate Divinity. Nature is not a useless entity. When the power of nature is distorted with ego, then it assumes an ugly form (*vikruti*). When nature is permeated by *Atma*, it becomes beautiful (*sukruti*).

So the thoughts of individuals are responsible for good and bad.

All things emerge from truth; truth is God; truth is the embodiment of Divinity. Everything is based on truth. There is no greater *dharma* (righteousness) than following the path of truth. All creation emerges from truth and finally merges into truth. Everything is combined in truth.

However scholarly, wealthy or powerful one may be, the most important thing is character. Among all the virtues, only devotion to the Lord causes the human personality to blossom. The Indian people were the ones who first recognized that feeling. But today they have forgotten their culture and are not trying to inculcate their ancient and glorious heritage. What can be more unfortunate than this?

You and Self-Confidence

In this sacred land of Bharat (India), patience and forbearance are the highest wealth. Among all austerities, following the path of truth is the highest. So, the greatest austerity is truthfulness. Today the feeling that one's character is more valuable than life has been forgotten. People are embracing the cultures of foreign countries. In the name of freedom, Indians have forgotten their glorious heritage in the same way a tethered elephant forgets its own power and strength. A life which is dependent on external

things without relying on the Self, is impermanent. Indian culture is based on self-reliance. Self-confidence is the basis for everything. The present unfortunate state of India is due to lack of self-confidence.

Embodiments of Divine *Atma*: It is a great weakness that you have forgotten your divine nature. Find your true nature and then real power and strength will manifest and give you joy. So, the most important thing for mankind is self-confidence. Self-confidence is the basis of all joy, wealth, happiness and power. You must develop self-confidence to its greatest extent.

Today the world is immersed in discontent, chaos, confusion and trouble. Under these circumstances, what should we do? Do we have the strength of character to end the trouble and bring about peace? You may think that one person cannot bring about change. One should not entertain such weak thoughts. If all Indians step forward with self-confidence, we can drive away trouble in the country in a moment. The reason that we are not able to go forward is because of lack of self-confidence.

Service to others is the most important function of every person. One should realize the truth that everyone is an embodiment of the Divine. If one

cannot show love to another human being, one cannot be called human. Realizing that all are children of God, one should love all and serve all and thus become an ideal person. One should never entertain the feeling that man is weak and powerless.

The government is talking about undertaking several projects for rural upliftment. This is easier said than done. Nowadays neither government nor leaders are concerned about the villages, so the people in villages are behaving accordingly. There is no lack of natural wealth in India; India is a prosperous country. If it were poor, why would the British, Turks and Persians have invaded this country? Because India was [and is] very prosperous, foreigners have had their eyes set on this land. Forgetting this, Indians belittle their own country by thinking of it as poor and weak. You do not comprehend the danger of such thinking. The greatest danger is losing one's self-confidence. The downfall of mankind will result if it does not move forward with confidence.

Wealth and possessions are not important; they are like passing clouds. Virtue and character are the real and eternal wealth. We need to develop good character; that is real education. Remember, too, that service to others brings out our divine feelings and self-confidence.

A Hospital in Puttaparthi?

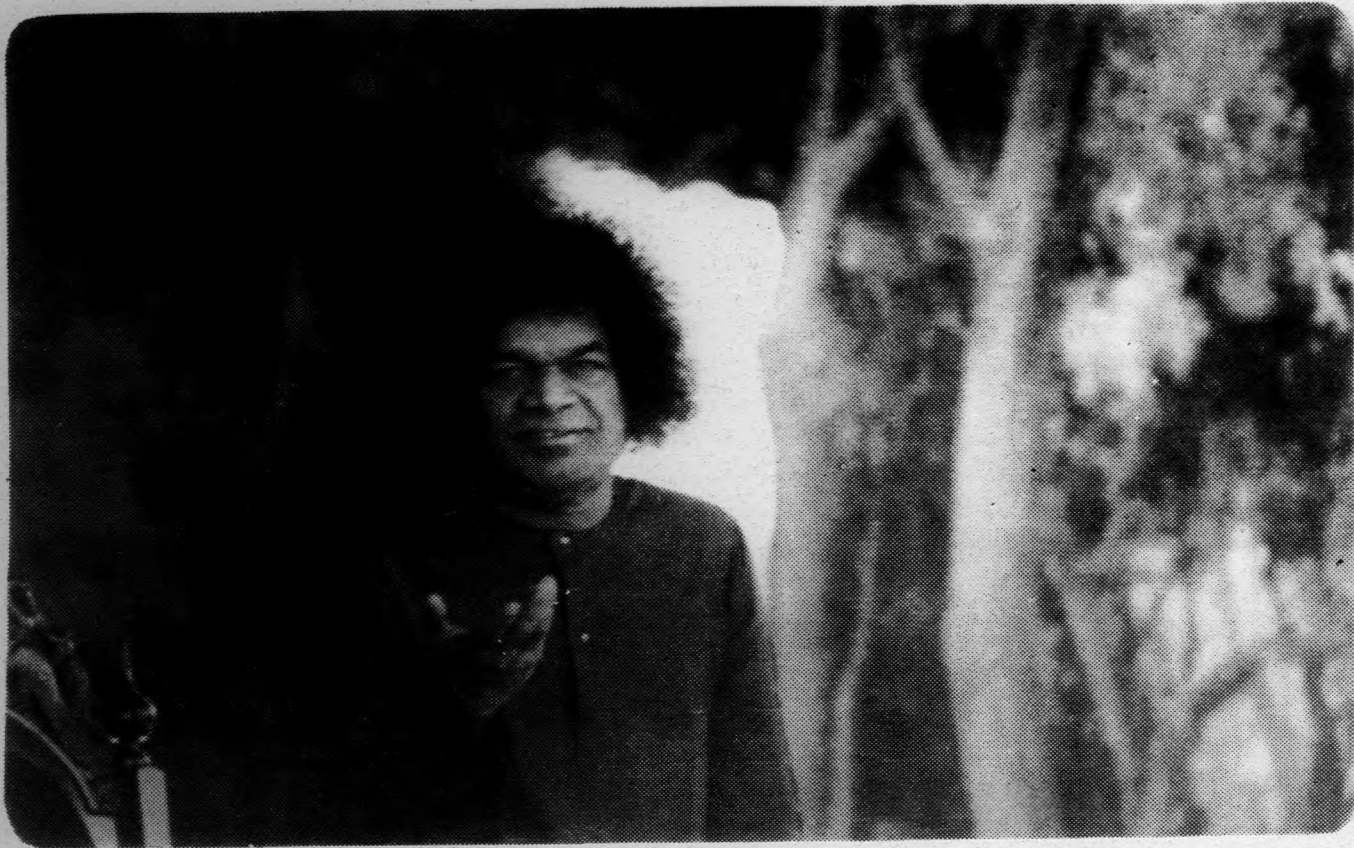
To demonstrate Divinity to the government, society and the individual, Sai is undertaking various projects from the smallest to the largest. In the past, the population of this village of Puttaparthi was only 200. It is unusual to have a university, the Sri Sathya Sai Institute of Higher Learning, in such a remote village. It is also a great wonder to have an airport in such a small village when even the district headquarters do not have airports. Thus Puttaparthi has become an ideal example for the whole world. In addition to this, you have to inquire why Sai has started such a large hospital project in this remote village instead of in a big city? Wealthy people can go anywhere for their health care, spend lots of money and get cures for their diseases. However, poor people from the villages cannot leave their homes and go far away for their health care. This hospital, the Sri Sathya Sai Institute of Higher Medical Sciences, was constructed keeping in mind the welfare of such villagers. I told the doctors to treat the villagers with heart disease first.

I will tell you about an auspicious event. After the inauguration of the hospital by the Prime Minister of India (the Hon. Sri P. V. Narasimha Rao), within 15-minutes the first surgery was started, and four major heart operations were performed within the

next three hours. One of them was a very complicated operation; the patient had a hole in the heart. Even a difficult operation such as that was successful. All the patients are happy and are in good condition.

Let us look into how the hospital was constructed. Larsen and Tubro Construction Company built this hospital. These brothers have undertaken many projects in India and other countries. But they have not seen so much joy among the workers anywhere else. Even the most humble worker performed his job with great enthusiasm; each person accomplished the equivalent of 10 workers. All the workers performed with a sense of great joy, sincerity and devotion. After I returned from Kodaikanal in May, this project was started. Within five months (June, July, August, September and October), a project which ordinarily would have taken five years was completed. It is a gigantic project and will last for thousands of years. No further development will be needed in the future.

First and foremost in importance is the heart and its diseases. Then comes the diseases of lungs, kidneys and brain. To relieve the suffering of the villagers from the disorders of these four major systems, this hospital was begun. For me there is no difference between people in the villages and in the cities because diseases afflict both equally. So, we decided to provide the same stan-



Sathya Sai Baba giving a discourse the latter part of 1990.

dard of health care for both villagers and city dwellers.

The Four Goals

For whatever action we want to undertake in the world, the body is necessary; for making progress in the world, the human body is the basis. Only when the body is healthy can we achieve anything. Man has four goals of life: *Dharma* (righteousness), *Artha* (wealth), *Kama* (desire) and *Moksha* (liberation). For achieving these four goals, health is very important; health is the greatest wealth. In order to provide good health care, we have started these institutions.

For what purpose do we need to have good health? What should this

healthy body do? Healthy bodies should engage in good actions. But unfortunately nowadays, people are pursuing only two of the four goals of life: *Artha* (wealth) and *Kama* (desire). It appears that people are leading a life without the head and legs. *Dharma* is compared to legs, and *Moksha* to the head. Without these two, mankind is focusing on *Artha* and *Kama*. We should give equal importance to all the four goals of life. One should lead a divine life. Good health is important to engage the body in honorable activities. The body which engages in wicked activities is considered useless. Having attained a body, we should work toward fulfillment by engaging in good actions.

Continued on page 33

SOME REVELATIONS

THE THREE ZEROS

To confine the personality of Sathya Sai to the unpretentious miracles that He performs would be like studying a piece of rock in order to gauge the size of a mountain. Then again, if one assumes that, in order to approach Him, one has to superimpose upon himself a heterogeneous set of disciplines, or reach higher echelons of consciousness, I could only say that he would experience perplexity in its heights--for all that Sai is and all that Sai wants is love.

Even now His words ring in my ears when once He spoke about Himself to a small group of us during an interview. *Shivarathri* had been over for a couple of weeks, and the crowds had begun to lessen. Each one of us sat erect with our exuberance at its zenith. As the sun was setting silently for its nightly intermission, our sweet Lord reclined. "The warmth of Your presence, Oh Lord, would turn winter into spring," I thought.

It is very rare that Sai speaks about Himself and when He does, He speaks with so much lucidity, accompanied at the same time with such immense power, that at the end we either find ourselves in tears or speechless with wonder and awe--this was one such experience. He began speaking about

Divinity and explained that to comprehend it is beyond human capacity. Swami's physical body had been undergoing a high temperature at that time. It was true, for even as we touched His lotus feet earlier, we had felt the warmth of His soft skin. In the olden days during *Shivarathri*, He had performed the creation of a *lingam* (an egg-shaped object representing the productive power of nature). But He no longer does it. It was the heat arising due to the suppression of such an event that had manifested itself in a high temperature and continued to do so for days afterwards. Baba paused and said, "You will not understand the nature of Sai or His love now, nor will you ever understand. It is because not one of you can comprehend me in my true form, that I have come down to your level to be with you, talk to you, and love you as your friend. But then, do not limit me to be just this--I have my own master plan. All you can do is play your role with utmost sincerity. Probably then you might get a glimpse of my Divinity. . . ." Even as I write these words, my mind recalls how we experienced the thrill of being before such a power.

What I am trying to convey may not be anything new for the millions of devotees of Sai Baba who may have

experienced His Divinity in a more enriched fashion. But then, oh reader, if only you were in my place, in the place of a Sathya Sai student, then you would understand how it is to experience Divinity from Divinity itself. He would beckon us to sit around Him and in the most wonderful way speak to us, inquire into our problems, and chide us for something here, something there.

His love has touched us so gently, so warmly, so unforgettably, that our lives can never be the same again! Memories of such happenings will never fade, for they are safely preserved in the innermost recesses of our hearts. Who knows, probably we will succeed in safeguarding these treasures even through eternal sleep.

Speaking about Sai's revelations, I am reminded of one incident which took place quite some time back. There was an old lady who resided in the *ashram* at Parthi. One day this lady ventured to ask, "Swami, I need Your grace and nothing else," apparently viewing that there is nothing much about this prayer, not because of its inherent meaning, but more because of its casual usage among the devotees of *Bhagavan*. However, for Baba it was not so. In His divine omniscience He had chosen to answer this lady in the most astounding way.

Let me at the very outset make it clear that my interpretation of what

Sai Baba said is not a word-by-word record. This incident was related to me by one who was with Baba at that time.

Swami asked the lady in return, "Are you sure of what you are asking, and do you know what it implies?" The lady, in earnest anticipation, nodded her head in agreement. True to her expectation, it seems, Swami smiled like an all-knowing mother and spoke, "*Bangaru* (an endearment), to one who really seeks My grace and Me, I lay three zeros before him." And, without pausing for the lady to intervene, Baba continued, "Only he who succeeds in withstanding the three zeros will attain Me."

The first zero appears when Sai cuts off His devotee from all his kith and kin. "No mother, no father, no brother, no sister," He said. The devotee should readily yield to such expurgation and yet look to the Lord. Not being satisfied at this show of devotion, the Lord brings him face-to-face with the second zero, namely, the deprivation of the basic necessities of life--food, clothing and shelter. Rendered thus homeless and hungry, he should still cling to His lotus feet and call out for Him.

The Lord still feels that His devotee has to undergo the third zero--the reputation and the character of the devotee is questioned by the world. Thus the devotee is robbed of his most cherished possession, namely his repu-

tation. Yet, in spite of all this, if he still manages to have his unswerving, steadfast faith in God and cries out for Him, Baba said, "I shall bless him with the greatest of all gifts--Myself."

Smiling to Himself, Swami asked the lady, "Well, do you still want My grace?" The lady who was by then drowned in an ocean of tears could only sit and stare.

It might sound very ironic to those who have experienced the Lord in all His sweetness that He could ever become so very frightening. But then, all this is only a part of the great game of love that we play with Divinity.

I came across a letter written to a devotee. This letter put an end to all my doubts and misgivings about the authenticity of the above revelation. The ways of my Lord are really mysterious, I thought. The letter is in the form of a poem. With His divine permission, I share it with you. It is as follows:

Dear, dear loved one,
You ask, How will you know
when I am near you?

When on a sultry night
everything is hot and still
The first cool breeze
brushes your cheeks
Think of Me.

When the pangs of hunger
are satisfied
And loneliness is pierced
by happiness
Think of Me.

When your mouth is parched
and you can hardly speak
With the first sip of cool water
I am soothing you
Think of Me.

When I sprinkle your face
with cold rain and wash the earth
with dry brown leaves.
With the first smell of clear rain
I am cleansing you
Think of Me.

When pain dissolves
and tears disappear
think of Me.

When steadfast eyes are horrified
by the cruelties of life.
With the first glance
of the silent setting sun
I am comforting you
Think of Me.

Then you ask
How will you know
when you are near Me?

When the burning sun has scorched
you and the earth, the sand and dust
fill your eyes.
Not a sliver of shade about
And you love Me.

When your lips are cracked,
your tongue feels like clay,
your throat seals up.
There is no water about
not even a mirage in sight
And you love Me.

When pain becomes unbearable,
you smile
And you love Me.

When I take from you
your most cherished possession.
On the first loss of sight
darkness envelopes you
And you love Me.

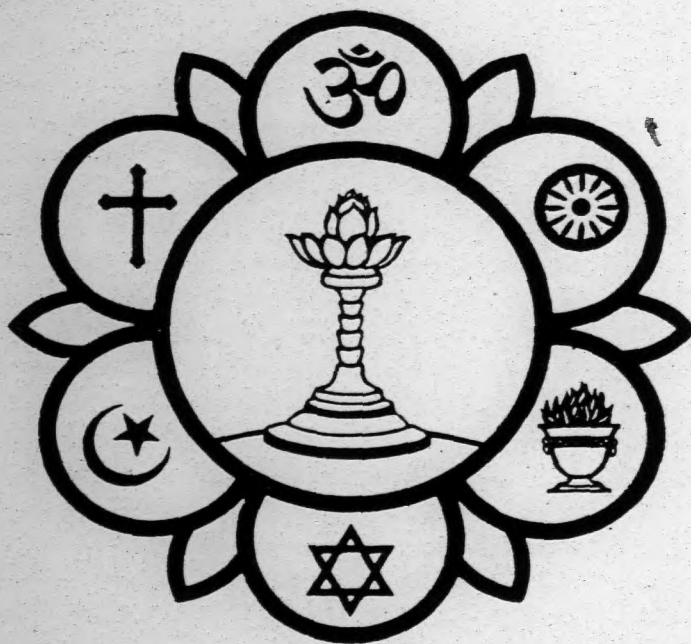
For everything that you see, hear,
smell, taste, or touch belongs to Me.
So how can you give to Me what I
already own but your love. And that,
I gave to you before time began as
your soul's possession. When you re-

turn it to Me, then I will know you are
truly Mine, and I will dissolve your
sorrow and happiness into Me. That
one being Me, I will place you in bliss
forever. For I love and think of you
constantly.

--From your most loving Father

Tell me, dear reader, how can we dare
try to comprehend the majesty of the
Lord? I recall how I felt when I first
went through this poem, and I can
gauge your feelings, too. Hence, I
leave you here in the wilderness of
your imagination and the tenderness
of Sai's love to fill your being.

**--Sunder Iyer, Former student at
Sathya Sai Institute of Higher Learning
Prasanthi Nilayam Campus**



Sai Baba's logo, the *Sarva Dharma* symbol representing all religions

SOMEBODY OR NOBODY

Baba tells us, "Be willing to be nothing." For this, obviously, we have to dissolve our egos, our individuality and our need to define ourselves. (I use the word "dissolve" rather than "get rid of" because "dissolve" implies a natural and gentle process, whereas "get rid of" implies force and duality.)

I have come a long way since I have come into Baba's orbit--from a goal-oriented woman who wanted recognition and fame, to a woman who knows that the fruits are Swami's and that everything is in the moment and in the process. My life has become very simple and my goal is to live each day fully--being Baba's lamp of love.

Most of my time is spent doing service which I, of course, dedicate to Sathya Sai Baba. The service I have chosen, outside of Center work (which I am actively involved in), is simple work, or rather what I call work of the heart rather than the head. One morning a week I paint the fingernails of ill and elderly patients in a nursing home--purposefully a low-profile job where my relationship with the patients is the primary focus. I am also a hospice volunteer for the terminally ill. This means I try to fulfill whatever the need may be of the particular patient or family, be it running errands, giving a foot massage, reading, chatting, or sitting quietly and holding hands.

These two instances are examples of unglamorous, down-home service--and I love doing it.

However, even within these simple, seemingly un-egoistic tasks, I find my desire to be somebody often arising. For example, I'll be listening to a lady talk and feel the need to express my opinion--even though it is not asked for. Or I will need to take on more responsibility, which others feel is wonderful, but I know it is to show that I am good and creative at my task; it is only to fulfill my need to be noticed. Then there are the times I wonder whether or not I should get credentials in this field. Now this may be necessary and correct for someone else; but, for me, it is not necessary to earn more money. So I have to ask myself, why am I in need of a degree? And unfortunately, the answer is to prove my worth, my individuality and my uniqueness. This constant need for self-definition only proves to me that I have not yet received the teaching of selflessness on a gut level.

How am I to get it? I guess I have to continue dedicating my deeds to Baba, serving with love, inquiring and watching my mind. In other words, I must continue my *sadhana* (spiritual discipline)--which is the process and not worry about the goal!

Yet, this letting go of individuality and identity is hard. Just try, when someone asks what you do, to say, "Nothing." Or spend a day without explaining who you are or what you are doing. It is incredible how this need pops up in such subtle ways; however, by Swami's grace, I am now frequently able to witness these mo-

ments--knowing that it is all due to identification with the limited mind. But the problem still remains, how to dissolve this over-powering desire to be somebody--even though I know that to be nobody and nothing is the only way to merge with the Divine, which is everything!

--Judy Warner
Faber, Virginia



Awaken your true, fine, beautiful qualities. Above you--nothing. Below you--nothing. To the right of you--or to the left of you--nothing; and dissolve yourself into that nothingness. That would be the best way you could explain the realization of the Self. And, yet, that nothingness is not the absence of something. That nothingness is the fullness of everything--it is the power of the existence of that which appears to be everything.

--Sathya Sai Baba
From *My Baba and I* by Jack Hislop, Ed. D.

THE LESSONS OF PRASANTHI NILAYAM

I didn't know what to expect from my first visit to the Lord incarnate, Sathya Sai Baba, at Prasanthi Nilayam. I certainly didn't expect to dislike His *ashram*, but I did. Yet, as I was to learn, the path to the garden of God sometimes leads through our own briar patch.

My initial reaction to Baba's *ashram* was disillusionment. I expected that Prasanthi Nilayam would be heaven on earth. After all, where else would God live? But the reality, for me, was quite different.

Some of the *ashram*, the *Mandir* for example, is quite nice. But much of it seemed to be poorly maintained. We garden-variety foreigners were housed in buildings that resembled tenements. It was only after some tinkering that the cold water shower in the bare, concrete room I shared with two other pilgrims would work. The toilet never did. (Actually it was so hot, a cold shower in the afternoon was a relief.) Moreover, in addition to human companions, the room was host to assorted representatives of the class insecta, many of which spent the night nibbling on my flesh for dinner, despite the mosquito netting. A plea to the Public Relations Office for insect control brought quite a laugh. Some pests were bigger--a monkey climbed

through the window, grabbed a bunch of bananas, and made good his escape. Meanwhile, Indian guests were herded into buildings that resembled state fair livestock exhibition halls.

Upon complaining again to the Public Relations Office that I was incensed about not being able to find a quiet place to meditate or even just think, without being ordered to move on, they laughed and said to go to the meditation tree. Well, the meditation tree was then directly adjacent to a construction project that was going on 24-hours a day, complete with flood lights and jack hammers!

Sleeping was difficult, there were flocks of birds that sounded like an armada of B-29's, the reveling pilgrims, and, of course, the snores of my Australian cellmate that must surely have caused landslides for miles around. Also the food in the canteen was monotonously unpalatable. Not that it mattered, because during my illness food was out of the question. I entered the Indian Weight Loss Program and successfully dropped 15 pounds.

Despite my generally foul mood, the sight of Sai Baba during *darshan* (the sight of a holy being) made up for the shortcomings of the *ashram*. Every time I saw Him, I just grinned and

thanked Him for getting me there for His *darshan*. My first two *darshans* found me in row three, thanks to reasonable success in the lottery that determines to which row the pilgrim is assigned. I was graced by several stares, and even one smile, by Swami, so I was ecstatic. There were other positive experiences as well. One high spot was the international *bhajan* sessions where devotees from many countries gathered to sing their devotion to God in each other's languages. The experience of international love and harmony was so beautiful it brought tears of joy to my eyes. Then again, there was the opportunity to talk with other devotees and hear their sometimes amazing stories of Swami's *leelas* (divine play). And as a pure demonstration of Baba's teachings, my American roommate treated me as a sort of personal service project when I became sick. But beyond those worthwhile experiences, my prevailing mood was one of disappointment and disillusionment.

After my second *darshan*, my roommate invited me to join the American group, consisting at the time of 25 people from around the country, but mostly from California. The various egos involved resulted in more heartburn. So it was that as the tension increased, people started dropping out of the group. Most people freely admitted that their only purpose for being with the group was to enhance their chances of getting an interview with

Sathya Sai Baba. In fact, the overriding concern of almost everyone was simply to get an interview, so daily calculations were made to determine the group's probability of success. And since the group never succeeded in getting any closer than somewhere out beyond row 12, many people figured the odds were better if they went solo. In fact, every day the group found itself further back.

As for myself, I arrived so happy to be in the *darshan* line that, at first, I didn't care whether I was graced with an interview or not. But after a couple of days, I too was preoccupied with figuring the odds of getting an interview. That process even degenerated into examining the lottery lines to figure out what group had been up front the previous day and avoiding whatever row they were sitting in to increase the probability of getting a high pick. After all, if you were up front, you could ask Swami for an interview, ask for *vibhuti* (holy ash) or at least get His blessing.

The irony of it was that all of the Americans were spiritual gems, the kind of loving people you would be proud to call your friends. It's just that they were preoccupied with getting an interview, as was I. We would meet every day at two o'clock for *satsang*, and after singing *bhajans*, our inevitable topic for discussion was, "What is the trouble with the American group?"

I am not normally an emotional person, so I was amazed at my own foul mood. I viewed almost everything in the worst possible light. It didn't help when people told me that Baba was purging us of our negativity. Then on my second to the last day, I became fed up with my own rotten attitude. I prayed to Swami to open my heart and reveal what the problem was. And as I headed for the daily *satsang* I suddenly remembered what the leader of our Sai group in Arlington, Virginia always told us, that Swami doesn't need our help in blessing someone with His grace, but that if we care about the spiritual advancement of another person sufficiently to pray for that person's success, we too would be blessed. Then it hit me that the problem with me and our group was simply ego-centered selfishness.

I attended the *satsang* and made an impassioned speech to the effect that we were all using one another, and that it was about time we started caring about each other and started supporting our mutual desire for spiritual progress. I said that as far as I was concerned, I wanted all of us to have an interview, not just some of us. And even if we didn't get an interview, the focus of our *satsang* should be adoration of the Lord, and the enjoyment of good company. Sai Baba, I said, preaches harmony and unity, and it was about time we practiced what He preaches! Moreover, we were all blessed just by being there within sight of God

incarnate. So the remaining members of the group, 15 in all, agreed, and harmony finally prevailed as we trooped over to *darshan*. As if to reward us, the men were immediately chosen for the first row.

As I sat there waiting for *darshan*, feeling awed by the fact that Baba had been monitoring our group, I suddenly felt my heart open, and with a flood of emotion, saw things clearly for the first time since I had entered the Abode of Eternal Peace. Of course the *ashram* is the way it is. It is a microcosm of the world, with all its faults. People aren't called to Prasanthi Nilayam to enjoy spiritual R & R, they are called to do intense *sadhana*, (spiritual discipline) that is, to diminish their ego by developing renunciation, equanimity, detachment, discrimination and the other qualities necessary to control the mind and achieve spiritual progress. And as I looked over at the line of people in their wheelchairs, I suddenly realized that each and every one of us is spiritually handicapped, and that our only means of strengthening ourselves, as in physical therapy, is to exercise our will against the aggravations of life itself. So it would be impossible to have an *ashram* that is heaven on earth and still have a spiritual gymnasium where devotees could have the environment necessary to practice intense *sadhana*. In fact, I realized that the world has to be the way it is, full of both good and evil, joy and suffering. I had heard that those who

are enlightened say that the world is the perfect school to learn how to be the God we really are. So you dislike the *ashram's* living conditions? Most of the world lives worse off. Quit whining and learn renunciation. So the people are rude and you're treated badly. That's like people everywhere. Quit whining and develop equanimity, and learn to love them anyway. You don't like the inequalities between the well-off and the poor? Welcome to the world. Quit whining and surrender to the will of God. Why, then, does the *ashram* mirror the world? Because people made both the way they are. How will Swami bring about a

Golden Age? Only when the Swami within each of us emerges to transform the world. And so it goes. And when you discover goodness and love in the *ashram* or the world, thank God and take joy in the success of one of life's pilgrims.

So it seemed that I lived a lifetime at Prasanthi Nilayam, even though it was only one week. But the lessons, while not immediately and entirely transforming me, will serve as a foundation to effect my eventual spiritual progress. And for that, I can only thank God.

--Tom Wolke

Chantilly, Virginia



Sathya Sai Baba giving *darshan* at the *ashram*, Prasanthi Nilayam, which means the Abode of Peace.

BE PRESENT

Be present

Each moment
Each mouthful
Each breath

See with new eyes

Each face
Each person
Each place

Hear with loving ears

Each sound
Each laugh
Each cry
Each word

Forgive the past

Surrender the future
Be here now
Trust God

--Stanley and Caren Stahl
Olympia, Washington

AN OMISSION

We deeply regret an omission which occurred in the last *Sathya Sai Newsletter*, Fall 1991, Volume XVI, Number I, regarding Matt Sliwowski's article, "Come and See." We neglected to give proper credit to the periodical, *Fellowship in Prayer*, 291 Witherspoon St., Princeton, New Jersey 08542. We thank the editors of *Fellowship in Prayer* for their generosity and cooperation for allowing us to publish Mr. Sliwowski's article. Again, our sincere apologies for this oversight.

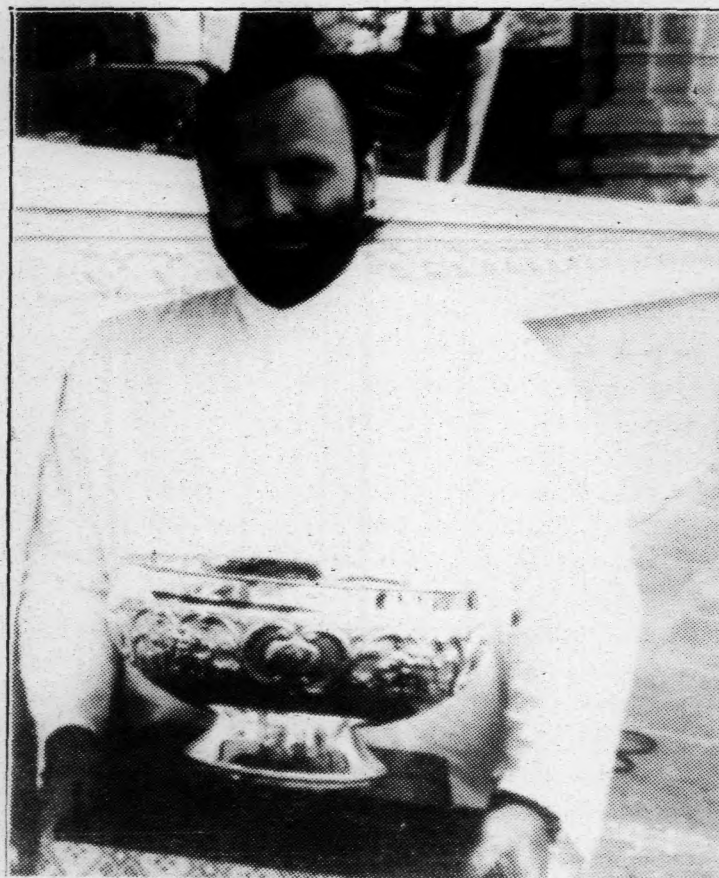
--Editor, *Sathya Sai Newsletter*

SAI ACKNOWLEDGES FOUR

Sathya Sai Baba honored four individuals who were involved with the hospital project: Mr. Tigrett, Mr. Krikloff, Mr. Ramakrishna and Dr. Venugopal. **Baba said:**

A person by the name of Mr. [Isaac] Tigrett supplied equipment to the hospital project, the Sri Sathya Sai Institute of Higher Medical Sciences, with great enthusiasm. He has sent the latest and most modern equipment from the USA. The value of this equipment is approximately 20 crores rupees. To say what kind of equipment it is, here is an example: If you were to stand for two minutes in one of these machines, you would know all the defects in your body. It is not necessary to cut open the body to see the heart. Not only in India, but even in many parts of America, this equipment is not available. However, this hospital has that kind of modern equipment. It is difficult to get all this equipment from America; no matter how rich you are, you need permission from the government. Not only that, but after it arrives, one must pay many times its value as customs duty. For example, for 20 crores worth of equipment, one must pay 100 crores in tax.

Hospitals have become business institutions. If 10 crores is spent to start a hospital, then they expect 100 crores



Mr. Tigrett with lotus bowl.

in profits. The hospitals are built with selfish interest. But in Sai there is not even a trace of selfishness from head to toe. Few people recognize this truth.

One person, Mr. Tigrett, recognized this, and helped the hospital project as much as he was capable of doing at the time. But he didn't stop there, he is enthusiastic about developing the hospital project further in the future. Everyone should develop this tendency to help others. You may earn lots of money, but only when it is used for good causes does it become worth

earning. However, today people earn money and hide it in foreign banks, and at the end they die suddenly. Instead they should make good use of the money. Many do not get such noble ideas to make good use of their money. Only one in a million will get such noble ideas. You will have good health only when you exhale the air you breath in, or eliminate the residue from the food you ingest. Similarly, when wealth is utilized properly, it is healthy. With such a sense of sacrifice Mr. Tigrett has helped the hospital project. The main cause for this is his faith and devotion to Sai.

The best way to show faith and devotion to God is by undertaking service to others. This is what Hanuman told Vibhishana. Vibhishana questioned Hanuman as to why he was not fortunate enough to have the grace and vision of Rama even though he had been thinking and chanting the name of Rama for a long time. Hanuman, being a monkey, had a natural tendency for fickle-mindedness. He replied in a straightforward way, "Vibhishnana, you may be contemplating Rama's name, but how much did you take part in Rama's mission?" It is not enough to contemplate the Divine, you should also try to participate in the divine mission. Hanuman said that he is the true example by having Rama's name in his heart, doing Rama's work with his hands and by always obeying Rama's command--thus attaining contentment and happiness.

If you want the food on the plate to go into your stomach, you must make your hands and mouth work in cooperation. You will have the vision of Rama (God) when you do service with your hands while contemplating His name.

Similarly, with one hand you should earn money and with the other hand give to charity. There was a poor lady in Paris. She used to buy blankets with her meager earnings. She went about covering people who were sleeping on the streets in the cold night air. Because of her sense of sacrifice, she attained divine grace. The more grace she received the greater was her sense of sacrifice. She used to carry the blankets in a cart and cover people who were suffering in the cold weather. People recognized her sacrifice; they noticed that she always walked with her head bent down. They asked her, "Why do you walk with your head bent when you are doing such good work?" She replied, "I am ashamed to walk with my head upright when God is giving with thousands of hands, and I am giving with only one pair of hands." But today when people give to charity, they want their name publicized in bold letters in newspapers. She didn't like such publicity, that was charity given in secrecy. There are millions of such people who offer great sacrifice in India. If there were no virtuous people in the world, how would the sun rise in the east? A most noble path is to use the money you earn for good causes.

Mr. Tigrett, who resides in New York, has come to the remote village of Puttaparthi in India to give charity to help this hospital project. I am not glorifying him, but I am happy to see his sense of sacrifice. I am blessing him and hoping that he will be involved, more and more, with projects of this kind in the future.

Sathya Sai Baba presented Mr. Tigrett with a large silver bowl in the shape of a lotus flower saying that it was the flower of His love.

The second person Baba honored was the British architect, Mr. Krichloff, Professor at the London College of Architecture. The hospital was designed and planned by Mr. Krichloff with all amenities--like Buckingham Palace. Sai Baba presented him with another lotus-shaped, silver bowl.

The third person honored was Mr. Ramakrishna of Larsen and Tubro Construction Company. Baba said, "Ramakrishna took personal interest during the construction of the hospital building by inspecting the site two or three times a week. With other projects, normally he visits only once a week. He considered this project as his own and directed the workers in such a way that he could finish the project within a short time, thus expressing his devotion and faith to Sai." Swami presented him with one of the lotus-shaped, silver bowls as an expression of love.

"Fourth is a very important person, Dr. Venugopal, cardiothoracic surgeon. This huge hospital is of no use if this one person is not present. He has a great deal of faith and a complete sense of sacrifice. He is able to perform 10 operations a day with great ease. He comes from a highly respected institute in Delhi, the All India Institute of Medical Science. He came to our hospital and performed surgeries without any difficulties. He is an expert in the field of cardiac surgery and worked here with great devotion, faith and sincerity. He successfully performed a very complicated surgery yesterday on a patient who had a hole in his heart. All four people who were operated on yesterday were villagers. One was a five-year-old child, another a student and two were women laborers. He took care of them with great love and affection. From tomorrow on, many surgeries will be performed every day. In the future the whole world will come to Prasanthi Nilayam, which will be a main center to cure physical and mental illness.

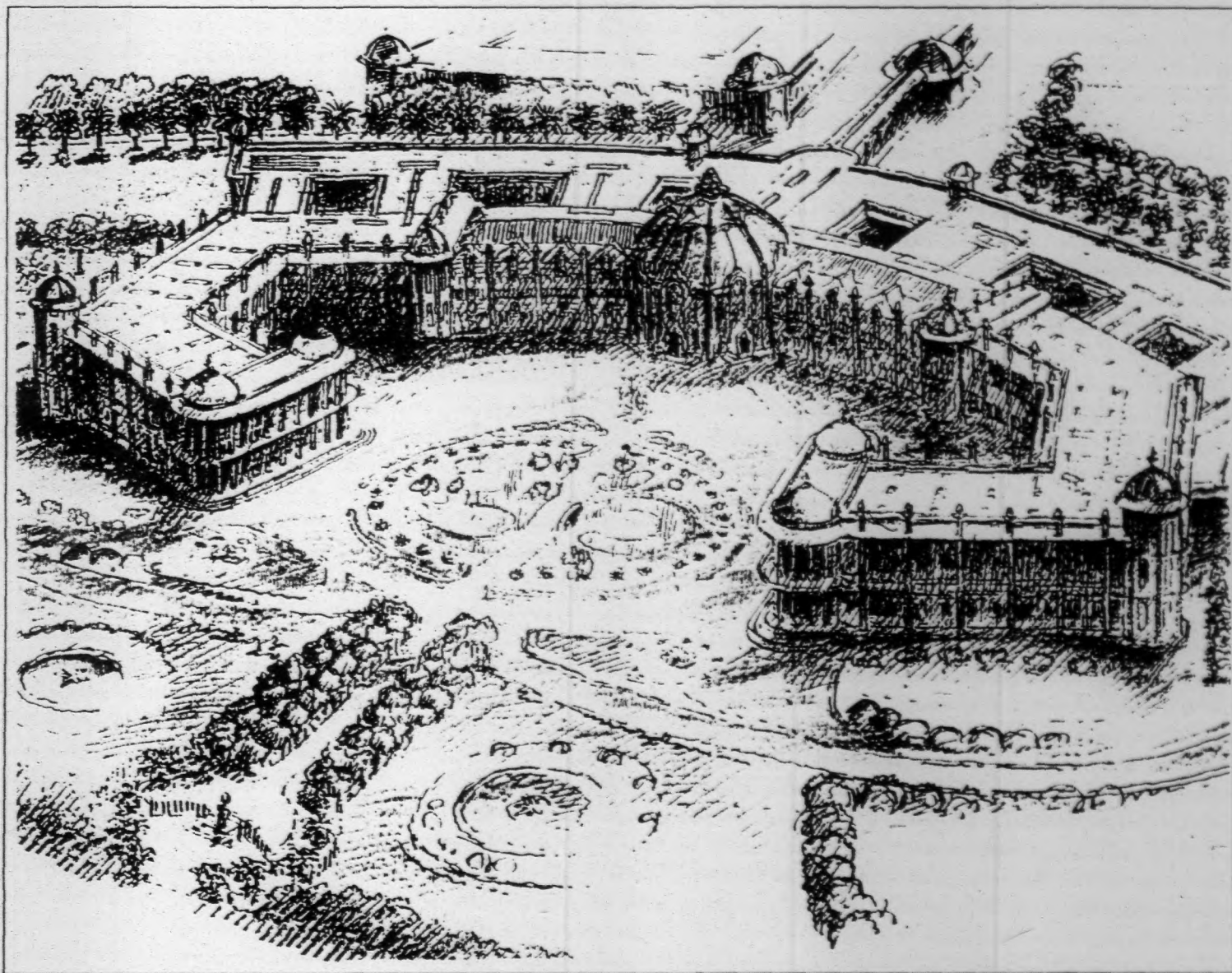
"Sai blesses him and hopes he will prosper in his career and serve more people." As a sign of His grace, Baba presented another lotus-shaped, silver bowl to Dr. Venugopal and said, "Very happy, very happy."

Sathya Sai Baba concluded by saying, "The birthday celebration [Baba's 66th birthday] went smoothly and the

climate made this place seem as if it were air-conditioned for all the devotees. May your feelings and actions be like this comfortable weather. I bring this discourse to a close by blessing all

of you and I hope that all of you will do service to the nation with a good heart.

--Sathya Sai Baba
Conclusion, November 23, 1991



An overview of the Sri Sathya Sai Institute of Higher Medical Sciences Hospital, inaugurated November 22, 1991 near the village of Puttaparthi.

You have to inquire why Sai has started such a large hospital project in this remote village instead of in a big city?

--Sathya Sai Baba
page 5 of this issue

HIS WORDS & DEEDS ARE ONE!

On November 23, 1990, Bhagavan Sri Sathya Sai Baba announced to the world that the first open-heart surgery would be performed in the Sri Sathya Sai Institute of Higher Medical Sciences Hospital on November 22, 1991. At that time the prospective site for this unique and magnificent super-speciality hospital was barren. The ground had not been leveled. Construction activity had not yet commenced. Not even a foundation had been laid. Many people feared that Bhagavan Baba's words would not become a reality.

On November 22, 1991, Bhagavan Sri Sathya Sai Baba, accompanied by the Honorable Sri Narasimha Rao, Prime Minister of India, dedicated the opening of this great hospital. Within minutes, following the dedication, the team of cardiac surgeons began the first operation. On that same day, four open-heart surgeries were performed successfully. In the following seven days, a total of 25 open-heart surgeries were performed successfully.

In addition to the super-speciality hospital, the pre-existing general hospital in Prasanthi Nilayam has been enlarged. It is now being equipped and staffed to function as a comprehensive general hospital. The airport, located just outside of the *ashram*, has

been completed. The runway is now being extended to accommodate larger jet aircraft.

Oh, we of little faith. We, who feared that His words would not come to pass, have been given an unforgettable lesson. HIS WORDS AND DEEDS ARE ONE!

All of Bhagavan Baba's words and actions teach many important lessons for the benefit of all who want to learn. In the accomplishment of the impossible, we learn that He is not constrained by the laws of time, space, matter, and energy. We learn that the Lord is not contained by nature, rather He is the Creator and Master of nature.

Bhagavan Baba announced that highly specialized medical care would be given to all people, including the poor villagers, free of charge. We learn that health care, as with education, is the right of all men and women. We learn that society is obligated to provide this care, regardless of wealth, race, religion or social status.

The convocation ceremony of the Sri Sathya Sai Institute of Higher Education took place several hours after the dedication of the new hospital. On this grand occasion, the Honorable Sri

Narasimha Rao, Prime Minister of India, addressed almost one million people who had assembled for Bhagavan Baba's *darshan*. The Prime Minister told the multitude of spiritual aspirants that he and his country, India, were in great need of Bhagavan Baba's blessings. In this pronouncement by the Prime Minister, we behold a dramatic manifestation of Bhagavan Baba's power to transform

society. The Head of State acknowledges the Divinity of our master.

All of these astounding events give us good cause to ponder. It is clear that Bhagavan Baba has accelerated the implementation of His Divine Will. All that He has been telling us is coming to pass. HIS WORDS AND DEEDS ARE ONE!

--Michael Goldstein, M. D.



Side view, Sri Sathya Sai Institute of Higher Medical Sciences Hospital

TENTH CONVOCATION

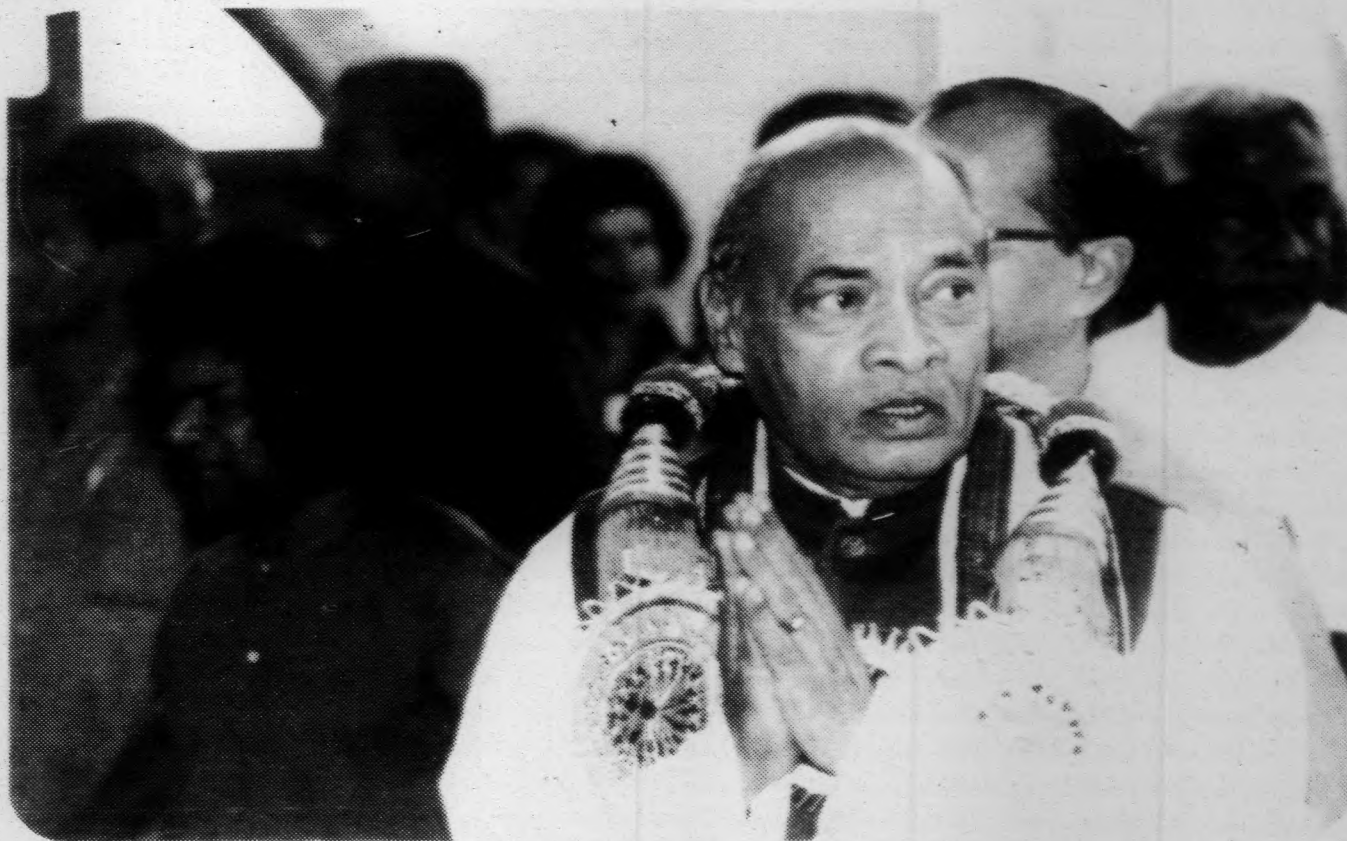
The tenth graduation ceremonies of the Sri Sathya Sai Institute of Higher Learning were conducted on November 22, 1991, at Prasanthi Nilayam. The occasion was made even more auspicious because the convocation address was given by the Honorable Sri P. V. Narasimha Rao, Prime Minister of India. Excerpts from the Prime Minister's speech follow:

"... The Sri Sathya Sai Institute of Higher Learning is pioneering a unique seat of learning. Spiritual and ethical values permeate this university. Bhagavan's emphasis on the five universal values of *Sathya* (Truth), *Dharma* (Righteousness), *Shanthi* (Peace), *Prema* (Love) and *Ahimsa* (Nonviolence) is truly secular in character, and these values constitute the major bedrock of all the religions of the world. The atmosphere here is calm, solemn and serene and is supercharged with spiritual ethos. It is in such an environment that our ancient *rishis* (sages) transmitted knowledge to their disciples. It is for this reason that I feel happy to address the graduates of this university....

"... Our educational policy visualizes value-oriented education based on our heritage, national goals and universally accepted values. Any educational policy, however well thought-out, is likely to remain a pious declaration of mere aspirations unless we show a firm determination to implement it. Indeed, a purely intellectual discussion of values in the classroom, as part of the syllabus, is not adequate for imparting value-orientation

to our students. The practice of these values in day-to-day life by the teachers and students at all times would alone testify to the completion of education.

"One area where we cannot have a gap between precept and practice is value-oriented education. Unless the teacher himself is a living embodiment of values, how can he convey his conviction to the students? Sri Sathya Sai Baba has said, 'Education does not mean getting the know-how of the alphabet.' About 25 years ago, He said in one of His speeches in Rajahmundry, which I recall, 'What does one gain by filling one's head with book knowledge? Instead, one can read the book itself. It is of no use to merely acquire such book knowledge. It is not enough. Wisdom is not the same as bookish knowledge. It is something far superior, and one can acquire it by practice in daily life.' What is learned has to be practiced and shown in your daily life, thereby sanctifying your life. You must try to understand the inner purpose of life. A misconceived and misunderstood notion of modernity and the compulsions of the scientific age have posed a great threat to our values. When modernization brings about communication that bridges the gap between people, the traditional values of a small, close-knit society which demands cooperation, loyalty and interdependence with relations and neighbors often get eroded. People tend to ignore these values. Constant efforts will have to be made to stop this erosion. The inculcation of the right blend of values in today's context is the most challenging and daunting task of



The Prime Minister before his address to the graduating students.

educators. We have to reinforce our traditional values while, at the same time, learning to cope with the requirements of modern society. Our institutes of higher learning must bring about a blend between traditional values and modern knowledge. . . .

"I am glad that this institute is trying to achieve this blend between traditional values and modern scientific knowledge. The science departments are well equipped, in fact they are better equipped than in many other universities that we come across. The Center for Computer Science, established at the Prasanthi Nilayam campus, is comparable with the best of such computer centers in other educational institutions in our country. Now this is a real blend between science and spirituality--the synthesis I was talking about for

which Indian thoughts stand. We cannot be content with half-baked knowledge. Either we are full, or nothing.

"As Mahatma Gandhi said, 'Education which does not teach us to discriminate between good and evil and to assimilate one and eschew the other is a misnomer.' . . .

"We would now like to go into the actual implementation of the new educational policy. When we were formulating policy, we had the good fortune of the benefit of opinions, views and guidance from the Sri Sathya Sai Institute. Prof. V. K. Gokak and others were good enough to come and talk to me. This institution has already justified its existence. . . ."

--Sri P. V. Narasimha Rao,
Prime Minister of India

I DO BELIEVE!

It's time for reflection. Time for me to wonder, is Sathya Sai Education in Human Values (EHV) really working? Are the children changing? Are the teachers deriving something from the program? And the parents, is their awareness growing? Is truth, right action, peace, love and nonviolence (the five basic human values) becoming a reality and a part of one's character?

Sathya Sai Baba says, "Unless knowledge is transformed into wisdom, and wisdom is expressed in character, education is a wasteful process. If education confers this gift of transformation, then surely life will become peaceful, happy and full of mutual help and cooperation."

And I do believe this!

There is no question that Baba's wisdom is real. I see myself growing, developing in character. I strive for consistency in word, thought and deed, and I have made many inroads. But still the mind thinks: I wonder if because I am a follower of Sai Baba, a believer in His Message, human values is more real for me. What of those who haven't experienced Him, of those who are involved in an EHV lesson because of someone who has convinced them to try it? Are they, also, changing?

And so I reflect. I look for vignettes from my teaching experiences that will once again confirm what Baba is saying, "Character is the life-breath of education."

Sathya Sai Education in Human Values bases its lessons on character development. As a prelude to a story about a mother rabbit and her bunny, I remember asking the children, "Who loves you?" "My mother," one child shouts. "My grandfather," "My friend," others chime in. Once in awhile an astute "Me," is heard as the class sits on the floor engrossed in the EHV lesson. And then someone calls out with an assurance one cannot deny, "God." Yes, there He is despite the secular restrictions in the public schools.

And I, once again, believe.

I flashed on the day I was speaking to a first-grade teacher and recalled the story she told me. She said, "The children were coloring a picture. One of them asked her neighbor if she could borrow a crayon. The negative response did not stop her, for I overheard her answer, 'Remember, sharing is caring.'" The teacher went on to say, "We had just had an EHV story about caring for one another." Here we have a little first-grader espousing the wisdom she had absorbed. And

the teacher was also involved, impressed enough to retell this story. Isn't this what she wanted in her classroom?

I reminisced and recalled my sixth-grade class of 1984, a class that was my most challenging. I was just returning from a wholesome, peaceful sabbatical and there I was facing a group of over-remediated students, a group of potential dropouts. Swami's words were to keep me going, "Unfortunately education today tends to dehumanize the students. While developing their intellectual abilities, nothing is done to develop good qualities in them. All that our much-vaunted progress in education has achieved, is a decline in morality and a contempt for teachers."

I knew that I had to try to convey that message through EHV lessons, through true education. By the end of the year, I again became a believer. Funny how I tend to forget this from time-to-time. I saw changes unfolding, students were growing in character as well as in their cognitive skills.

I read again the little poem that my nonwriter, previously school-uninterested boy wrote:

Me,
I am the branches of a tree
I provide shelter for the birds
Where they can build their nests
And feed their young

We know that God is in him. But here, for once, this child was letting God shine in His fullest light.

I am reminded of another poem:

Soft is the heart of a child,
Embrace it.

Heavy is the burden of a child,
Lighten it.

And so I think on, of the parent who wrote to me, "... EHV is a welcome return to a life study of what is truly important in human relationships: truth, justice, honor, respect, love, kindness, loyalty and compassion. 'Do unto others as you would have them do unto you.' 'Love thy neighbor.' These are values which most people of the world hold close to their hearts and are part of their soul. ..."

And what of the teacher who recognized that she, too, was harboring a hurt and letting it expand out of proportion. Just as the children were listening and absorbing the story, she was learning to let go.

There was also the teacher who revealed to me that he came to truly realize the importance of self-esteem not just in everyday learning, but as a component of substance-abuse education. My reflections begin to create a warmth in me, a humility that thanks the Lord for allowing me to see a bit of His wisdom.

These are just a few of my recollections--recollections of fairly immediate reactions to a story told, or to a song or quotation, perhaps to an activity, all components of an EHV lesson. But I also know that there are the long-range impacts, those that may crop up in a moment of despair or indecision as a former student remembers and reflects. One such incident is told by the youngster who recalled how optimism and perseverance led her to attempt a dive at a swim meet. Another tells of writing about his EHV experiences as the basis of a college essay.

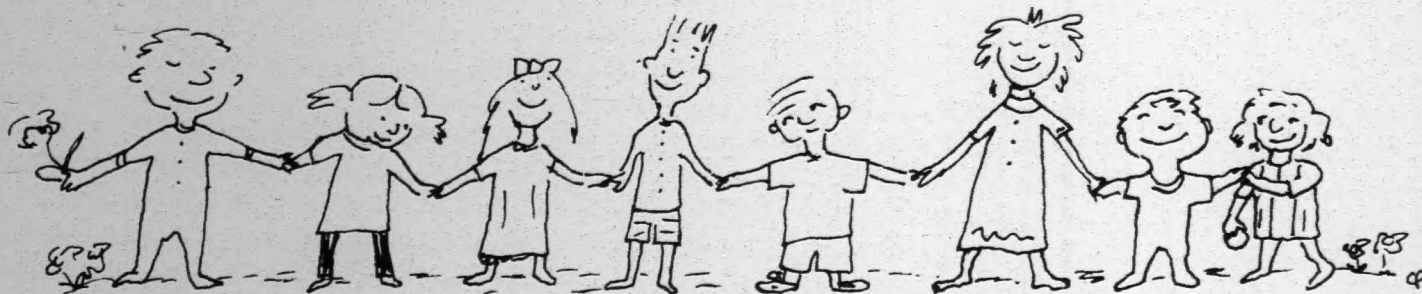
It certainly may appear strange to have these wonderful memories and, yet, to note that there is this ever-anxious mind, ready to play havoc with the equanimity that is coming over me. The thought arises without my consent, "Are the children, the

teachers, the parents only trying to tell me what I want to hear?"

I remind myself that this is a replay of a day when I had these same doubts. I look through a book I once wrote and sure enough, the same thoughts are there. However, I can see the mind cleansed as I read on. The words came from a prophetic sixth-grader, "Most everybody has learned the same things, like responsibility, consideration, thoughtfulness and self-control. Some people may have gotten more out of it than others, but at least some went into everybody's mind."

Yes, it is true! Some may be getting closer to the fire, but all are receiving its warmth! And so I continue to remember and to believe!

--Bea Flaig
Ithaca, New York



Education is really related to the very consummation of life. It has to do with the goal of life more than the means of living. It is only through education and more education that we can instill into the mind of man the sacred ideals of human life. True education should ideally emphasize self-reliance and independent living! It should confer on the student the courage to stand up against injustices, lack of discipline, immorality and falsehood. Education should grant steady faith to the inner reality which is the reality of man.

--Sathya Sai Baba

JOURNAL of EHV

Reluctantly, we accept the resignation of Nadine Clegern as editor of the *Sathya Sai Journal of Education in Human Values*, and discontinue its publication. Do to personal commitments, Mrs. Clegern is currently unable to continue her greatly appreciated work, but she has agreed to make contributions to the *Sathya Sai Newsletter for Children, Youths and Young Adults* which will contain the best of the *Journal of EHV* along with its own good works.

If you wish to obtain back issues of the *Journal of EHV* including some *OM Publications*, you can send \$20.00 to: *Sathya Sai Journal of EHV*, 17 McDivitt Drive, Manchester, CT 06040. You will be sent a minimum of 15 issues of the available publications.

--Dave Lambert, President
Sathya Sai Baba Central Council of USA



Do not burden the tender brains of children with all sorts of lumber, bits of information that can never be put to use or facts that warp the strands of truth. Do not sow hatred or contempt of any class or caste, faith or cult in the pure mind of the little ones. Teach the children the habit of daily prayer when they rise from bed and when they lie down to sleep after the day is over. Do so yourself. You will find that it adds calm and contentment.

It is for the children's sake that you toil; it is to make them free from anxiety that you save; you sacrifice your own comforts in order to ensure that they can spend their days in comfort. The intention is legitimate, but comfort is not all. Are you practicing brotherliness, tolerance, equanimity, charity, compassion? These are the armors that guard the mind from the arrows of sorrow and pain.

--Sathya Sai Baba
Sathya Sai Speaks, Volume VII, Chapter VIII

CHILDREN'S CORNER

GOD CARES FOR THE FEELING BEHIND THE ACT



Once a man named Abdullah was sleeping in a corner of a mosque in the holy city of Mecca. He woke up and heard two angels talking together. They were making a list of the people who were to receive the special joy and blessings that God gives. One angel told the other that a man named Mahbub should be first on the list. Abdullah decided to go to the city where Mahbub lived to find out why he was so blessed.

He found that Mahbub was a very poor shoemaker who earned so little that he and his wife had almost no food. Mahbub dreamed of giving his wife a special meal, so he gave up many things and saved for a long time to get the money he needed. Finally, one day he had enough money, so he bought his wife some delicious, expensive food. But as he was on his way home, Mahbub heard a starving beggar crying because he was so hungry. Mahbub could not go on. He stopped and gave the beggar the wonderful meal. As he watched the man eat, he was filled with joy to see the beggar's hunger go away. Because of his kindness, Mahbub was given God's blessing, and happiness was his.

And you know, the Lord cares for the loving feelings in each kind act that we do, not for the attention and praise others give us for our good deeds.

--Adapted from *Chinna Katha*

DATES TO REMEMBER IN 1992

Mark Your Calendar

March 2, Monday, Mahashivaratri is observed during the new moon, symbolizing a renaissance and rededication of spiritual life.

April 4, Saturday, Yugadi, or Telugu Lunar New Year.

April 11, Saturday, Sri Rama Navami is the day to honor the birth of the Avatar, Rama.

May 6, Wednesday, Easwaramma Day is recognized as the time to pay homage to the memory of the mother of Sathya Sai Baba.

July 14, Tuesday, Guru Poornima is a time for showing gratitude to the guru or spiritual teacher.

July 19, Sunday, Handicapped Day is a time for helping the handicapped and to remember that they need our help throughout the year.

August 21, Friday, Sri Krishna Jayanti gives recognition of the birth of the Avatar, Krishna.

August 31, Monday, Ganesha Chaturthi honors Lord Ganesha who is the remover of all obstacles and ignorance.

September 7, Monday, Onam is a sacred observance by the people of Kerala which commemorates the sacrifice of Emperor Bali.

September 20, Sunday, Blood Donation Day to remember to give blood at your local hospital, Red Cross, or blood bank.

October 6, Tuesday, Dasara or Vijaya Dasami the celebration of the victory of good over evil.

October 24, Saturday, Deepavali or Diwali is a festival of lights commemorating the victory of righteousness over wicked forces.

November 7-8, Saturday and Sunday, Akhand Bhajan is a continuous 24 hours of devotional singing dedicated to world peace and is celebrated in Sai Centers around the world. Begins at 6:00 PM, Sat. and ends at 6:00 PM on Sun.

November 23, Monday, the 67th Birthday of Sri Sathya Sai Baba.

December 20, Sunday, Hannukah the beginning of the Jewish holy days proclaiming victory over the oppressor.

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

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

Note: This information is subject to change. We will try to keep you informed.

ANY QUESTIONS?

There is an ever-present need to find answers to baffling spiritual questions arising in the minds of seekers of Truth.

With a view to provide opportunities to raise such vital spiritual questions, and address troubling doubts, and for obtaining the Avatar's authoritative pronouncements, Sathya Sai Baba has approved a program whereby such questions may be placed before Him for His consideration.

The questions should be purely spiritual in nature, the need for an answer should be deeply felt, concisely formulated in the English language, and be sent by March 31, 1992, to The Convenor, Sri Sathya Sai Books and Publications Trust, P.O. Prasanthi Nilayam, Anantapur District, Andhra Pradesh, 515 134, INDIA.

The identities of devotees sending questions will be confidential, and will remain so.

The Avatar's pronouncements would be compiled in a question and answer format and published in book form.

--This notice printed courtesy of *Sapathana Sarathi*

Sathya Sai Newsletter on Tape?

It has come to our attention that some of the *Newsletter* subscribers would like to obtain the *Sathya Sai Newsletter* on cassette tape. We first considered this idea for the blind or visually handicapped. However, we have discovered that there are other reasons for listening rather than reading, such as: traveling to and from work, listening while attending to chores, sharing cassette tapes with friends, etc.

If you are interested in receiving the *Newsletter*, starting with this issue, Volume XVI, Number II on tape, please contact us at:

Sathya Sai Newsletter, 1800 East Garvey Ave. West Covina, CA 91791
the cost \$2.50

Eight Powers

Embodiments of Divine Love: The entire world is a reflection of God. God has pervaded everything with His eight types of power and prosperity. The most important thing for man is water. It is his life force. Two-thirds of the earth is covered with water which sustains life. In the *Upanishads*, water is called *Jeevam*, as in life principle. So the first aspect of Divinity is water (*Jalaswaroopudu*).

The second is fire (*Agni*). In man this fire principle exists in the form of digestive juices in the stomach. Without this, man cannot digest food and distribute the essence of the food to the various organs of the body. All

types of tissue in the body like blood, bones, muscles and blood vessels are formed from this fire principle. This is why another name for God is *Angeerasudu*, the one who resides in different organs as body juices, as the fire principle.

Third is the earth (*Bhoomi*). Creation, sustenance, and dissolution takes place on earth. All food supplies come from this earth. The earth thus provides enjoyment to human beings. So it is considered as an embodiment of God.

Fourth is air (*Vaayuvu*). Air is the greatest friend of the life principle. At all times, people are inhaling and ex-



Sri P. V. Narasimha Rao, Prime Minister with Sri Sathya Sai Baba, Chancellor and Prof. S. Sampath, Vice Chancellor--the day of the Convocation.

haling air. We make the sound of "So" during inhalation and "Ham" during exhalation. The human principle exists in this *So-Ham*. The same thing was expounded by Potana, a great poet from South India, who translated *Bhagavatam* (written in Sanskrit by the great sage, Vyasa) into Telugu. He emphasized the *So-Ham* principle which means, "I am He." In Sanskrit He is called *Saha* and I is called *Aham*. When you combine these two *Saha* and *Aham* you get *So-Ham*. He and I, I am He.

The message the air principle gives is, "I am He." Thus the air principle is preaching the great message of Unity. Air circulates 21,600 times every day. Our lives are useless without the element of air. So, the fourth aspect of God is air.

The fifth is sky (*Akasom*). The sky provides the opportunity for all five elements: water, fire, earth, air and ether. All these come from the sky, and they represent the sound principle (*Sabhdha Swaroopam*). Sound is regarded as a form of *Brahman* (Universal Absolute). Of all the eight aspects of God, sound is the foremost; it pervades everywhere. When someone asks, "Where is the sky?" we point up, above. But this is not right. [Baba clapped His hands to demonstrate that wherever there is sound, there is sky.] This is the fifth aspect of God.

Sixth is sun (*Suryudu*) in the form of heat. How is heat generated from the sun? When hydrogen is converted to helium, heat is generated. This is a scientific fact. All forms of energy like mechanical, thermal, light, electrical, magnetic, *Rasa Shakti* (essence of energy) and atomic energy are derived from the sun.

Scientists have conducted experiments to determine how this energy comes from the sun. In one second, four thousand tons of heat energy is lost from the sun. Still nothing happens to the sun, even though it is losing so much energy every second. The sun will continue to provide light and heat for billions of years to come. Nobody can describe or comprehend the glory and power of the sun. God's mystery is beyond the reach of mind or speech. Everything emerges from God. The sun is the presiding deity for the intellect (*Buddhi*). Intelligence is important for mankind; the sun illumines our intellect. Thus, the sun is the sixth aspect of God.

Seventh is the moon (*Chandrudu*), which is the presiding deity of the mind. The moon is responsible for causing peaceful thoughts and feelings. The whole world is the very form of mind. Without mind there is no world. You may have come from distant places like Delhi or Hyderabad, but in a moment your mind goes to Delhi or Hyderabad even though your

body is still here. There is nothing that travels more swiftly than the mind. The speed of the mind is greater than that of light. Thus, the moon is the seventh aspect of God.

Eighth is the power of action (*Karma Shakti*). Even action is an embodiment of God. Man is born in action, sustained in action and ultimately merges in action. Action is the life principle of man and is responsible for grief and happiness. The ancient sages called this *Yajna* (religious ritual). We have to recognize that all of creation is a manifestation of the Lord with these eight powers.

Forms of Pollution

Nowadays mankind does not utilize the five elements in the proper manner. [The elements are: water, fire, earth, air and ether.] As a consequence, people are subjected to all kinds of trouble. The elements are five aspects of God. All five elements are disgusted and angry with mankind. Consequently, people are not receiving the grace of God.

In the form of criticism and condemnation of others, people are always producing bad sounds. Is this the kind of sound humans are supposed to generate? Mankind should demonstrate a divine and blissful nature. Similarly, one's vision and mind are also polluted with bad thoughts. Also, man's eyesight is wasted by see-

ing bad things. What about the faculty of hearing? Both ears cooperate and are always eager and attentive to hear gossip and scandal, but they are not much interested in listening to divine glories and good words. So the mind is polluted because the ears are being misused. Even the air we breathe is polluted, and by inhaling such air, we are getting polluted thoughts. Even the food we consume is polluted. If you inquire into the root cause for all the trouble, sorrow and grief in the world, you find that it is because of misuse of the five elements. So hear good, speak good, think good and be good. Then the five elements will cooperate and shower their grace upon you. When you have the grace of the five elements, you have divine grace.

If you misuse the very people who support and sustain you, how can you progress? This is what is happening in the world today. There are those who try to harm the very person who provides food for them, and they ridicule the teacher who educates them. This is considered progress in education today. Can this be real progress? People aspire for a good position, good times and happiness, but they do not aspire for good character, virtue and wisdom. Wealth has assumed the highest place in life, and there is a decline in the practice of righteousness. This is the kind of progress we see in education. Morality and discipline are confined only to books, and the human heart has become the abode of impurities.

Nowadays education only serves to pollute the heart and make us selfish and self-centered. Instead, we should acquire the kind of education which makes us holy by performing selfless actions which help others. We should aspire to the kind of education which demonstrates the Divinity within us and makes us realize that there is Unity in Diversity. Thus, according to Sai, there is no really educated person in the world. You are all capable of writing and reading books, but that does not make you educated. All those who have college degrees are not educated. It is not a real education without good actions and wisdom. If you think education is for living, are not birds and beasts living? Education is not for earning a livelihood, but should be for living a good life.

The Goal

What is the goal of life? When a scientist goes to a laboratory and combines two parts of hydrogen and one part of oxygen, he makes water. When he teaches this to students, it is a livelihood. On the other hand, when he teaches them how to distribute this water among everyone equally and attain equal-mindedness, then it becomes the ultimate goal of life. Thus creating water is a livelihood, sharing equally is the real goal of life. When these two become one, then man becomes Divine. Even though you created water, if there is nobody to drink it, then what is the use of that water?

In the Kannada language there is a saying: "Lotus is the ornament for the pond, houses are the ornament for the town, waves are the ornament for the ocean, moon is the ornament for the sky and character is the ornament for mankind." There is no real beauty without the ornament of character. Whatever beauty God has given us is real beauty. This divine beauty cannot be destroyed by any means. God is the embodiment of beauty. Why should a person with fair skin apply face powder? Character is the real beauty. When you have real beauty, you don't need all the artificial makeup. Real beauty and splendor is character and character alone.

Spirituality does not imply doing worship (*Puja*), repeating the name of God, (*Japa*), meditation (*Dhyana*) or singing devotional songs (*Bhajans*). These are all considered good actions. What is real spirituality? To see Unity in Diversity and to see the same Self in all, is real spirituality. We have to develop this equal-mindedness to recognize the same *Atma* in all.

Embodiments of Divine Love: The body is very important to us and to make good use of it, character is necessary. We can lead a happy and ideal life if we have a good, healthy body and good character. Then we can set a fine example for the entire world. Human life becomes useless when character is forgotten and when impor-

tance is given only to the body. Of all God-given boons, human life is the most precious and hard to obtain. Such a precious and holy human life is being treated as if it has no value, like a lump of coal. Instead we should treat it as if it were a diamond.

Practice 1 or 2 Concepts

The nation will be prosperous and secure when you develop good thoughts and actions. So, drive away all bad thoughts and wicked actions.

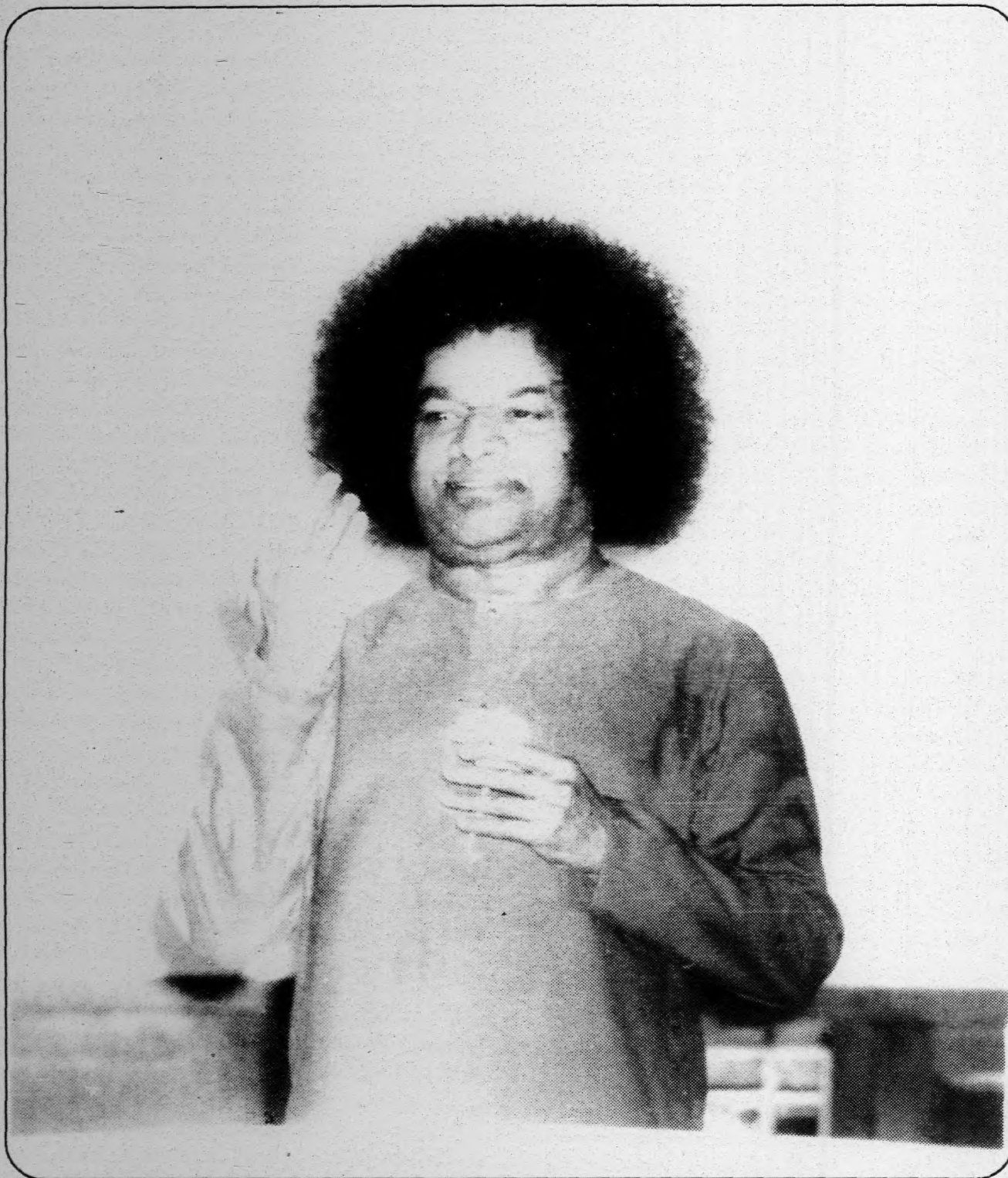
Embodiments of Divine Love: From dawn to dusk as much as possible, instead of thinking "mine" and "thine," think about the welfare and happiness of all beings. When everybody is happy, then you will be happy. When others are unhappy, how can you alone be happy? All your welfare and joy is dependent on the welfare of society. So you should always aspire for the joy and welfare of society. You should love even the person who hates you. That is the ideal of Sai. I do not have any enemies. There are people who don't like me and even hate me, but I do not hate or dislike anyone. To me, all are equal. You should try to achieve a little of this kind of equal-mindedness. Some devotees complain and grumble that God, who is all compassionate, merciful and loving, does not relieve their trials, tribulations and sorrows. God is the embodiment of truth, love and compassion, but you should ask yourself how well you are

following His commandments. You aspire for many things, but you are not following the teachings of God. You will receive divine grace if you practice even one or two of God's teachings.

Practice at least one or two things you have learned. You get the reward only when you practice, not just by knowing. When you go to a library, there are thousands of books. But the library room does not know even a single word from those books. Our situation is similar to that of a library room. We try to know everything in the world, listen to all teachings, but we are not practicing any of it. If you do not practice, then there is no use in listening to the teachings over and over again. You spiritual seekers and believers in God should practice at least one or two teachings, only then can you experience and share with others that joy. This is the most important principle you should know today. Get involved in selfless service and service to society. Consider service to others as service to God. Serving people is serving God, this is the real spiritual discipline (*Sadhana*) you have to do. Then you can experience joy. Also, do not pollute the five elements; then human life will become sanctified. This is the uniqueness of human life. Along with this, remember and repeat God's name.

--Sathya Sai Baba

Discourse given on His 66th Birthday,
November 23, 1991 at Hillview Stadium.



Drop the delusion that you have become old or diseased, or that you have become weak and disabled. Some people begin to count the years and grieve over advancing age and shiver like cowards afraid of death. But remember, elation is heaven, despondency is hell.

--Sathya Sai Baba

Sathya Sai Speaks, Vol. I, Chapter XV

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Do not stuff your head with trivialities that fill the columns of periodicals or the absurd details of the personal lives of popular movie stars. Do not get excited by external events. Keep your head high over the flood waters and do not be carried away like stalks of straw.

--Sathya Sai Baba

Sathya Sai Speaks, Volume X, Chapter IV

What is read in books must be contemplated, thought over in quietness, reflected upon in silence. This is a very good exercise in intellectual development. . . . Students must have a sense of responsibility for the safe custody and proper upkeep of their books.

--Sathya Sai Baba

Sathya Sai Speaks, Volume I, Chapter XVI

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The SATHYA SAI BABA CENTER of TUSTIN TUSTIN, CA.

A VEDIC SCHOLAR IS INSPIRED (The Revelation of Sathya Sai Gayathri)

The occasion was Christmas Eve of 24 December 1977. The place was the Sathya Sai Mandir in Brindavan, Whitefield, near Bangalore. The assembled audience consisted of a group of students and faculty members of Sri Sathya Sai College as well as a number of visiting devotees. It was in the glorious presence of Sai Baba Himself that a great Vedic scholar Pandit Sri Ghandikota Subrahmanya Shastry, was inspired to announce Sri Sathya Sai Gayatri, the mystic formula devoted to Sri Sathya Sai. This reads as follows:

Saiswaraya Vidmabe
Sathyadevaya Dheemahi
Thannassarvah Prachodayath.

The meaning of this is:

"I know through Gurus and Shastras (and by direct experience) that Sai is God Himself. He is Bhagavan and Isvara. I meditate on this form in my heart with all my mental faculties. He is the embodiment of truth, divinity, universal consciousness and one who pervades all the worlds. I pray to such a Saiparameswar to direct our intellects to engage in auspicious and righteous activities. I meditate on this great form".

This Sathya Sai Gayatri, like other Gayatri, is on a par with Veda Mantra or mystic formula. It has 24 letters; it consists of three lines, each with 8 letters. Such a composition has unique properties. According to Maharshi Vararuchi, the numerology of all letters adds up to 109. That is why recitation is to be done 108 times; to realize the full effect of Siddhi - which is signified by the 108th number, i.e., the Meru or the tassel of a rosary of Japamala. Ashtottara Sata Nama - the 108 name chantings lead to the realization of God, which is the goal.

Every Gayatri Mantra has a revealing prophet or Rishi and a presiding deity Adhishthana Devata, who is the subject of the Mantra. This Mantra is expressed through the inner workings of Sathya Sai through the mouth of Pandit Sri Ghandikota Subrahmanya Shastry in the presence of Sri Sai Baba. Needless to say that Sai Baba Himself is the presiding deity of this mystic formula or Mantra.

Sri Subrahmanya Sastry expressed the essence of the Sathya Sai Gayatri in a verse of metrical form. Anushtup Chandas:

Yo Devassathya Sayi-nah
Buddhim Dharmadigocharaam
Prarayeth thasya yath Thejah
Thad Varennyamupaasmabe

This verse means:

"Let the effulgent energy of Sathya Sai which exists always in my heart as pure consciousness enveloped by the body direct or influence our mind-intellects to take the path of Dharma-virtue; Shanti-peace; Sathya-truth and Prema-love."

That same morning Sathya Sai graced the author and his family with very valuable teachings which are summarized in translation from Telugu:

The real purpose of performing Karma is only to get rid of Ahamkara or Mineness; Karma or Work, offered for the love of God comes back as grace. This is the strategy of escaping the bondage of Samsara. One must persuade the heart to meditate: persuade the heart and you persuade the people." If you do wrong, your heart feels it. The heart is a witness. Move from the gross to the subtle, from the senses, the mind and the intellect, getting closer to the Atman. The effulgence of Atman transcends the senses, whose nature is fickleness. The senses do not have the capacity or power of decisiveness.

Karma and Upasana are the two wings which enable us to fly upward to God - Karma is for disciplining body, mind and intellect; Karma is not slavery to senses or fate; life is a long journey which is helped by Yantra, Tantra and Mantra; these make the journey easier. We must reduce our luggage. Being detached in Samsara like masacara in the eye, like Ghee on the tongue, one need not leave the worldly activity. The journey should be continued till the end. Don't get off the train in wayside stations. One should pursue one's Svadharma, one's own calling, till the end of the journey. One should reach the real destination with enthusiasm and animation, with a pure heart. Your pole-star or light is the name of God; that supreme light is the light of life, Jivanjyothi.

The performance of duty by the God given body is essential. Man's accumulated blemish or sin is washed away by such action. Karmakanda, the field of action, is like the flower from which follows the Upasana Kanda, the field of spiritual practice, which is like the raw fruit. This subsequently ripens into a sweet fruit of Jnana, knowledge.

The One Supreme is described in different ways by the wise, Ekam Sat: Viprah Bahuda Vadanti. The Puranas and the Vedas contain the knowledge about Nature, Prakruti Jnanam. They teach the path of subtle action. They teach that immortality is the fruit of sacrifice; the path of enjoyment, Bhoga, leads only to illness and suffering, Roga. It is often said one cannot cross the path of Karma on a dusty road, it is only when you stop the moving vehicle that one is overtaken by the trailing dust. So long as you keep moving or performing Karma in a detached way, you are not overtaken by its bondage. Narada, who is omniscient, did not leave the field of action or Karmakanda.

There are really two aspects of conduct, good conduct and bad conduct; with egoism it becomes bad conduct. Ahamkara, mineness or selfishness, is the crown of all bad qualities. Wearing such a crown, even such notable personalities as Kamsa, Sisupala, Danta Vaktra, Vishwa Mitra and Sathyabhama came to grief.

All the lights of life are lit upon Diwali Day; so light up the darkness of the past, which enveloped the Light of the Real Self in the past. The technique is to remove the threads of attachment one by one, at the end, the "cloth" disappears and the mind is clear and pure.

The mind is a bundle of desires. It is necessary to live in seclusion in order to avoid the wrong paths. Thereby one avoids the five wrongs or blemishes of sight, speech, mind, action and intellect. Moksha or liberation is nothing but Moha-Kshaya, the depletion of infatuation of the mind. One should engage in spiritual practices, Sadhana, to the extent feasible. Strength and support are gained thereby for the performance of one's own duties and actions. Imitation and invidious comparisons with others are harmful and weakening.

Pursue the 5 F's in life:

Follow the heart, the conscience, the Atma in the heart.

Follow an Adept in Spiritualism.

Face the Devil or Evil without fear or favour.

Fight to the end, and

Finish the game of life with success and liberation.

Daily life is Tapas. Tapas is devotion to the living gods - father and mother. Sadhana is the cultivation of special attention to one's true self. Sankaracharya expressed it in a paradoxical manner: "I have committed three sins, Oh God! (1) By my pilgrimage to Benares, I have offended the principle of God's all pervasiveness, (2) By meditating on You, it seems as though I have confined You, who transcends mind, to the mind, and (3) By praising You, I have committed the sin of limiting You, who transcends speech, to my words."

A Brief Report By G. V. Subba Rao
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