



SATHYA SAI Newsletter

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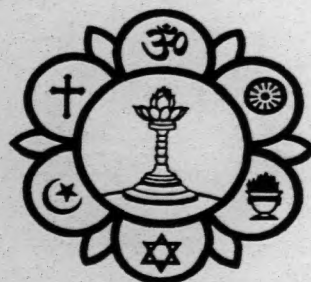
SATHYA SAI NEWSLETTER

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

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The *Sarva Dharma* symbol, the logo of the Sri Sathya Sai Organization, represents the unity of all religions.

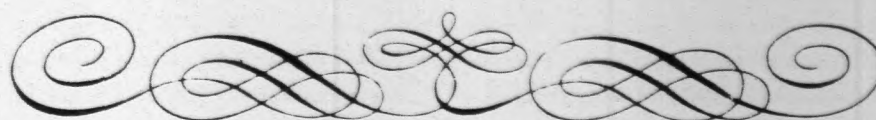


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—Barbara Bozzani, Editor



Sathya Sai Baba, from the veranda of the residence in Kodaikanal, India.



“There are many who cannot bear or tolerate the splendor that emanates from me, the Divinity expressed in and through every act of mine. These people label them as acts of mesmerism, miracles, or feats of magic. Their vocabulary is small; their experience is limited. They hope by these words to cast a slur. Let me tell you this, mine is no mesmerism, miracle, or magic. Mine is genuine Divine Power. Small minds and limited intellects cannot comprehend it. They have no strength or stamina to grasp the magnificence and majesty. God can do anything. He has all power in the palm of His hand. My body, like all other bodies, is a temporary habitation, but my power is eternal, all-pervasive, ever dominant.”

—Sathya Sai Baba

Sathyam Sivam Sundaram, Part III, Chapter 8

Bhagavan Speaks of Ancient Truth And Recent Events

Truth is life.

Truth is effulgence.

Truth is all-pervasive.

*Truth is Brahman.**

Know this Truth.

Only when one understands the sacredness of human life, can one understand Divinity. It is sheer ignorance to consider people to be a combination of body, mind, senses, and intellect; those are only instruments. It is not proper to consider the body, mind, senses, and intellect to be the basis for human life; they are not your True Self. You are not delusion (*moha*), nor are you attachment. Delusion is responsible for bondage. You are not a heap of bones, blood, and flesh. Your real nature is your True Self (*Parabrahman*). You rely on these four instruments and forget the True Self; you are easily carried away by ephemeral things. By merely living in a house, you are not the house; you are different from the house. Although you travel in a car, you are not the car; you are different from the car. Similarly, though living in the body, you are not the body.

Know the "Self"

It is essential that you should know your own Divinity with the help of the body, mind, senses, and intellect. What is the True Self or Divinity? This True Self has so many names. It is the Seer, Awareness, Existence, Knowledge, Bliss,

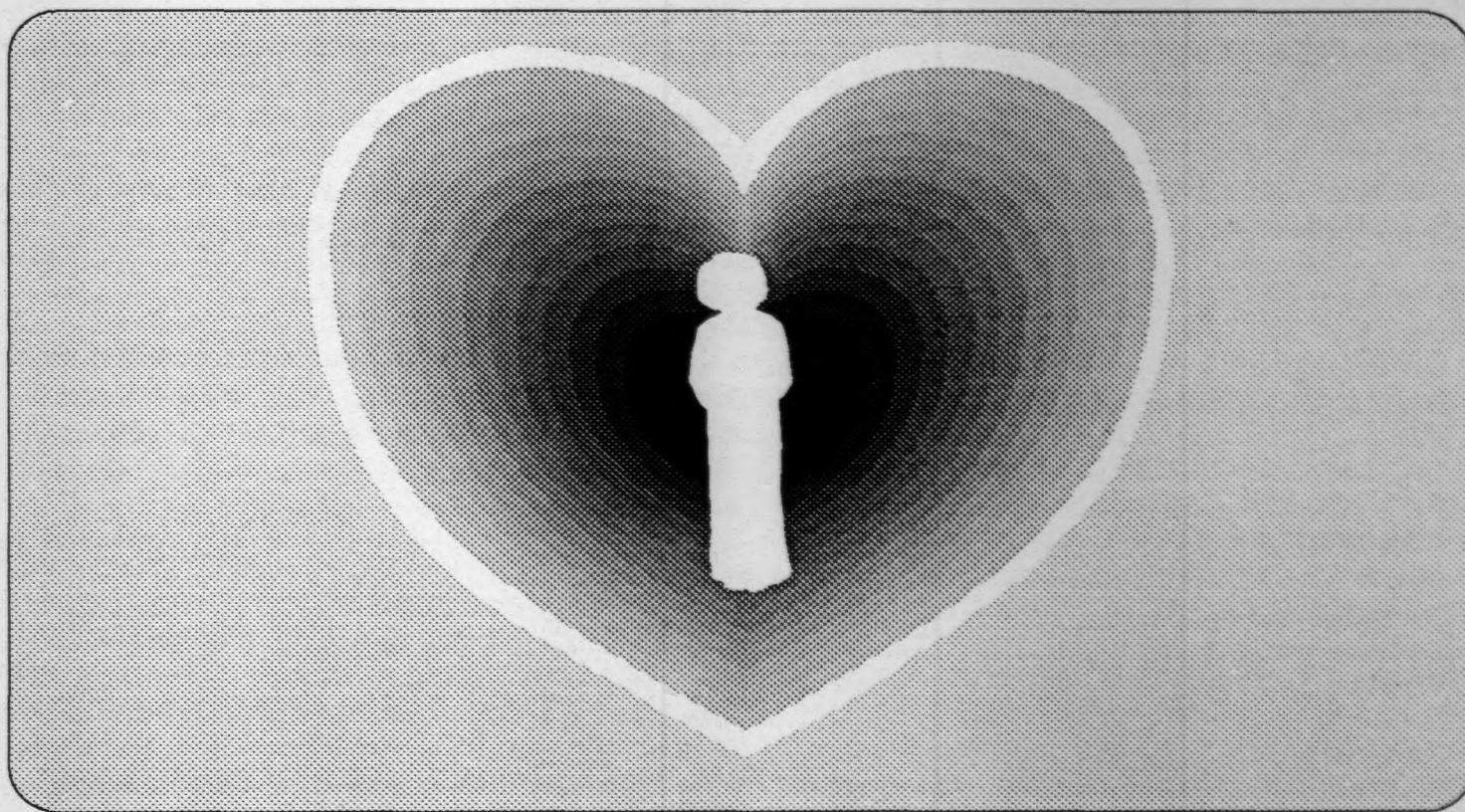
Conscience, Supreme Being, Fullness, and That Which Is Steady. All these names are synonymous with Atma. There is no path other than to know the True Self. Is Self the gross body, subtle body, causal body, or supreme causal body? Is it inertia or activity? Is it awareness or ignorance? Is it that which is unmanifest? No, no. It is not. Is it the smallest or the biggest? Is it the beginning, middle, or the end? No, no. It is not. Is it the witness or the witnessed? No, no. These are all related to duality.

The True Self is not two; it is beyond duality. Considering this, it is said, "*Brahman* is the One without a second." You can understand your True Nature if you know the standard with which everything has to be judged. The individual nature which is reflected in the intellect is called *Pramaada*. *Pramaana* is the nature of *Chitta* (mind, consciousness). *Pramiya* is that which is seen in [the individual] nature. Seer, seeing, and the seen are the three aspects comparable to the above. One who is associated with duality does not have Divinity.

What do you understand of the word *Brahman*? The true *Brahman* is said to be: Being, Awareness, Bliss (*Tat-Sat-Ananda*). Even this is not true. There are four *Mahavaakyams* from the four *Vedas*:

1. *Tat—Twam—Asi* is That Thou Art.
2. *Prajnaanam Brahma* is Integrated Awareness.

**Brahman*, Universal Absolute, God of Creation, words cannot fully describe *Brahman*.



ferent, they have the same coolness, wetness, and whiteness as the ocean. Similarly, Divinity is present at the individual level and in the whole world. Prior to the creation of this Universe, there existed *Brahman*. What is manifest as the Universe now is *Brahman*. What exists after the dissolution of the Universe is also *Brahman*. *Brahman* alone exists in each of these three times as Permanent, True, and Eternal.

Another small example: An ignorant person cries out in fear, looking at a rope, mistaking it for a snake. A wise man calmly says that it is only a rope, and he allays the fear. Once the fear disappears, the ignorant person looks at it clearly and knows that it is only a rope, not a snake. Before he was deluded, only the rope existed. When he was deluded and cried out, only the rope existed. After his delusion and fear was removed, only

ocean, waves emanate. Air is illusion, and water is *Brahman*. The combination [of illusion and Divinity] is humanity. If you are not aware of this Truth—because of a lack of discrimination and a sense of [proper] judgment—then you are ignorant and foolish.

Ravana's Lesson

Ravana's wife, Mandodari, who embodied knowledge and wisdom (*Sujnaana*), warned her husband several times [about the evil deed of kidnapping Sita, Lord Rama's wife]. Similarly, Ravana's younger brother, Vibhishana, who embodied discrimination (*Vijnaana*), also tried to warn his brother. He told Ravana, "You are an emperor, and this kind of behavior is not proper for an emperor. You are a man with a great name; you should not proceed on this wrong path." Vibhishana pleaded with his broth-

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3. *Ayamaatma Brahma* is I Am That.

4. *Aham Brahmaasmi* is I Am *Brahman*.

Is there nonduality in this? No. There is no need for fuel after the cooking is done. There is no need for the boat after crossing the river. There is no need for medicine after the sickness is cured. As long as there is dualism, one needs these profound spiritual declarations (*Mahavaakyams*). When one realizes one's True Self, there is no need for these *Mahavaakyams*. How can one know this sacredness of the nature of the Self?

A small example: In the vast ocean, infinite waves arise. Though the ocean is one, forms of the waves are many. Are the waves different from the ocean? Even though the waves appear to be different, they have the same coolness, wetness, and whiteness as the ocean. Similarly, Divinity is present at the individual level and in the whole world. Prior to the creation of this Universe, there existed *Brahman*. What is manifest as the Universe now is *Brahman*. What exists after the dissolution of the Universe is also *Brahman*. *Brahman* alone exists in each of these three times as Permanent, True, and Eternal.

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the rope existed. All three times, only the rope existed. But in the middle, because of ignorance, he thought it was a snake, and he was fearful. Similarly, what existed before the creation of the Universe, what exists at present, and even after the dissolution of the Universe is *Brahman*.

Prior to making this silver cup (Baba indicates His water cup), there was just silver. In the form of this cup there is silver. Even after this cup is melted, only silver will remain. Thus, in all three instances, silver remains the same. Only names and forms change. The human being is a combination of Divinity and illusion (*maya*). What is the cause for the waves that originate from the ocean? The cause for the waves is a combination of air and water. As the air enters the ocean, waves emanate. Air is illusion, and water is *Brahman*. The combination [of illusion and Divinity] is humanity. If you are not aware of this Truth—because of a lack of discrimination and a sense of [proper] judgment—then you are ignorant and foolish.

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er to make use of his knowledge and discrimination and to proceed on a sacred path. Ravana, full of selfishness, did not pay heed to Vibhishana's words. In spite of his wife's advice, which was full of wisdom, and his brother's advice, which exemplified discrimination, there was no change in Ravana's behavior. Then Hanuman, embodiment of Complete Integrated Awareness (*Prajnaana*), came on the scene. Hanuman told Ravana, "I am going to teach you a lesson so that you can lead a righteous life. Sita, Lord Rama's wife, is Mother of the Universe, so, she is your Mother. You have captured the Mother of the Universe. With an arrow, Rama could cut off your ten heads with one strike." So, Hanuman tried in several ways to teach Ravana. He said, "You have ten heads, and you are conducting your royal court. I wanted to see your court, so I allowed myself to be caught by your son, Indrajit, and I was brought here. You do not hold life in your hands. Only a man with a pure heart—who has the spirit of selfless service and dedication to the welfare of the world, like Sri Rama—holds life in His hands. Whereas, for a selfish man, life will be held in the hands of another." Divinity will manifest in the individual who knows this Truth.

Human Life

Human life is the very reflection of Divinity, nothing else. It is sheer ignorance to think that God exists somewhere else. One's own Self is God. Why should you search for God somewhere else? The meaning of Supreme *Brahman* is one's Self. Once you give up the feeling of body, senses, mind, and intellect; that which is left is *Brahman*. The body

is a vesture; it is like the garment you are wearing. You may question that the garment does not grow in size, but the body grows. If you collect garbage everyday and throw it outside in one place, in time it will grow into a big pile. Because it has grown into a pile, can you say that the garbage has grown? No, no. Because you are dumping food into your body several times a day, the body also grows. Because something grows in size you cannot assume that it has life. Similarly, the body is like a garment made up of five elements, and it is bound to be perishable. But the Indweller does not have birth, death, bondage, or liberation. That very Indweller of the body is God Himself. That is the true knowledge of Self; you should understand this sacred knowledge. Because you are forgetting the Divinity in human life, believing in things happening elsewhere, and getting carried away by ignorance—you are subjecting yourself to all sorts of misery, suffering, and worries. These worries are not natural to man; they are brought on by oneself.

Because people are born, sooner or later, they are bound to die. The cause of death is birth. Only when birth is of a noble nature, will one attain "birthlessness." As a human being, one should realize the divine feeling and have faith in the Self. One should acquire Divinity; this should be the main path of an aspirant. But in human life there are many aberrations and perversions.

Jealousy

Whenever there is misfortune, people spread vicious rumors that there is a foreign hand or a major religious sect behind it. This is false publicity, mere im-

agination, only falsehood. Yes, there is a hand behind it—that is true—but what is this hand? It is the hand of jealousy. This severe disease of jealousy has pervaded the world and exists in all areas of life. The disease of jealousy has no remedy. Even the dreadful disease of cancer has medicine, but the disease of jealousy has no cure; it will only lead to destruction. Today, this disease has invaded everything; because of jealousy, misfortunes happen.

Jealousy (*Asuya*) has begotten three children: Hatred, Anger, and Greed. Absence of jealousy (*Anasuya*) has three children also: Compassion, Tolerance, and Love (*Brahma, Vishnu, and Maheswara*). This is the difference between jealousy and absence of jealousy: Jealousy gives birth to a demonic clan, and absence of jealousy gives birth to a divine clan. The demonic clan leads a life without any sense of good judgment or discrimination.

You may be wondering what the reason is behind the recent incident. You don't need to inquire as to the cause. What is the reason for hunger? Because you have the capacity to digest, you feel hungry again. Digestion is the cause for hunger. Similarly, the absence of noble qualities is the reason for jealousy. When you see noble people, you feel jealous; watching a prosperous or a beautiful person, you feel jealous; someone is earning name, fame, and obtains high goals in life; you feel jealous. This jealousy has no reason or season. A person afflicted with the disease of jealousy will have perverted thoughts.

In today's world, the name and reputation of Sai has spread far and wide all

over the world. There are those who wish to either control or diminish this fame and destroy this good name. Out of jealousy, people are spreading rumors. This kind of bad publicity is neither going to diminish nor increase Swami's glory. The sacredness of Swami is responsible for the glory, not propaganda or publicity. From head to toe, Swami is full of selfless and sacred Love. Such sacred Love cannot be shaken by anyone. Swami hates no one; Swami has not harmed anybody. How can they harm Swami? It is impossible. This [incident] has occurred because of jealousy. For this reason, devotees should not suffer. Devotees should have steady faith and devotion.

Hold on to Faith

Sinclair, Goldstein, and Haksar have shared their experiences from distant lands. The cause for all this is their great faith. On the other hand, people with jealousy are full of doubts. In spite of all this false publicity, truth is never going to change; therefore, you should follow truth and sacredness and lead a selfless life. Believe it or not, Swami has no trace of selfishness. Only intelligent people with good discrimination can recognize this truth. How can the ignorant and the doubting know the truth?

Swami does not like to talk about Himself, but the time has come. So, He has to reveal the truth. All the works of Sai are selfless and are undertaken for the welfare of society. As you may be aware, in the Super Specialty Hospital, many lives have been saved. So many fathers, mothers, and children were given new lives. Nobody can understand the magnitude of the work done by Swami. No human being can accomplish that.

What Do You Want?

Swami often asks the question, “*What do you want?*” I have heard Him ask this numerous times of many different people. I’ve seen Him go around a whole room and ask each person—but He has never asked me. This question has plagued me and has actually become part of my spiritual discipline (*sadhana*). Every year, particularly before I go to India, I ask myself, “What would I say to Swami if He asked me. ‘*What do you want?*’ ”

When I first came to Baba, I thought about wanting good health, happiness, and security. I found, by the grace of God, I had all of these. I’ve never been a materialistic person, so rings and things were not important to me—even if they came from Swami. Don’t misunderstand, a gift from Him would be wonderful, but it would not be an answer to this profound question. I decided to “go for broke.” I would ask for liberation.

I wanted to be free from the cycle of birth and death and from sorrow and pain. However, on further introspection and with a little more knowledge, I realized what becoming liberated really means. Was I ready to give up family, health, wealth, and reputation? Not yet. I wanted liberation, yes, but as Baba says, “*slow and steady.*”

The next time I asked myself this question, I answered, “Only You Swami, I want only You.” In my mind I heard Him reply, “But you have me. I am your very Self.”

Over and over I posed this question: “*What do you want?*”

“To be close to You forever.” I could almost hear Him saying, “But I am as close to you as your own breath.”

Again, “*What do you want?*”

“To experience that I am One with You—and then serve.” I thought this was the perfect answer. For, by this time, I was committed to service and felt, with the experience of Oneness, I could truly become the kind of instrument Swami wants us to be. At last, I would know we are all One. As I became more involved in service, the goal of becoming a *bodhi-sattva** appealed to me more than attaining liberation.

I stayed with this answer for well over a year. Recently, however, I realized that an experience of Oneness is just that—an experience—which is impermanent and fleeting. It will become another memory, a beautiful one of course, but it will pass just like everything else. This was no longer the right answer for me.

If I were asked this question now, I might answer, “More love, more faith, and less mind.” This would lead to the truth that we are all Divine, yet it leaves the timing to God. If I could give up wanting, how different my answer would be. I could simply say, “To be totally aware of each moment,” for in each present moment, I AM. The best answer would be if I could surrender enough to say, “Swami, I want whatever You think I need.”

It is clear now that the answer must come spontaneously—from the heart. I have a sneaking suspicion that planning

won't work! But this surely is a good spiritual practice (*sadhana*). —Judy Warner
Faber, Virginia

**bodhisattva*, a being who has attained Buddhahood but forgoes entering Nirvana to help others.



Sathya Sai Baba in Kodaikanal, April 1993.



Man yearns to spend his days in the Divine Presence, in service to God, in contemplation of Divine Glory, for that is the atmosphere which is the breath of his life. Without it, he is but an animal, one among many. From birth, his activities have to be directed to moral purification and spiritual attainment. These alone lead to lasting happiness.

—Sathya Sai Baba
Voice of The Avatar, Part I
page 42, section #12

Two Nations, United As One

On the first of June of this year, fifteen American Sai devotees from Arizona, New Mexico, Florida, and Wisconsin gathered in Moscow and later went on to India for what was to become a magical and truly Sai-full adventure.

It all began during the inauguration of a new Sathya Sai Baba Center in Tucson, Arizona (See *Sathya Sai Newsletter*, Summer, 1993, pages 23-25), at which Dixie Cooper and Marya "Mosha" Stetnoy from Phoenix and Moscow, respectively, were guest speakers. Later, after spending a long quiet evening immersed in stories of Sai Baba and tales of Russia, Mosha invited some devotees to go to Russia to talk about Swami. She indicated that there were many Russians who were beginning to learn about Baba, and they were eager to know more. The idea of accepting Mosha's invitation was discussed, and several of us decided that we would like to be a part of this exciting endeavor. There were some obstacles that would have to be overcome and an organizational protocol would need to be followed for a journey of this type to be realized.

The light-hearted detachment that bubbled up within us, was a joy to behold. A tentative date was set, and the tasks of investigating airline fares, visas, corresponding with the Russians, and other information-gathering duties were delegated among the devotees. In a short time, the small group had grown to over twenty people, all with different needs regarding travel arrangements. The size of the group fluctuated contin-

ually until the number stabilized at fifteen, just prior to departure. What was truly amazing was to see the obstacles arise and miraculously vanish. Even more amazing was to watch our own light-heartedness in the face of continual ups and downs. Many who were cautious at first, became truly excited about the adventure as it began to unfold. The loving kindness and support that was extended made everyone feel that the Lord's hand was guiding this journey.

From our arrival in Russia, to our last good-bye before departure, the Russians exemplified Swami's teaching, "*Service to man is service to God.*"

We were greeted at the airport in Moscow and taken by bus to the home of our host family who was waiting to meet us. After we were introduced, they laid out plates of delicious food, and we then sang devotional songs (*bhajans*). Finally, we were completely exhausted from our journey. It was then that we were taken to our respective homes to stay with Russian families.

A week long itinerary was prepared for us that included sightseeing, talks, *bhajans*, and a visit to a children's home, which ultimately became the most moving experience many devotees had encountered. We traveled as a group on the Metro Subway throughout our visit. Because the crowd of Americans and Russians was large, our hosts carried a photo of Swami throughout the subways of Moscow which they would hold up while chanting a thunderous chorus of "OMs" at each station, to guide us along.

Very few of the Russians spoke English, though many could understand a little, if we spoke slowly. Some of us prepared by studying Russian, but it was hardly enough to have verbal interaction beyond simple pleasantries. The communication was literally heart-to-heart. Certainly, a sense of humor helped.

Although the economic and political climate is unstable in Russia, the people we met were hopeful. We were surprised that the Russians we had seen in documentaries, with long lines of people waiting to buy food were not visible, except perhaps at McDonald's. The only noticeable lines were those for gasoline and other petroleum products. We went shopping for food and other necessary items and discovered—though the choices were not the same as in the United States—shopping was not as difficult as one might have expected.

During the preparation for our trip, it was agreed that each American would prepare a fifteen-minute talk on an aspect of Swami's teachings and its effect in their daily lives. It was wonderful to listen to both old friends and new—especially those who had never spoken in public—speaking so sweetly from their hearts. Also, the joy of the Russian and American *bhajans* was overwhelming. Everyone agreed that it seemed as though we were already in Prasanthi Nilayam, crowded conditions and all!

On June 7, twenty-seven Russians and the group of Americans, left Moscow for Bombay. The excitement was palpable. In preparation for the trip, the Arizona Centers had gathered enough saris and punjabi outfits for each of the Russian women. They were ecstatic! Upon ar-

rival in Bombay, we were greeted by a bus that had been arranged to take us to the Dharmakshetra* to rest before the trip to Prasanthi Nilayam. Of the Russians, only two women had been to see Swami. You can imagine the happiness and eager anticipation! The Russians were to leave by train to Dharmavaram and on to Puttaparthi. The Americans caught a flight to Bangalore. Our *plan* was to arrange for the rooms and prepare them before the Russians arrived at Prasanthi Nilayam.

When the Americans arrived at the ashram on the evening of the eighth, it was discovered that all accommodations were ready and waiting. Eleven rooms were allotted and each was equipped with buckets and bedding. There was little, if anything, for the Americans to do. Since the Russians were due to arrive in the early morning, we purchased food items so they could eat something before having their first *darshan* (sight of a holy being) of Sathya Sai Baba.

What a joy it was to sit together and watch Sai Baba. He was like a mother gathering her children around her. The love and compassion He demonstrated, especially after the incident at the ashram a few days prior, was astounding. The lessons He conveyed had a profound effect on us all. It is so very difficult to put into words just how deeply, being in His presence, affected all of us. Someone recently said that it is as if He had changed the very structure of our DNA.

He spoke immediately to the Russians and continued to lavish attention on them throughout their stay. I hesitate to use the word "them" because I did not

feel a distinction, but, instead, experienced great joy watching both Russians and Americans interact with our Sai. He would look at the Americans and call us Russians. There were not two nationalities, but one. One nationality, united in His love.

During an interview, He called "Russians" into the private room. The Americans continued to sit in the outer room only to be waved in, as if they didn't understand when He called the first time. He gave reassurance to the "Russian" Russians (as opposed to the "American" Russians) about their country's difficulties and answered personal questions.

When half of the group left after two weeks to return to Russia and the United States, the parting was of age-old friends, united by their mutual love for Sai. The others who remained continued

to feel the love and joy and were able to share it at the feet of the Lord on *Guru Poornima* day. What a fitting climax to this wonderful adventure.

There is no greater bond among souls than the deep desire for the love of God. We saw no distinction between us. We spoke the language of the heart, sang the songs of the soul, and loved each other as Sai brothers and sisters. That is not to say that there weren't difficulties, but what are difficulties in the face of the All Powerful? They are merely ripples on the surface of the deep ocean of Love.

One thing is certain, there wasn't one of us who remained unmoved by the gift of this experience. And for this, we extend our heartfelt gratitude and praise to the One who brought it about.

—Jackie Davis
Phoenix, Arizona

*Dharmakshetra is the auditorium where Sai Baba gives discourses and *darshan* to His devotees when He is in Bombay.

"God has incarnated in human form in order to inspire mankind to follow higher ideals—not only in India—but, also in all foreign countries. People may have different languages and life-styles, but God is One and He is present everywhere. All religions speak of Him as Love and as attainable through Love. Forms of worshiping God differ, for they are shaped by time and place, but Love is the basic content of all the forms. The language of Love is understood and spoken by all hearts. There is only one race, and that is the race of mankind. We now consider petty distinctions of nationality, race, religion, and language to be vital and hold back Love which must flow to everyone from the heart. That was the life and message of Jesus. Nurture it in your hearts."

—Sathya Sai Baba
Thought For The Day
Prasanthi Nilayam, December 7, 1991

Who Is Sathya Sai Baba?

I have been to India many times since 1977, and invariably, people ask, "How was the Taj Mahal?" My answer is always the same, "I've never been there." "So, where have you been?" they ask. "To see Sathya Sai Baba." The question is always, "And who is He?"

I have experienced many aspects of Baba. I've seen Him heal people, watched Him smile and talk to many while *seeming* to ignore others. I've looked on as He walked among the multitude; He is there, but—you know—not really there; yet, He is everywhere.

Yes, I have been blessed with personal interviews, as well as personal miracles, both at Prasanthi Nilayam and in New York. Throughout the years I have come to see Baba as mother, father, friend, and holy man.

In the many books I've read, He has been represented as the image of God, something I've never truly understood. Consequently, there had been a kind of separation between us. It wasn't until this past November that I got a glimpse of who He really is. I began to truly understand His message, not just intellectually, but from a new space that He opened up.

All through the fall of '92, I had been trying to visit Baba. I wanted to go when the ashram was less crowded, for now that I had retired, I did not have to wait for a school break or for summer vacation. I *thought* I was free to go anytime.

Yet, each way I turned, the path was blocked. I made plans, but they kept fall-

ing apart. To my surprise, I was pushed to go in November, at birthday and conference time. My intellect said this was not the right time, it would be far too crowded. But my heart knew it was destiny, and I had little choice. Baba was indeed leading the way, and it was interesting that, at that time, all plans fell into place. There was no longer any trouble getting on with the trip. What ensued was the greatest miracle, the real transformation!

I arrived in India, alone for the first time, tired, worried. However, the minute I stepped into the ashram, all I could hear was, "*Life's a game, play it!*" This remained the theme of my visit.

This served me in good stead when I was told, "There is no room at the inn," despite the letters of recommendation I had brought. The theme, "*Life's a game, play it!*" also echoed as I was repeatedly seated far back during *darshan*, and, yet, I kept my cool. For the first time, I was not preoccupied with thoughts of myself. I did not ask Him for anything. I sat and observed; my eyes were only on Him. This was a far cry from the many times my mind churned with, "Baba, I'm here, look at me, help me." Instead, I was thankful to be there, to breathe in His glory and blessings, and to ask for nothing.

And so, I received! No matter where I was placed, there was Swami, as visible as could be. When the temple compound was so very crowded, and I was placed last, all of a sudden a new row would form, and I was there with Baba in full view.



Sathya Sai Baba taking letters during *darshan*.

Not only did I wind up with a room, but in the midst of hundreds of thousands, I had a dream fulfilled; I was in a room by myself—able to meditate in silence, to eat and sleep when needed, not to talk, to be alone with my own thoughts—I had never been privy to these luxuries before.

So, what was happening? Baba was showing me how to play life's game. In a real sense, I was finally giving of myself. There, in the midst of throngs attending the birthday, convocation, and conference activities, I was given the opportunity to recognize Baba in His true form—more than mother, father, friend. I comprehended the meaning of omnipresent, omnipotent, omniscient.

The rest of my visit was supercharged, constantly reinforcing who He really is. Here it is, months later, and I'm still filled with gratitude. The miracle of who Swami is, still remains. It is

He who has enabled me to face my trials and tribulations—to hear of my grandson's problems, to go through my husband's major surgery, to better understand that I must see no evil but see only good. I remember His words, *"It is like baking a cake. I stir, I knead, I pound, I twist, I bake you. I drown you in tears. I scorch you in sobs. I make you sweet and crisp, an offering worthy of God."*

And His statement to my husband and myself, *"This Avatar has come to console, correct, guide, and love you. There is nothing to fear."*

And so, Bhagavan Sri Sathya Sai Baba has created a new being, not only freed in mind and emotions but changed on a physical plane. He has erased many of my face wrinkles and turned my lips upward, allowing sadness to give way to a smile, showing me that Love conquers all! Yes, the Lord is truly here!

—Bea Flaig
Ithaca, New York

Young Adults

"Let Your Light Shine Before Mankind . . ."

The Retreat for the Pacific Region, South, was held during the Memorial Day weekend at the Cottontail Ranch in Malibu, California. Baba's words, "*Your Life is My Message*," was the theme. Three of the speakers were also singers who presented Baba's teachings through their songs. An interesting aspect of this retreat was that Young Adults were given the opportunity to help organize it. The Young Adults were put in charge of the family campfire, and they spent much of their time gathering performers and rehearsing for it. The Young Adults also worked with the *Bal Vikas* children, and they were involved with meal distribution, serving, and cleaning up as well. On Saturday morning, the Young Adults presented Baba's teachings through songs, and some of them shared their experiences. This involvement with the retreat was a valuable learning experience. These lessons will, hopefully, be put into practice at other events. Thanks goes to the retreat organizers and participants for giving the Young Adults so many wonderful opportunities to serve Swami.

In working with the *Bal Vikas*, I've learned a nice Christian song which is taught to the students, it goes: "This little light of mine, I'm gonna let it shine. This little light of mine, I'm gonna let it shine. Let it shine, let it shine, let it shine." *Bal Vikas* songs have deep and significant meanings that can easily get lost in the cuteness and fun of children singing. In this song, we are declaring that the light of the Divine within each one of us will

shine and enlighten our little part of God's world. In fact, Baba specifically tells us to do this in one of His more recent declarations.

After many years of saying, "*My Life is My Message*," Baba recently declared, "*Your life is My Message*." He has essentially entrusted each and every devotee to bring His message to the world. How should we go about achieving this? Shall we produce an infomercial? Should we contact the news media and tell them that the Lord of the Universe is here? Of course not. These are not the ways in which Baba works. His message is sent loud and clear when one of us serves as an example, a shining example, to those around us.

What is to be exemplified? Baba's teachings. Before you start, you should first have some knowledge of those teachings. If you want to get books and information about Sai Baba and His teachings contact: the Sathya Sai Book Center in Tustin, California.* To help you even more, you could attend a study circle at a Sai Center. In these study circles, devotees gather at least once a week to discuss these important teachings. There, you will also meet many people who share your interest in spirituality. If you don't know where the nearest Sathya Sai Baba Center is located, contact: the Book Center,* or the Information Center,** or the *Sathya Sai Newsletter*.*** Any of them can help you find a Sai Center. Baba would be disappointed if we merely stud-

ied and spoke of His teachings without practicing them in our daily lives.

One of the best ways to practice Baba's teachings is through service. He says, *"Service to the human community is the best offering you can make to the Sovereign Lord."* Involvement in community projects such as volunteering at a soup kitchen, distributing supplies to the homeless, or teaching adults to read, are only a few of the various service opportunities that are in need of volunteers. Swami has made the job of finding service opportunities easier. Most Sathya Sai Baba Centers sponsor a service project, and all you have to do is attend a center and participate in its service activities.

Baba says that you are really three people: the person that others see, the person that you think you are, and your true Self, God. Of these three, the only person that you can change is the one in the middle. By practicing Swami's teachings, you have the opportunity to change the person you think you are, and let your

light shine through. By exemplifying His teachings, you have the added opportunity to be an example to others. That would certainly create a better world in which to live. *"Let your light shine before mankind, that they may see your good deeds and praise your Father in heaven."* (Matt 5:16)

—Pravin Wagh
Anaheim, California

*Sathya Sai Book Center of America
305 West First Street
Tustin, California 92680
Ph. (714) 669-0522,
Fax (714) 669-9138

**Sathya Sai Information Center
Route 2, Box 442
Santa Fe, New Mexico 87505
Ph. (505) 438-3366

***Sathya Sai Newsletter (new address)
P. O. Box 660908
Arcadia, California 91066-0908
Fax (818) 355-8284

"You must see, hear, study, observe, experience, and reflect; only then, can you understand me. You will learn then that I am Love (Prema); that I give only one thing, bliss (ananda) through Love. My task is to grant solace, courage, and peace (shanti). That is to say, my characteristics are the ancient, authentic ones; only the manifested form is new. My desire—if I can put it that way—is this: More and more should yearn for me. That desire can be realized only if I assume this form and come among you."

"Those of you who have been following the unfolding of my story will have discovered this by now. . . . My purpose can be understood in a general way only by earnestly and vigilantly watching, trying to get to the meaning of every word, and acting with patient attention."

—Sathya Sai Baba
Sathya Sai Speaks, Volume II, Chapter 28

Baba—A Universal Teacher

The following interview with Mr. C. Rommel, Consul General of India, was printed in the *Indian Express* newspaper on July 26, 1993. Mr. Rommel has articulated an ideal response to recent events as well as a wise and useful message for all Sai devotees.

—Michael Goldstein, M. D.
Central Coordinator, USA



“Today there are over 150 million followers throughout the globe who are witness to Sai Baba’s selfless role as an educator, healer, spiritual leader, and social reformer. He has a unique status as the universal teacher to guide mankind at this present critical time in human history.

“Those followers are not members of a sect or cult, but people from all walks of life, races, cultures, and religions. They profess loyalty to different religions, and their loyalty is reinforced by faith in Baba’s message of love and service.

“Could a person who left his village school at thirteen have such profound knowledge of world religions and explain the sayings and stories with such Christlike simplicity? Baba says, ‘Come, test, inquire, and experience.’ His followers include eminent thinkers and scholars, musicians and writers, politicians and administrators, judges and jurists, doctors, industrialists, and technicians.

“Puttaparthi is now a beautiful university town. The university imparts free education and spotless character to its students. The Sri Sathya Sai system of education is bringing human values to educational institutions throughout the world and includes moral, ethical, and spiritual values. Baba’s Super Specialty Hospital has not only performed thousands of free heart surgeries, but Baba has transformed millions of hard hearts into gentle, gracious, loving hearts, with his extraordinary love and spiritual inspiration.

“We devotees believe that Sri Sathya Sai Baba is an incarnation of the Divine Principle and nothing can happen to Him. He will leave the earth, as He has earlier assured us, by His own will at about the age of ninety-five years.

“A prominent Buddhist of Indonesia, Krishna Putra, has commented on the recent Puttaparthi incident: ‘What one should be worried about is one’s own self, because most of us do not know what to do with the rest of our lives. . . . So, why worry about the life of an Avatar? We better worry about our own life and make it into a spiritual life under Sai’s guidance, love, and care.’ ”

—C. Rommel
Consul General of India
Nedan, Indonesia



Bhagavan Sri Sathya Sai Baba

Truth and Love Triumph

The good are always the target of malice, envy, slander, and abuse from the wicked. Be assured that your goodness can be made strong to withstand these ordeals. Avatars, too, are not exempt from the attentions of wicked forces.

Krishna had to encounter these obstacles from the cradle right up to the finish of His life on earth. Personal spite, slander, unfounded abuse, and defamation followed Him at every step. Demons who could not tolerate the Light and Love that He cast around Him conspired to tarnish His name and obstruct His mission. They tried to bind Him, defeat His plans, and pervert His instruments. But Truth triumphed and falsehood stood exposed and disgraced.

Truth may be clouded for some little time by the fog of slander, but victory is certain. The forces of hate will be defeated by their own wiles; they dig a pit that they fall into; their actions result in reactions which are ruinous to them. . . .

Krishna was undefeatable, ever pure, ever bright, and ever effulgent in renown. Those who tried to defeat Him were themselves defeated; those who tried to cast slurs on Him were forever tarred by their own blackness. The malignancy of those who could not bear His glory caused their own eternal disgrace; it could not affect Him in the least. His glory increased a hundredfold with every challenge from the peddlers of slander. Persons who could not tolerate the glory of the Avatar have indulged in such campaigns in every age. They have con-

tributed to the heightening of the splendor and the spread of the message in every age. Their acts only contribute to the heightening of the splendor and the spread of the message. They are all instruments for propagating the glory of the Avatar throughout the world.

Even today such things happen, but all of you must recognize the fundamental falsehood, and carry on your spiritual practice with undiminished enthusiasm and joy. The Sai Principle, the Sai Divinity, can never be affected by any slander; it can never be shaken by any tactics; its progress can never be halted. Do not pay heed to rumors you hear. . . .

Just as devotees remained unruffled in the age of Krishna, you must stand firm and be unaffected. Faith must endow you with courage and calmness. . . . Devotion to the Divine will give you bliss, prosperity, and peace. It cannot inflict pain, perturbation, or personal anxiety. It fosters love and brings all together as one band of brothers. The Avatar will not be affected in the least by these trivial tactics. He is Love Itself; thus, He is always in bliss, always happy.

Krishna lived all His years singing and dancing in the ecstasy which was His very nature. . . . I am unaffected by praise or blame. My bliss never suffers diminution. . . . Love knows no fear, no untruth, no anxiety, no grief. I am Love. . . I bless you that you have more and more Love for more and more beings. . . . That is my message.

--Sathya Sai Baba

Sathya Sai Speaks, Volume IX, Chapter 22

Children's Corner

A Fable of Devotion

As long as anyone remembers, there had been a man living his entire life alone in the forest. The underbrush was his bed and the woodlands, his view. For him, this life was perfect in every way.

No one knew how he got there. People in the village would talk about him. "I heard that he's half-animal. One of his parents was a wolf!" The chatter and gossip went on and on. But no one had met him or spoken to him. So, how could they really know anything about him? They could only guess and speculate.

As time passed, the man became quite old. He felt his body growing weak. He didn't understand aging because he had never been with or spoken to another human being. The creatures of the forest were the only ones who understood his sounds. So, getting old was only something he knew about from watching the animals. Death to him meant that the body was no longer useful, therefore, not needed. He relied on his creature friends, and they relied on him to assist in the basic tasks of survival. This man had few or no attachments.

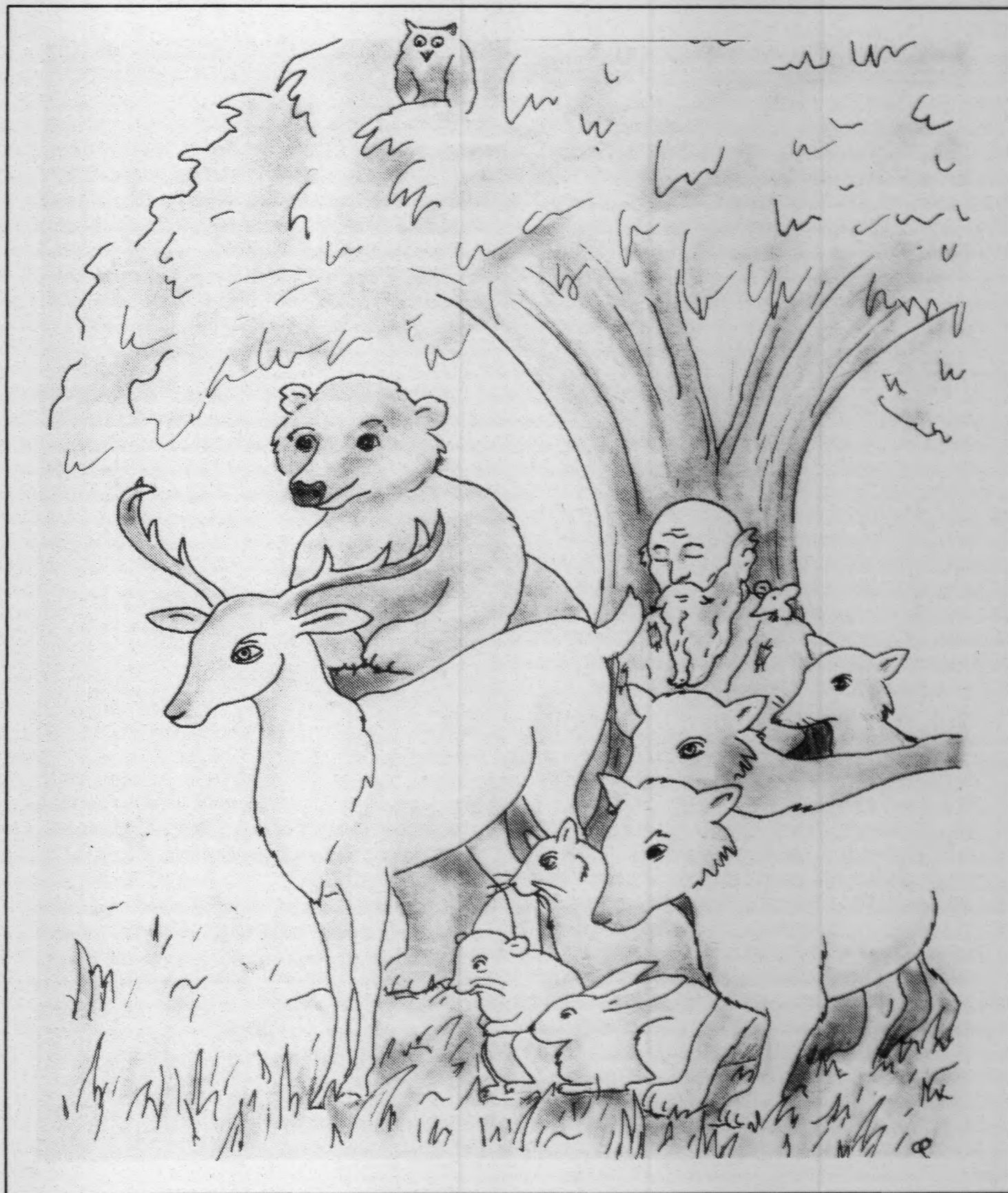
One day, a group of children from the village went to explore and play in the forest. They came upon the old man who was close to death. He could no longer run when they approached. They were strange and foreign to him and his creature friends. Slowly, from every tree and the underbrush, the animals emerged and formed a protective circle around the dying man. The children were frightened and backed away.

The forest creatures did not move until the old man had passed away. And, then, without the slightest concern, they left his side. The animals went about their tasks of foraging for food, finding shelter, and protecting themselves.

The children were puzzled, but one wise boy explained: "The animals were devoted to his spirit, not his body. So, when he joined God, they no longer needed to watch over his body."

At first some of the children didn't understand the wisdom of their companion. But, as they grew older, they thought of those wise words. They tried to live their lives without desires and attachments so that their devotion to God could shine through.

—Anonymous



"He relied on his creature friends, and they relied on him . . ."

Of Good Report

A book entitled *The God Particle* has just been released by Houghton Mifflin Publishers. Its author, Leon Lederman, shared the Nobel Prize for Physics in 1988 for his discovery of several pieces of the subatomic puzzle. In this book, he traces the 2,500-year search for the invisible particle which is the building block of all matter. In 432 B.C. a Greek philosopher named it the a-tom, meaning "that which cannot be cut." Lederman clearly distinguishes it from the atom, which can be subdivided into neutrons, protons, etc., and terms it *The God Particle*, the original source of all matter.

In the book, *Sree Sai Sudha* (pages 1-2), Sathya Sai Baba inspired the author to describe the origin of all matter as follows: "From the totality of Creative Energy (*Brahma Loka*) to the smallest indivisible particle of creation (*Brahma Beeja*), the basic form of creation is spherical in shape. The spheroids of creation conglomerate in different formations to form different creatures.

"Each spheroid of creation from the *Brahma Loka* to the *Brahma Beeja* moves in an elliptical or circular orbit. The *Brahma Loka* is to the Planet Earth as the Planet Earth is to a proton, and as a proton is to a *Brahma Beeja*. Each of these spheroids of creation is created, controlled, and moved in an elliptical and circular orbit by Cosmic (Divine) Energy."

An article entitled "Science, God, and Man," in the December 28, 1992, issue of *Time Magazine*, discusses the paradox which seems to exist between "the explanatory sweep of science" and religion. However, it continues, "Stepping back and looking at the big picture, [scientists see] an overarching pattern that encompasses the many feats of 20th century science: a universe all but destined to create plat-

forms for life; a still unknown but increasingly suspected physical law that all but destined some of these platforms to be peopled by little living specks; an evolutionary process that was almost destined, given enough time, to turn those specks into thinking, wondering beings. Suddenly, the universe seems almost designed to yield creatures who read articles about how they came to be here. With a little effort, some people say, you can see the hand of God."

For those of us who have witnessed Baba's materializations and dematerializations, perhaps the most interesting scientific development of recent years is the one described in *The God Particle* as the particle accelerator. The original "atom smasher" was only a few inches in diameter. "Today, the world's most powerful accelerator is housed at Fermi National Accelerator Laboratory (Fermilab) in Batavia, Illinois. Fermilab's machine, called the Tevatron, is four miles around and smashes protons and antiprotons together with unprecedented energies." Describing the machine's function in popular idiom, Lederman explains, "We pop matter in and out of existence all the time." However, he goes on to say that this is not done by will alone but that it is necessary to add energy to the process, thus creating an enormous electric bill.

Sathya Sai Baba pops matter in and out of existence by force of Divine Will, explaining that He simply thinks of a thing and it appears. Perhaps it will not be another 2,500 years before the God Particle, a-tom, or *Beeja Loka*, can be recognized by scientists, along with the Divine Will which created and energizes it.

—Joy Thomas
Cherry Valley, California

"We should know that the Cosmos is full, complete (poorna). It is not a void or vacuum. It is Atma (Divine) Itself."

—Baba, Sanathana Sarathi, Aug. '83

Announcements

Whoops!

In the last edition of the *Sathya Sai Newsletter*, we announced that the Mid-Atlantic and Northeastern Regional Retreat would be held September 15-17. That was incorrect. **The month will be OCTOBER** and not September. We truly apologize for any inconvenience this may have caused. All other details were correct, but just to remind you:

Sai Conference/Retreat 1993 Mid-Atlantic and Northeastern Regions

Date: October 15-17

Theme: "A Weekend of Silence"

Cost: \$75.00 Adults (sorry, no accommodations for children)

Location: St. Mary's Villa, Sloatsburg, New York

Information/Reservations: Mimi Goldberg, 21 Donbrook Rd., Pound Ridge, NY 10576. Phone (914) 764-5760, or Suman Govindan (203) 966-8851

Another New Address!?

In their infinite wisdom, the U.S. Postal Service has deemed that the *Sathya Sai Newsletter* should, once again, receive new post office box and zip code numbers.

Ours is not to reason why, but to accept and hope that this will be the last time. Our subscribers have been wonderfully patient and understanding. For this, we are grateful and ask again for you to jot down the following information:

Sathya Sai Newsletter

P.O. Box 660908

Arcadia, California 91066-0908

Fax (818) 355-8284

Our Readers Want to Know

Our ever skillful and alert readers have pointed out that we do not always give page numbers for the quotations of Sathya Sai Baba that are taken from His books. There is a reason for this. The various editions of *Sathya Sai Speaks* and some of the *Vahinis* are sometimes published with different page numbers for the same volume. So, one book might be quite different from another as far as page numbers are concerned.

Though we'd be most happy to comply by giving page numbers, we would have an extensive list of various editions, publication dates, and page numbers for the editions we are aware of. Even with that, there's a good chance that many would be missed.

—Editor

Sathya Sai Newsletter

The Seventieth Birthday

The year 1995 marks the seventieth year of the earthly descent of the Sai Avatar. The Organization is commemorating this grand occasion with a program highlighting activities, achievements, and accomplishments in its three wings—Spiritual, Educational, and Service. These activities will take place at the time of the Birthday Celebrations at Prasanthi Nilayam in each of the years, 1993, 1994, and 1995.

The three-year effort that will culminate in 1995 at the time of Baba's seventieth birthday will not end there. Rather, it will pave the way for the celebration of the Seventy-Fifth Birthday in the year 2000. In each of the intervening years, one of the five Human Values will be emphasized. Hence, 1996, 1997, 1998, 1999, and 2000 will be known as the years of Truth, Righteousness, Peace, Love, and Nonviolence.

The Year of Spirituality

This year, 1993, is being celebrated as "The Year of Spirituality." The highly successful series of conferences conducted in each one of the nine regions during the spring of this year, represented an effort on behalf of the American Sai Organization to assist Sai Center members to become more steady and disciplined in their spiritual endeavors. They were encouraged to intensify their practice of Baba's teachings in their daily lives—be it in the home, the workplace, or the community.

A similar program was conducted in parts of Latin America and was met with an equally inspiring, positive reception. It appears likely that Sai Organizations in all the other countries of the world will adopt some form of this program for implementation. In the meantime, Centers in the USA are urged to follow the good beginnings made on the program last spring. Moreover, Sai Centers are encouraged to make local adjustments in format, timing, and to experiment with additional topics.

Throughout 1993, emphasis is being placed on improvement and intensification of one's personal spiritual practices—daily meditation, prayer, remembrance and continual repetition of a name of the Divine, reading Sai teachings and other spiritual literature, participating in group devotional singing, attending study circle, speaking sweetly and softly to everyone, avoidance of negative or excessive talk—and making a sustained effort to understand the inner significance of these practices. To the extent possible, the devotee should involve other family members.

The Year of Education

The year 1994 will be celebrated as "The Year of Education," with emphasis being placed on strengthening the *Bal Vikas* and Sathya Sai Education in Human Values (EHV) programs. The spiritual education of children of Sai devotees—and of others who wish to participate in the EHV program—is a major thrust of the Organization. Accordingly,

efforts will be made to strengthen and expand teacher training, parental involvement, cultural programs that are presented by students, and other appropriate educational activities, such as symposia, workshops, exhibitions, and interfacing with the public.

The Year of Service

The year 1995 will be celebrated as "The Year of Service." Keeping in mind that "*Service to Others is Service to God*," and that we, ourselves, are the ultimate benefactors of our acts of selfless service, devotees will be urged to take this theme to new heights in the year 1995. Among other things, this will entail expanding our efforts to reach more and more persons in our respective areas, deepening our appreciation and understanding of the inner significance of service within the home, within the center, and within the community at large.

Immediate Steps To Be Taken

We pray that Baba will shower His grace upon us so that these programs may meet with success. For our part, we must start early with our planning, implement carefully and judiciously, and communicate and cooperate fully with one another in a loving and consistent manner. Specific action plans will have to be made at the center, regional, national, and international levels.

—William Harvey, Ph.D.
Central Coordinator, USA



"The Sri Sathya Sai Organization is intended as an arena where people can learn the value of cleansing the mind. Whether it is meditation that you are encouraging, devotional singing (bhajans) that you are organizing, a discourse that you are announcing, food and clothing that you are offering, worship that you are conducting—the object is the same—cleansing the mind of tarnish and egoism, greed, hatred, malice, lust, and envy. In place of all these, fill the mind with love (prema). That is the sign of the Sai devotee."

—Sathya Sai Baba
Sathyam Sivam Sundaram, Part III, page 132

Nine Regional Conferences Across the USA

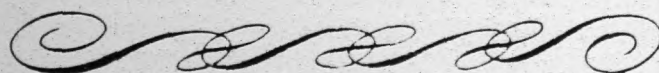
During the months of March, April, and May of 1993, Drs. William Harvey and Michael Goldstein attended conferences held in the nine regions of the USA. These conferences, like the series of meetings two years ago, had many positive results:

1. Brothers and sisters assembled in a spirit of love to help one another achieve our goal of spiritual transformation from living selfishly to loving selflessly.
2. Brothers and sisters reviewed the current status of our organization, recognizing the need for greater tolerance and spiritual broadmindedness.
3. As a result of Swami's instructions to deepen our understanding of spirituality, we initiated a new educational program that will enable us to better understand Swami's teachings and how to incorporate them in our daily lives.
4. At these nine regional conferences, Drs. Harvey and Goldstein held separate meetings with every Sathya Sai Baba Center in the country, thereby giving all brothers and sisters an opportunity to express their views.
5. The officers of the nine regional coordinating committees were selected.

The theme of the regional conferences held two years ago was "Expansion of Participation, Expansion of Understanding." This theme permeated the current regional conferences. Many people who had never spoken before stood before their brothers and sisters and expressed from their hearts their understanding and experience of Swami's teachings. The goal of the new educational program, to fill the mind and touch the heart with Swami's teachings, to convey information and effect inspiration, was poignantly realized.

There is no doubt that all who participated in the regional conferences were spiritually uplifted. That is, after all, the only real purpose of all Sai Organization events.

—Michael Goldstein, M.D.
Central Coordinator, USA



Duty, devotion, and discipline, all three are absolutely essential for everyone in our Organization. You may have devotion, you may discharge the duty entrusted to you, but, unless you are saturated with discipline, the other two are useless.

—Sathya Sai Baba
Voice of The Avatar, Part II, pages 72-73

Accepting Every Step of the Dance

It has always seemed difficult for me to surrender. I was brought up to believe that giving up was not a desirable trait. Instead, pushing forward, not calling it quits, was the accepted choice of behavior. In America, where I live, the atmosphere is charged with the thought of never giving up, never quitting; one must always continue to strive for one's dream. I was armed with these mental tools when I entered Swami's fold sixteen years ago. Some of the meanings given in *Webster's New World Dictionary* for surrender are: "to give up or abandon; to give oneself up to another's power or control; to yield. . ." These definitions fit right in with my idea of what surrender is, and so, although I dreamed of surrendering to God, it seemed like a huge task to accomplish. Consequently, when I boarded the plane in India for Kodaikanal, I had in mind to learn how to surrender. Over and over I thought about giving up, yielding.

Arriving in Kodaikanal, two friends and I took a cottage near Swami's residence. Faith Penn was one of my cottage-mates. Her mother, Althea, had passed away in 1991, and recently her husband, Charles Penn, author of three books—*Sai Ram*, *My Beloved*, and *Finding God*—had also left his physical body. Faith and Charles were a team who worked diligently and unceasingly for the upliftment of humanity, speaking and traveling all over the country, teaching and serving others.

With amazement, I looked at Faith as she laughed and enjoyed life; she was thrilled to see Sai Baba. I wondered, how

could she be so content after the loss of her two treasures? We three friends spent many pleasant hours talking about life, karma, and Swami's evening discourses. One afternoon, after *darshan* and over tea, Faith told us that a volunteer had ordered her to sit in the back of the room during *darshan* because that day she had no guest badge. She said to herself, "Well, okay, if this is what Baba wants for me, I'll just go along with it." So, she sat contentedly in the back of the crowded room. "That was it," I thought excitedly as she related this story. The reason Faith was not sad, and she enjoyed life was ACCEPTANCE! She believed in Sai's teachings, but more important, she lived them. She had not let His teachings lie fallow as I had done. She accepted His will in her life.

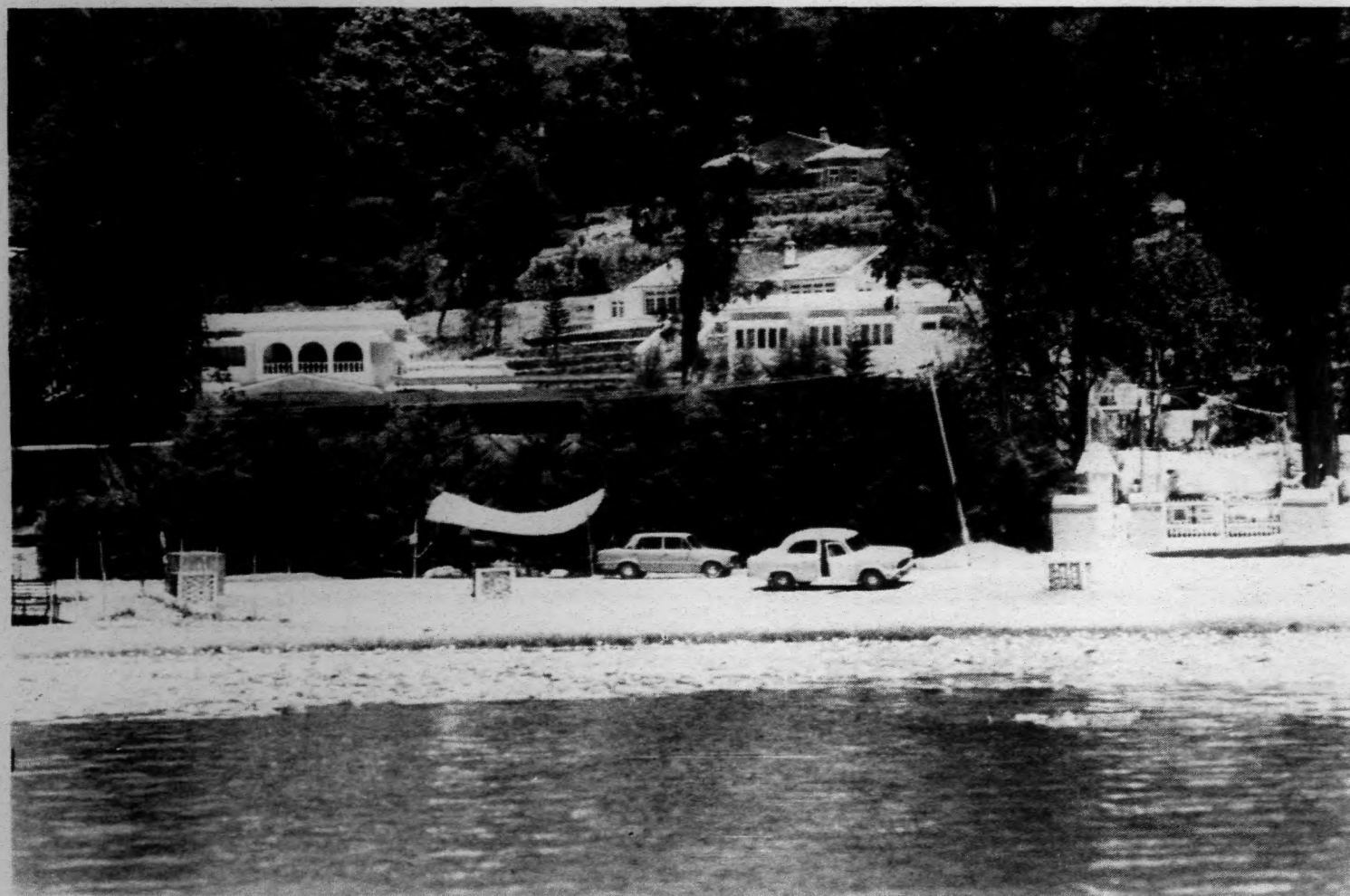
Webster's New World Dictionary defines acceptance as: "To believe in; consent to; receive willingly. . ." If only I could more easily practice accepting Swami's will, then I could practice surrendering. I recall Swami's statement, "*Whatever I do, I do for you. For what is it that can be called mine? Only you.*" If I could accept what comes my way, knowing that it is for my own good, regardless of what the situation is, I might be able to succeed at accepting the Lord's will.

And so, dear Sai brothers and sisters, it is with great hope that I am consciously seeking to accept everything as His will. Swami assures us that He is with us throughout all our trials and tribulations. After all, He has said, "*Only I know the*

agony of teaching you every step of the dance.” Let’s put our hand out to Him. He will grasp it, and the rhythm of life

will sweeten with each step we take with Sathya Sai Baba.

—Joy Ziegler
Gilbert, Arizona



The compound at Kodaikanal as seen from across the lake. Baba occupies a small room in the building on the left.

Of course it is hard to effect this full surrender. But if people make the slightest effort toward it, the Lord Himself will confer the courage to pursue it to the end. He will walk with you and help you as a friend; He will lead you as a guide; He will guard you from evil and temptation; He will be your staff and support. He has said that this course of action, if followed even to a small extent, will save you from terrifying fear. To follow right action (dharma) is itself a source of joy; it is the path least beset with hurdles. That is the teaching of the Lord.

—Sathya Sai Baba
Githa Vahini, Chapter I, pages 8-9

People who do not come here and experience these truths write false information for the newspapers while sitting comfortably in air-conditioned rooms in remote places. Are these kinds of people fit to teach the world? It is shameful for them to say that they are working for the welfare of humanity. Their hearts are filled with impurities and dirt.

Do good deeds and selfless work; only then, can you recognize the truth. Rumors and publicity based on envy are useless. Truth is the life force for words; a word without truth is lifeless. So, all this publicity is false, it is all cheap advertisement. You should not be wavering or get carried away by such publicity. You should hold on to truth.

Sacred Trust

Since this happens to be a large public gathering (in the auditorium at Prasanthi Nilayam) and most of you have read the daily [Indian] newspapers, I have to reveal the facts and clarify the situation.

The Sathya Sai Central Trust is a very sacred trust which cannot even be touched by fire. Every paisa (penny) of the trust is being spent for noble causes. Only those who work in the trust know about this; the world doesn't know. Central Trust members have been working selflessly for the last twenty years. If they have to travel to places like Delhi or Bombay, they do so at their own expense; they do not use any money from the trust. In contrast, members of other trusts lay claim for travel allowances and reimbursements of their expenses. The Sathya Sai Central Trust members lead sacred lives. There is a rumor that most of the members of the Sathya Sai Cen-

tral Trust are here because they want power and position, but this is not true. They come to receive Swami's love and are not craving power or position.

Let us now talk about the financial transactions of the trust. In all these twenty years, no cash has been withdrawn from the bank, and all transactions are done only by writing checks. For the teachers of the Institute, their monthly salaries are automatically credited to their own bank accounts. We are very strict about these financial matters.

Because we are involved in such noble and sacred work, money is flowing in without anyone ever asking for it. This body (Sathya Sai Baba refers to Himself) is sixty-seven years old, and not even once have I stretched out my hand and asked anyone for anything. The reason is—whether it is in India or any other part of the world—if one undertakes sacred works, money will come automatically, without asking. If people are ready to undertake such tasks, there will not be any dearth of money. There is no misuse of trust funds. There is no possibility for that [to happen] because Swami has to sign all the checks along with another member of the trust. Each check has to have two signatures. People say that millions of rupees are being mismanaged in the trust; this is entirely false. If anyone is contributing cash to the trust, it is done with the depositor working with the bank manager and a trust member, directly. No one can point a finger [of suspicion] at the trust. It is sinful to give such bad publicity to such a sacred trust. In all the world, no other [financial] trust is dealt with in such a sacred manner.

This is the reason why our institutes are prospering day-by-day, and it is going to be like this as long as the sun and the moon exist. All of this false propaganda is because of a few jealous and discontented people. This is all harmful publicity. You may be wondering why Swami did not respond to this matter sooner, but for everything, there is an appropriate time.

Forbearance

In the *Bhagavad Gita*, the Kauravas insulted and humiliated the Pandavas for a long time. The Kauravas were aware of the superior strength of the Pandava brothers, and they knew that each of the Pandava brothers had divine power. The Pandavas bore the insults with patience and forbearance; they were silent for a long time. The Kauravas mistook this attitude of the Pandavas as cowardice. Nobody can comprehend the hidden power of forbearance.

The Sathya Sai Central Trust has observed forbearance all these years. No one can describe the glory of forbearance. Forbearance is truth; forbearance is righteousness; forbearance is nonviolence; forbearance is everything.

And another thing, you cannot find good students like ours anywhere else in the world. It is twenty-eight days since the incident took place in Prasanthi Nilayam. To get rid of the blemish on their names, the students are struggling day and night, observing fasts, doing *japa* (repeating God's name), and reading sacred scriptures.

In a sack of rice, you may find a few stones. Similarly, it is a great mistake to blame all the students for the misdeeds

of one or two. Our students are like pure gold. They are ready to do anything for Swami. You might have heard, at the beginning of the program, a young boy singing a song saying that they are ready to offer their lives for the sake of Swami. It is not good to blame the entire student community because of one or two bad students. Students should have tolerance and forbearance during these times. Also, you will get a bad name because of friendship with bad people. Therefore, turn away from unfavorable company and aspire for good company.

Blame comes and goes. It is comparable to a moth unnecessarily spoiling an expensive silk sari when it could eat away at rags. Similarly, when a good person is quiet, does his work, and stays away from bad company—even then—a jealous and bad person may try to harm him. That is why good people must exercise patience and tolerance for awhile, and they will be victorious in the end. So, let us not worry about what has happened in the past. What has to happen in the world, will happen.

There is another issue which Swami has not mentioned to anybody. Some devotees may have questioned why Swami did not warn Radhakrishna about this incident and save his life. Swami has been speaking from a spiritual standpoint, not a worldly standpoint.

What Really Happened

On that day, both of us ate around seven in the evening. Radhakrishna was sitting in the room downstairs. Swami said to him, "You may go upstairs." Radhakrishna said, "Swami, I cannot go to sleep at seven in the evening." Swa-

mi said, "Do in your room what you are doing here; you don't have to sleep." Swami put a great deal of pressure on Radhakrishna to go upstairs. Death was imminent; that was what happened. Swami pretended anger, and told Radhakrishna that it was his misfortune and ignorance that he was not following Swami's instructions. Radhakrishna felt bad. Then, Swami went upstairs to retire. Radhakrishna thought about it; he was fully aware that whatever Swami said was for his own good. He had been working with Swami for the last twenty-two years. Then he went to the kitchen, got a glass of buttermilk, and brought it upstairs.

He approached Swami with a smiling face and said, "Swami, you are angry with me," and requested Swami to drink the buttermilk and cool down. Swami replied, "Radhakrishna, I am not angry. I am telling you this for your own good." He then said, "Swami, you have a doubt that I will go away and talk to other people." Swami said, "If I had such doubts, would I keep you here for so many years? It is not a doubt; I am telling you for your own good." Then Swami said, "You know I don't drink buttermilk at night. Why did you bring it?" Radhakrishna replied, "I felt like giving buttermilk to Swami, so I brought it." Swami told him that He would drink the buttermilk on one condition, that he would go downstairs to put the glass back in the kitchen and then go right upstairs. Radhakrishna replied that, certainly, he would return. Swami took a sip of the buttermilk to satisfy Radhakrishna and gave the rest back to him. Radhakrishna had a pure heart. He asked for Swami's permission to drink the rest of the

buttermilk. Swami said "Drink it. Why waste it?" Radhakrishna finished drinking; then he was instructed to take the glass to the kitchen and go upstairs immediately. Radhakrishna agreed.

He went downstairs, but he thought that Swami might call him back again if he stayed downstairs. This is the problem with modern youth. They don't listen and follow Swami's instructions; there would be no problems if they would listen and follow Swami's advice. He put the glass in the kitchen. Then, he went to his sister's house in Prasanthi Nilayam with the idea that Swami might call him upstairs if he stayed any longer. Then the messenger of death followed him. That is how it happened.

Swami gives instructions for one's own good. Whatever Swami says is sacred. Whether you believe it or not, Swami is always thinking about the welfare of humanity, and Swami is always thinking about how to help the poor and destitute. He never thinks about himself.

For the Good of Others

After summer classes in Bangalore this year, Indulal Shah, Srinivas, and others approached Swami and asked for guidance to plan the events for the next three years in preparation for celebrating Swami's Seventieth Birthday. (See pages 22-23 for more details.) Swami instructed them to do service for the poor, the destitute, and for humanity at large, but not for Swami himself. Swami told Srinivas, "I also have desires, not for myself, but for others."

The middle-class farmers near Puttaparthi village are suffering because of lack of timely rain. Farmers with five or

six acres of land are not able to survive and support their families. The cost of labor has gone up. They don't have strong bullocks to plow the land. Swami told Srinivas that seventy tractors are to be donated on Swami's seventieth birthday so that each middle-class farmer will get a tractor.

Swami's thought, word, and deed happens instantly, like a gunshot, the sound and the bullet hitting the target at the same time. Swami called Escorts Company (they sell tractors) and arranged for the purchase of seventy tractors. The Escorts Company, moved by the noble act, volunteered to give special discount prices.

Srinivas asked Swami, "What is the next desire?" Swami said there are many unemployed youth in Puttaparthi. The Super Specialty Hospital and the Post Office are distant from the temple (*mandir*). So, to provide employment for the youth and to provide convenience for the devotees, Swami suggested donating seventy auto-rickshaws. Immediately, the order was placed for the purchase of seventy auto-rickshaws.

Third, there are women who don't have work and don't have enough resources to feed their families. Swami wanted these women to have sewing machines, so that they can learn stitching and earn a living. Immediately, seventy sewing machines were purchased.

Then the fourth "desire," Swami wants to perform marriages for the poor people belonging to any religion, caste, or creed. These weddings should be happy experiences that will be remembered throughout their lives. Swami wants

these to be done in grand style, giving them *mangala sutras* with a gold chain (an auspicious talisman that married women wear around their necks) along with clothing. In addition, each one of them will be given a house, so they can lead exemplary lives as householders.

Thus, every moment of Swami's life is dedicated for the good of others. There are no such persons or any government agencies which are doing anything comparable. When such sacred and noble tasks are being undertaken, it is sinful to be jealous and to make bad propaganda. Some people do not do good deeds, nor do they allow others to do good deeds. This is not an admirable quality. One should have a broad mind and generous feelings. It is possible to comprehend this truth when one comes here to experience it.

It is an example of a demonic nature to comment and criticize from distant places with hearts filled with jealousy and impurities. Nowhere else in the world is work of this magnitude being undertaken.

Free education and free health care are being provided here. From kindergarten to the post-graduate level, education is free. In some other places, parents have to pay 20,000 rupees just for their child to be admitted to first grade. Outside, hospitals demand four to five lakhs (400,000 to 500,000) before the patient is admitted for the treatment of heart disease. Here, in the Super Specialty Hospital, no one is charged even a paisa (penny). In this hospital, one crore (10,000,000) rupees is spent every month. No wealthy person or government agency is able to do this. Wealthy people con-

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ing about Swami all the time. Swami is in the hearts of both the devotees and the wicked. Swami is not controlled by anyone. Every will (*Sankalpa*) of Swami's is noble and sacred. The life of Swami is only in the hands of Swami, no one else.

Swami, if He wills, can live for any length of time. It is His will, not the will of anyone else. The divinity, purity, and sacredness of Swami is the witness for this. People with sacred hearts have their lives in their hands.

Embodiments of Divine Atma

This is *Guru Poornima* (a time to pay special homage to the spiritual preceptor). Truth is the teacher of the world.



Sathya Sai Baba taking messages from devotees.

and your protector. There is no greater righteousness (dharma) than truth. Dharma protects those who protect dharma. Don't be disturbed or agitated by all these events. Be steady and truthful. Fill your hearts with sacredness. Be loving to all and move forward.

—**Sathya Sai Baba**

July 3, 1993, *Guru Poornima* Discourse

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struct a hospital for ten lakhs (1,000,000) rupees and expect a profit of ten crores (100,000,000) rupees. Here, it is not considered a business, and we do not expect even a few paisa from the patients.

Broad Like the Sky

It is not good to malign such noble acts. Swami's heart is broad like the sky. The sky may have limitations, but Swami's heart is limitless.

People say, "Swami is bound by and controlled by a few people." Yes, he is bound by devotees and wicked people. Swami also loves wicked people. Devotees remember Swami only at certain times; whereas, wicked people are thinking about Swami all the time. Swami is in the hearts of both the devotees and the wicked. Swami is not controlled by anyone. Every will (*Sankalpa*) of Swami's is noble and sacred. The life of Swami is only in the hands of Swami, no one else.

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July 3, 1993, *Guru Poornima* Discourse

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