



SATHYA SAI ***Newsletter, USA***

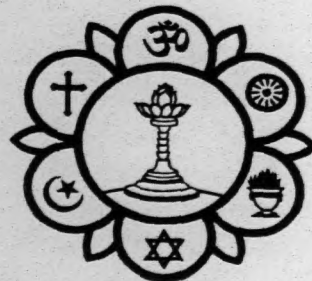
SUMMER 1994
Volume 18, Number 4
June, July, August

SATHYA SAI NEWSLETTER, USA

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

A Quotation	Sathya Sai Baba	1
Commencement of the 1994 Cardiovascular Symposium	Sathya Sai Baba	2
Some Facts and Figures	Courtesy of <i>Sanathana Sarathi</i>	8
Unlimited Insurance	Sidney H. Stave	9
Gratitude	Hal Honig	11
Beginning of a Divine Dream	Choudary D. Voleti, M.D., F.A.C.S.	12
Part of the Team	Emily O. Cheung, R.N.	15
A Perfusionist's Impression	Julio Ovando, Perfusionist	16
Sai's Message: Putting God First	Sathya Sai Baba	17
Courageous Patience	Joy Thomas	20
Dr. Hislop Discusses <i>Maya</i>	John Hislop, Ph.D. Ed.	24
Announcements from the <i>Newsletter</i> Office	Editor	26
Children's Corner: A New Kind of Vacation	A Student	27
First Time Visit to Puttaparthi	Mari Anoran	28
The Right Focus	Hanna Hamilton	30
Conclusion of the 1994 Cardiovascular Symposium	Sathya Sai Baba	31
Sathya Sai Book Center of America		36
<i>Sathya Sai Service Opportunities Newsletter</i>		
Edited by Judith Wechsler.....	An Enclosure	

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



Photographs, drawings and literary contributions are always welcomed by the **Sathya Sai Newsletter, USA**. We reserve the right of discrimination in selecting and editing material for publication. Send literary contributions to: **Sathya Sai Newsletter, USA**
P.O. Box 660908, Arcadia, California 91066-0908.

—Barbara Bozzani, Editor

The totality of divine energy has come as Sathya Sai unto humanity to go to each and everyone, to wake up the slumbering Divinity in every human being. Even if, in your sleepiness or in your weakness for sleep—you growl, grumble, groan, criticize, quarrel or cry—I will not forsake you. I will not let your Divinity go to sleep. A mother never forsakes the child she carries or lets the child fall down, even if the child works out its resentment and anger on her. I have come to help, to accompany you and carry you. I can never forsake you. I will never fail in my duty to my children, but I shall be very grateful to each child of mine who helps in my task.

Until I fulfill my task, I can never rest, I can never sleep. When her children are ill, when her children are ailing, a mother can never sleep. And all of you are now either ill or ailing. But do not worry. I am watching every moment over each one of you.

Some of you think that I go to sleep and wake up when you recite the Suprabhatam. The Suprabhatam is meant to rouse your own drowsy consciousness and sleeping Divinity. A mother only feigns sleep to make her children go to sleep. I never sleep. I wait upon every creature and recite to everyone Suprabhatam at dawn. Wake up my children, wake up!*



“I will not let your Divinity go to sleep. . . .”

—Sathya Sai Baba

Sree Sai Sudha, pages 101-102

*Suprabhatam is a hymn sung in the early morning hours to awaken the Divine.

Sai's Message

Commencement of the 1994 Cardiovascular Symposium

In the last issue of the Sathya Sai Newsletter, we published the Divine Discourse of the 1993 Cardiovascular Symposium. This year, another symposium was held. Sathya Sai Baba continues to put great emphasis on good health care for all people. The following is his message to the health care professionals who attended the January 1994 International Cardiovascular Symposium:

—Editor

Embodiments of Divine Atma! It is most essential to observe the principles of moderation in the habits of eating, working and sleeping. The Buddha preached the same principles of moderation to his disciples saying, "Be always moderate, never go to excesses." Moderation is the royal road to happiness.

People who flout the principle of moderation in every aspect of life, endanger their health and well-being. The food consumed by man should be proper, pure and wholesome. But nowadays, people eat whatever they get, wherever they get it, thereby spoiling their health. Food plays a major role in maintaining good health. Care should be taken to see that the food consumed does not have much fat content; fat consumed in large quantities is detrimental to one's physical health and also affects mental health, whereby one loses one's human values! Meat and alcohol take a heavy toll on one's health, causing many diseases.

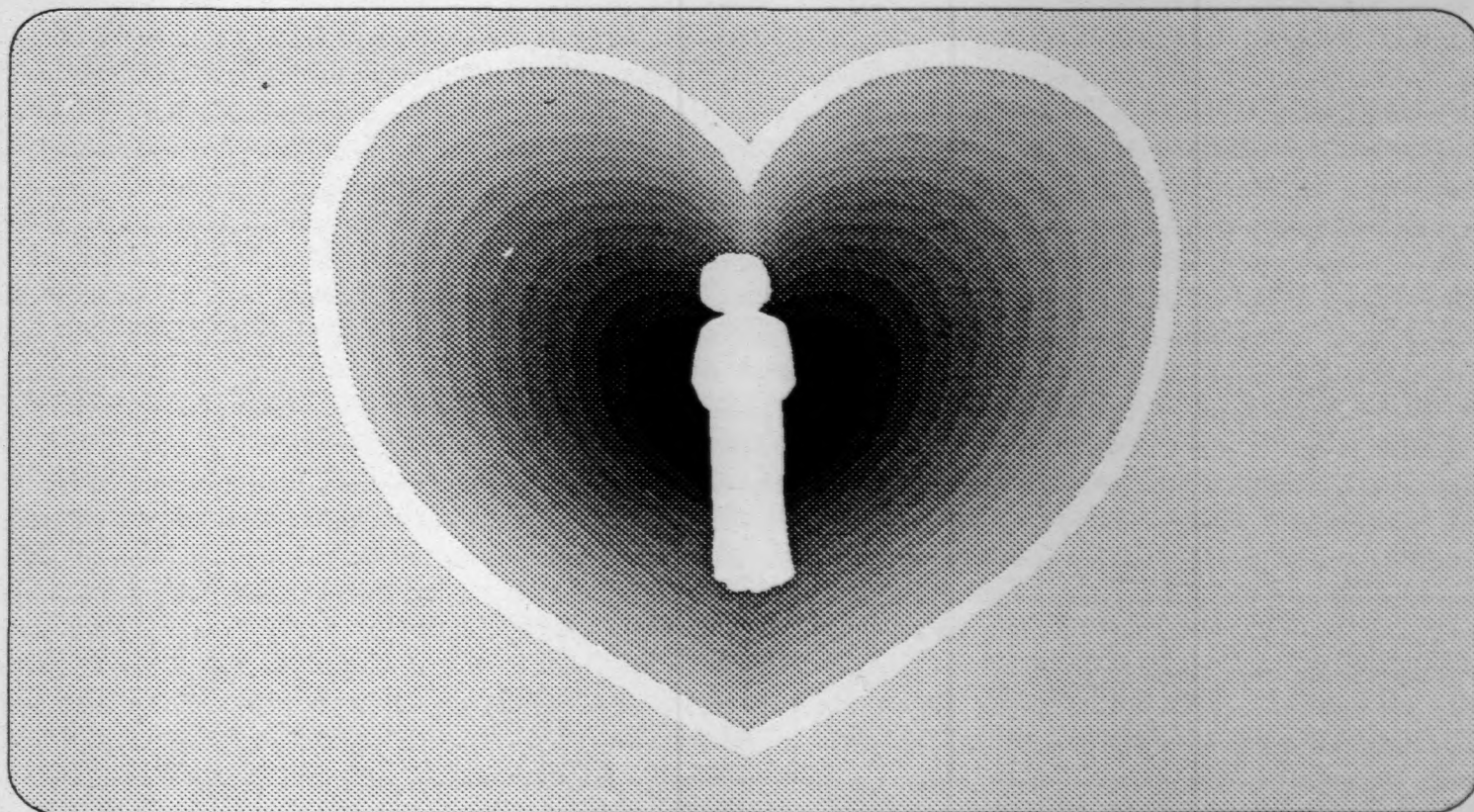
Heart of the Matter

This symposium has as its theme, "The Heart and its Ailments." In the agenda there will be discussions about the preventive aspects of diseases and treatments of the heart. Questions will be

raised about the efficacy of cardiac surgery and its related effects.

The heart is a special organ in the human system. Unlike other organs, it is pulsating ceaselessly. Heart surgery is complex since it has to be performed without arresting the heartbeat; and, at the same time, the functioning of the lungs must be maintained. Medical men of genius invented the heart-lung machine in 1956 to carry out the activities of the heart as well as the lungs during cardiac surgery. The machine takes up the function of purifying and circulating the blood. The details of this heart-lung machine are well-known to doctors. The tube which connects the heart and the machine must be airtight and must be affixed with great care. Any lapse in the fitting of the tube may cause air bubbles which will endanger the patient's life. The power supply is most crucial for the success of the operation; any interruption in the power supply will stall the procedure. Therefore, we have to depend on generators to ensure stable power during the course of the surgery.

The question is posed, "Does heart surgery ensure a permanent cure?" Cardiac surgery is helpful, for it enables people to carry on their daily schedules and



rots, etc. The presence of these vitamins prevent heart ailments in large measure. Every effort should be made to keep the human body healthy. Health is wealth. The acquisition of wealth cannot be enjoyed by a person with poor health. Health is more important because it gives physical and mental strength.

Birds and beasts do not suffer from cardiac or digestive ailments. The cause of this can be traced to the natural food which animals consume. Human beings, however, indulge in all sorts of fried and cooked food; they are slaves to the tongue. Modern man has developed many artificial foods, and a variety of alcoholic drinks which endanger health. Birds and beasts lead natural lives, but the artificial life style of people takes a heavy toll on their health. When people observe moderation in diet, they can be saved from diseases. In the entire range of

tions. Since mental tension is most detrimental to one's health, people should learn the art of controlling passions and emotions. Unbridled emotions strain the mind. It is also essential to keep the mind serene and peaceful while eating. We should not indulge in discussions which will arouse our emotions, excitement or disturb the mental peace while we are taking food. Mental agitation is responsible for ill health. We should also avoid viewing TV, videos, etc. while eating, as they cause mental disturbances.

Pollution

Today, there is pollution in everything: the air we breathe, the water we drink, the sounds which are jarring to the ears and the food we consume. Because of this pollution, our health is affected. Added to this, people's minds are also polluted making them more susceptible to dis-

Cassette Tapes of the Sathya Sai Newsletter, USA

Please check one ☐ New ☐ Renewal ☐ Address Change

Send a one year subscription for cassette tapes of the *Sathya Sai Newsletter, USA*, at a cost of \$12.00 per year (postage is included). Find enclosed \$ _____ for a one year subscription which includes four (4) cassette tapes. (Offer available in the United States only).

Send check or money order (no cash please) to: *Sathya Sai Newsletter, USA, Cassette Tapes*, P. O. Box 660908, Arcadia, California 91066-0908.

Name _____

Street _____ Apt. _____

City _____

State _____ Zip _____

their health and well-being. The food consumed by man should be proper, pure and wholesome. But nowadays, people eat whatever they get, wherever they get it, thereby spoiling their health. Food plays a major role in maintaining good health. Care should be taken to see that the food consumed does not have much fat content; fat consumed in large quantities is detrimental to one's physical health and also affects mental health, whereby one loses one's human values! Meat and alcohol take a heavy toll on one's health, causing many diseases.

Heart of the Matter

This symposium has as its theme, "The Heart and its Ailments." In the agenda there will be discussions about the preventive aspects of diseases and treatments of the heart. Questions will be

chine in 1956 to carry out the activities of the heart as well as the lungs during cardiac surgery. The machine takes up the function of purifying and circulating the blood. The details of this heart-lung machine are well-known to doctors. The tube which connects the heart and the machine must be airtight and must be affixed with great care. Any lapse in the fitting of the tube may cause air bubbles which will endanger the patient's life. The power supply is most crucial for the success of the operation; any interruption in the power supply will stall the procedure. Therefore, we have to depend on generators to ensure stable power during the course of the surgery.

The question is posed, "Does heart surgery ensure a permanent cure?" Cardiac surgery is helpful, for it enables people to carry on their daily schedules and

lead normal lives. But, it is wrong to conclude that surgery is the only way of curing heart disease. Some diseases can be cured by medication. It is the primary responsibility of individuals to prevent becoming victims of heart disease by regulating their intake of food, as well as their other habits. Prevention is better than cure. There would be no room for cardiac ailments if the eating habits of individuals was properly controlled and regulated.

Health is Wealth

Research has revealed that nonvegetarians and alcoholics are more prone to heart ailments than vegetarians. If the vegetarian food consumed is balanced and wholesome, it should contain liberal amounts of vitamin C and vitamin E, which are available in vegetables like carrots, etc. The presence of these vitamins prevent heart ailments in large measure. Every effort should be made to keep the human body healthy. Health is wealth. The acquisition of wealth cannot be enjoyed by a person with poor health. Health is more important because it gives physical and mental strength.

Birds and beasts do not suffer from cardiac or digestive ailments. The cause of this can be traced to the natural food which animals consume. Human beings, however, indulge in all sorts of fried and cooked food; they are slaves to the tongue. Modern man has developed many artificial foods, and a variety of alcoholic drinks which endanger health. Birds and beasts lead natural lives, but the artificial life style of people takes a heavy toll on their health. When people observe moderation in diet, they can be saved from diseases. In the entire range of

God's creation, only mankind is endowed with the faculty of discrimination. It is this faculty of discrimination which sets people apart from animals. People should exercise discretion and discrimination in regard to eating habits.

Mental Transformation

The progress of mankind ensures progress of the universe. When mankind prospers, the universe prospers. Any development in the areas of science, the society or the economy is not of much use without this transformation. It is only the mental transformation of mankind that can confer health and well-being.

How can we bring about this transformation in the minds of people? Transformation of the mind can be brought about by restraining passions and emotions. Since mental tension is most detrimental to one's health, people should learn the art of controlling passions and emotions. Unbridled emotions strain the mind. It is also essential to keep the mind serene and peaceful while eating. We should not indulge in discussions which will arouse our emotions, excitement or disturb the mental peace while we are taking food. Mental agitation is responsible for ill health. We should also avoid viewing TV, videos, etc. while eating, as they cause mental disturbances.

Pollution

Today, there is pollution in everything: the air we breathe, the water we drink, the sounds which are jarring to the ears and the food we consume. Because of this pollution, our health is affected. Added to this, people's minds are also polluted making them more susceptible to dis-

ease. They should make an earnest effort to lead a serene and pure life. They should realize the truth that trouble and turmoil are temporary, like passing clouds. There is no reason for agitation to arise if they realize this truth. The person who realizes this truth will not allow his mind to be swayed by the passions of anger, cruelty, etc. Passion yields only temporary satisfaction but later causes emotional disturbances. Hence, it is imperative on the part of all to not yield to any unbecoming emotions while taking food. The observance of the three P's—purity, patience and perseverance—ensures permanent happiness, good health and freedom from disease.

Contentment and Diet

It is not only unbridled emotions which damage the health of people, but the consumption of meat and alcohol that causes equal damage. Living on ill-gotten money also causes poor health. A living made by unjust means causes many unknown diseases to take root. It is said:

*As is the food, so is the mind;
As is the mind, so are the thoughts;
As are the thoughts, so is the conduct;
As is the conduct, so is the health.*

People today are victims of worry. What is the cause for worry? Lack of contentment is the cause of worry. The rich person is not contented in spite of the accumulation of wealth. A discontented person loses; whereas, a contented person gains. Worry causes hurry, and both of them together bring about ill health. So worry, hurry and curry (fatty foods) are the root cause of cardiac ailments. The presence of large quantities of fat in the diet is the cause of cardiovascular

diseases. Doctors advise against the consumption of fatty food which causes increase in weight, resulting in susceptibility to cardiac diseases. The presence of toxins also inflicts equal damage. To safeguard their health, people should eat moderate quantities of the right types of food and avoid intoxicating drinks.

After 50 years, the intake of food should be gradually reduced. Some people consume food indiscriminately, unmindful of the calorie content. For example, people eat *pappads* (thin, chip-like snacks) fried in oil which have a high calorie content. People also consume ghee (clarified butter) which is also a high calorie food. A single *pappad* has 100 to 150 calories, and a single spoon of ghee has 100 calories. Even when the quantity of food is reduced, a lowering of the calorie content is not guaranteed.

Some doctors advise patients against smoking and addiction to alcohol, but they themselves smoke and drink! This gap between speech and practice raises doubts in the minds of patients regarding the sanity of the medical advice given to them. Such doctors who do not observe harmony of word and deed, mislead the patients.

Just for Doctors

Embodiments of Love! You have high degrees such as M.D., F.R.C.S., M.R.C.P., etc., as a result of your sincere striving. But, it is a mistake to think that you earned these degrees by yourselves. In fact, these high degrees have been conferred on you for your study, skill, memory power and knowledge. These degrees will truly belong to you on the day that you put this knowledge into practice.

Unfortunately in this modern age, all activities and professions are tainted by a commercial outlook and greed for earning money. Even the sacred profession of a doctor has degenerated into a business deal. Doctors should reflect upon the triple qualities—sacrifice, love and compassion—in treating their patients. But some doctors do not have these virtues at all. They misuse their divine and sacred knowledge for the sake of money. Money is important, but we must exercise discretion in this regard. You can charge the correct fees to the wealthy, but be kind and considerate while dealing with the poor. Try to give free treatment to the poor. You should not charge the millionaire and the pauper the same amount. It is said, "The doctor is equal to God." As the Lord has love and compassion, so too, the doctors should have these divine virtues. A doctor, devoid of these virtues, is not a doctor at all!

Doctors should win the minds of the patients by talking to them with compassion and concern. Diseases are half cured when doctors gain the confidence of the patients by talking to them with love and consideration. The sick and the diseased respond favorably to your treatment, once you speak to them with love and have a smile on your face. But, if you purse your lips and wear a grim expression, the patient loses heart. Doctors should administer the injection of confidence and encouragement like calcium is administered to the weak. So, it is most essential that doctors should have these sterling virtues of love and com-

passion. Compassion is more important than money.

A Healthy Life

How can one lead a healthy life? Let me tell you about my own health. I am 68 years old; and, believe it or not, my weight for the last 54 years has been the same—108 pounds only. It never went up to 109 pounds or touched down to 107. You can lead a healthy life once you achieve this kind of balance and moder-

ation. I never eat even a little bit in excess. I observe the principle of moderation whether I am invited for food by a millionaire or by a pauper. Even though I am 68 years old, my body is in perfect

trim. I do not suffer from aches, and my heart is as sound as a rock. There are none who can work or exert themselves as I do. The secrets of my sound health are my well-regulated eating habits. This is how one can achieve unity and harmony of food, thought and God.

The Hospital

The most important quality a doctor can have is sacrifice. We have organized this symposium to explore ways and means of rendering help to the sick and the diseased. We have in India, some doctors who lead lives of sacrifice like Dr. Venugopal, Dr. Bhan and Dr. Sampath from the All India Institute of Medical Sciences. These doctors, who are committed to the cause of service come to our hospital without even charging for their travel expenses. Their sacrifice con-

"Some doctors wonder how we are able to give free treatment, free surgeries and free meals to the patients in our hospital."

tributes to the sanctity of this Institute of Higher Medical Sciences. An atmosphere of infectious joy and good cheer pervades our hospital. Everybody smiles—the patients, their relatives, the nurses, the doctors—everyone. They are all like flowers in full bloom. However, it is not the same with other hospitals.

The essential mark of a hospital is its cleanliness. Clean toilets are an index of the cleanliness of a hospital. Our hospital is as immaculate as a mirror, for it is always kept spotless by the team of dedicated *seva dal* volunteers who work hard relentlessly with a spirit of service and sacrifice. It is not the service of one, but the service of many that contributes to the cleanliness, prosperity and the rapid development of our hospital. A single flower cannot make a garland. All the people—the patients, doctors, workers, everyone—work with the spirit of harmony and unity.

Two Days a Week

It is this sense of unity which contributes to purity, and purity of heart secures Divinity. This hospital is direct proof of the presence of purity, unity and Divinity. It is our fond hope that such purity, unity and Divinity should prevail in other hospitals as well. Unity is essential in all fields of activity—moral, scientific and spiritual. Purity vanishes when there is no unity. Divinity will be extinct when there is no purity and unity. People put their faith in community in utter disregard for unity, purity and Divinity. We should never discourage communal feelings, for we should believe in the fatherhood of God, and the brotherhood of man. Humanity will be healthier and better if doctors resolve to ren-

der two days of free medical treatment every week.

Medical Costs

Some doctors wonder how we are able to give free treatment, free surgeries and free meals to the patients in our hospital. To be frank, there should not be any reason for wondering about this. You can work wonders with purity of heart. Any work which is started with purity of heart is bound to succeed. Money flows if your work is suffused with love and sacrifice. People will volunteer generous funds to support a noble endeavor.

Bharath

The land of Bharath (India) has been a land of sanctity (*Punya Bhoomi*), land of sacrifice (*Tyaga Bhoomi*), land of spiritual austerities (*Yoga Bhoomi*), and land of righteous action (*Karma Bhoomi*). In fact, there is no dearth of money in India. Sacrifice (*thyaga*) ultimately secures for oneself all kinds of opulence (*bhoga*).

Good people eat moderately; people who practice spiritual austerity fill only half of their stomach. Noble people eat only to live; fools live only to eat.

It is a serious blunder to entertain the notion that India is a poor country. The cause for India's poverty is due to the complacency of her people. We should work without frittering away even a moment, only then will this nation be rich and prosperous.

Who is the poorest person in the world? One who has many desires is the poorest. Who is the richest person? One who has much satisfaction is the richest. People can have desires but there should be a limit. Desires which exceed

all limits will be disastrous in the end. Accumulation of wealth robs one's sleep, thereby bringing many diseases in its trail. Doctors should strive to cultivate contentment. Enjoy contentment and make an effort to share this joy of contentment with others.

Conclusion

Sacrifice secures immortality. What is the way to immortality? The removal of immorality is the only way to immortality. We should make an earnest endeavor to control the evil passions of anger, ego, jealousy and hatred. Today, the quality of envy has become a disease.

Doctors envy doctors; wealthy people envy wealthier people. We must rid ourselves of envy and nourish human values. We should cultivate good manners, good behavior and discipline. What are manners? Who is man? The proper study of mankind is man. One must achieve harmony of thought, word and deed to be called a man. Your conscience is the witness to your feelings and thoughts. Any work performed to the satisfaction of one's conscience is bound to be a success. Our hospitals and educational institutions prosper because we work for the satisfaction of our conscience.

We entertain neither fear nor grief, though some people harbor evil intentions about us. We do not depend on others, we pin our faith on our own purity and conscience. None can shake us, as long as we stand on the rock of purity. Purity is the human quality which we should try to cultivate; the rest are only quantities. Of what use is quantity without quality? What is the use of barrels of donkey's milk when one spoon of cow's milk is much better? It is for the foster-

ing of human quality that we should all be struggling.

Doctors must first and foremost have faith in spirituality. Faith in spirituality alone can bring about the transformation of humanity. What is spirituality? Spirituality is not the celebration of festivals or the performance of rituals. True spirituality is the earnest endeavor to eradicate all animal qualities. Today, humanity has descended to such a degrading level that people see evil in good, without trying to see good in evil.

Doctors, who are eminent experts in their fields, have come to participate in this symposium. Sincere efforts should be made to put your great talents and skills to good use. The climes and countries from which you have come may be different, but all of you have one thing in common—noble feelings. These noble feelings are God's gift to mankind and come by divine grace. Harmony and adjustment are easy to cultivate through understanding. Treat the patients as your own kith and kin, as your own brethren. The help which you extend in good faith to your patients will be rewarded in the course of time. Diseases attack everyone; they do not distinguish between a millionaire or a pauper. You have a responsibility to show compassion to all without any distinction.

Doctors, deliberate in these three days as to how you can provide total cures for all heart ailments, so that no one will suffer from those diseases. It is my wish that you will have useful discussions and find ways and means of helping mankind to be free from heart ailments. With this I bring my discourse to an end.

—Sathya Sai Baba

Prasanthi Nilayam, January 21, 1994

Some Facts and Figures*

In January 1994, the Second Cardiovascular Symposium was inaugurated by Dr. Shankar Dayal Sharma, President of India. The ceremony began with Bhagavan Baba lighting the sacred lamp, followed by a welcoming address by Dr. A. N. Safaya, Director of the Sri Sathya Sai Institute of Higher Medical Sciences. Dr. Safaya described the record of the Super Specialty Hospital since its inception in 1991:

"The completion of the hospital in six months, the installation of the latest equipment in record time, and the hospital gaining international recognition in two years, are all examples of how Bhagavan's Divine Will translates thoughts into deeds.

"Since its inception in November 1991, the Cardiac Unit has performed 2,019 heart operations, which includes 1,300 open heart surgeries for a wide variety of congenital deformities. The Cath Lab has performed 1,500 catheterizations, including 120 interventions. In the past 12 months alone, 20,693 patients attended cardiology clinics, with 3,214 admissions. The mortality and infection rates are astonishingly low at the Sri Sathya Sai Institute of Higher Medical Sciences in comparison with leading international centers. All the services of the hospital are rendered free of charge. Computed at average commercial rates, the Cardiac Unit alone would have contributed surgical services costing over Rs. 30 crores (\$10 million) to the poor.

"Since its inception in November 1992, the Kidney Center has treated 6,367 patients, of whom 805 needed surgery. Six renal transplants have been done since the unit opened two months ago." (Dr. Safaya also spoke of future plans for postgraduate teaching and research, in addition to the opening of other specialty units. He referred to the institute as a "Temple of Healing.") He concluded by saying: "With the boundless Divine Grace of Bhagavan Baba, it represents a unique blend of science and spirituality."

Printed Courtesy of *Sanathana Sarathi*
February 1994, pages 44-45

"In the past, illnesses were cured by the simple remedies that nature provided—roots, tubers, fruits, leaves, as well as, change of location, rest, diet, sadhana (spiritual activity), etc. But now, people live in an age of tablets and injections. Do not believe that health is maintained by doctors, nor can drugs alone guarantee it. Were that so, the dead should all be alive now. Examine well, whether doctors follow the advice they offer. They are victims of the habits which they advise against. . . .

"These are the type of advisors we have in every field—spiritual, economic, political, moral and literary. Absence of proper leaders is the root cause of the distress, anxiety and fear that torment the world."

—**Sathya Sai Baba**

Sathya Sai Speaks, Vol. IX, Chapter 26

*May we remind you that these figures were given in January 1994. Since that time, even more good work has been accomplished.

Unlimited Insurance

In 1976, during my travels through Europe, I would spend each evening reading Dr. Sandweiss' book, *The Holy Man and the Psychiatrist*. Through Sai Baba's grace, although at the time I was unaware of this blessing, I must have tapped into the divine well of love; for I felt a direct communication. From that point on, I have continued to read, study and practice Sai Baba's teachings.



"I looked up at the painting I had done of Sai Baba."

Though I did not understand it then, even as a young boy; I had felt a longing or yearning within me. Many times I misinterpreted that longing as something I

needed or wanted from the world, rather than my soul's yearning to be home with God. It wasn't until much later in life that I learned it was the original spark implanted in all hearts that sought spiritual wholeness. Sai Baba has nurtured that spark into an eternal flame that burns in the core of my being. Although I don't always succeed in my practice, over the years my way of being and my response to life's myriad changes has been slowly transformed. Practicing *namasmarana* (reciting God's name) has helped to keep Sai Baba in my mind and heart and has assisted me to not react but to respond lovingly to the happenings in my everyday world. For me, life without Sai Baba would be an empty and lonely existence.

One year after my visit to Europe, this body was diagnosed by the medical profession as having an incurable and deteriorating heart ailment. Since that time, there have been four major surgeries, two of which were on the heart. Yet, our Lord has kept this body alive. I have been able, to some degree, to continue with my painting, writing, and center/service activities.

My practice of *namasmarana* began consciously when for the first time the heart went out of its normal rhythm, and the pulse was erratic. I looked up at the painting I had done of Sathya Sai Baba; I felt his love and his

presence and began repeating his name. Also, I felt that if this body had to die, I wanted to do so with Sai Baba's name on my lips. This happened many years ago. Since that time, there have been many episodes of heart problems. For the past few years, it has remained in an irregular rhythm. On the occasions when the heart goes beyond its usual dysfunction, it becomes a call to repeat Sai Baba's name. However, that is not the only time to do *namasmarana*. While I am awake and not walking around in an unconscious state, I repeat the name. My heart opens with love at the thought of our dear Swami, and to repeat his name is as natural as breathing. Sometimes, I simply repeat his name to myself, synchronized with my breathing; other times, when alone, I will sing his name.

Recently, again the heart went into ventricular tachycardia, V.T.; I could sense the presence of *Yama* (death). My wife called the 911 emergency number for help. In a very short time, the paramedics were there taking the body's vital signs. I heard one of the medics say, "I can't get a pulse." I surmised that the body was still alive. During that time, I had been silently repeating Baba's name. I was not asking to be saved but to be freed from fear—to be given courage, compassion, love and to be open to the Source—so that I could be a conscious participant in God's unfolding creation.

Then suddenly, something happened. I couldn't repeat the name "Sai Baba." It was like the engine had shut off. I knew that the room was full of sound and turmoil, but I experienced it as though the volume had been turned down. There was a deep silence within me. My eyes were

focussed on the painting of Swami. I could hear the paramedics talking on their radio to the hospital. Occasionally, my wife would say something; and I could sense her fear. All of this was a background, sort of a hum, to the tremendous calm that pervaded my entire being. I felt no fear, had no doubts, no desire to hold on. It was acceptance, being fully present to each nuance of the inner music of my being. I felt no resistance, no tightening, even when needles were put into my arms. If there was pain, there was no need to react to it. It was as though my sense orientation had been shut off. Over the next several hours, I would reassure my wife that everything was really fine. Whatever the outcome, it was truly in Sai Baba's hands. Baba has said, "*The grace of God is like insurance. It will help you in your time of need without any limitation.*"

In retrospect, it seemed as though the ego did not exist; it appeared as if the true Self was simply living and expressing itself in this body. This state of tranquility lasted for nine days in the hospital. I felt embraced in Swami's Love. As a matter of fact, there were many times throughout those days when I was not awake; my responses came from a deep, mysterious part of my being that was at peace. Are there ever words that can describe such grace? I cannot say that it was *Sat-Chit-Ananda* (Being, Awareness, Bliss), but it was the nearest thing to what I imagine that state to be. It was a beautiful condition, a situation of harmony and peace. This body could have died, but I felt embraced by the Lord. I could not have asked for more grace.

—**Sidney H. Stave**
Salinas, California

Gratitude

*For years of confusion
For years of despair
For years of doubting
That You were there*

*For the child's unknowing
For the blur of youth
For waste of time
For there was no Truth
I am grateful*

*For pointless learning
For the fog of reason
For pride's false picture
Denial of cohesion*

*For my running here
For restlessness there
For my need to acquire
For why should I care
I am grateful*

*For frantic acts to fill the time
Careless collidings in the maze
For dreary diversions
For lost love in the craze*

*For the senses distracted
For the failing to hear
For the warping of sight
Unsuspecting, You near
I am grateful*

*All the trials were painful
All were catalysts You sent
With every failure You planted
Seeds of divine discontent*

*So seeking here, asking there
The yearning search had begun
Through forms and through places
The many dissolve into the One*

*Each problem a candle
Many candles, clear sight
You answer my prayers
Lord Sai, the pillar of light*

*Here in Your Presence
Now here at Your Feet
God's in His Heaven
Within my heart's beat
I am grateful*

—Hal Honig
New York, New York

Beginning of a Divine Dream

"Education and medical care, both should be free to all mankind."

—Sathya Sai Baba

I would like to put some seemingly paradoxical events into proper perspective. For the past 25 years, I have been practicing cardiac surgery in the USA and at the same time have been aware of the evolution of this expensive specialty in the rest of the world, particularly in India. So, when my colleague and close friend, Dr. Thumati, returned from India in October 1992, and he told me about an incredibly unique hospital that provides *free* cardiac surgical services; my first reactions were a mixture of utter disbelief, amazement and extreme inquisitiveness. This hospital, which was constructed in one year, has all the complex state-of-the-art equipment comparable to any leading hospital in the United States and also has the serene ambience and atmosphere of a temple.

My childhood friend, Adikesavulu, and his better half, Sathy, acting as mortal instruments, took me to Puttaparthi on March 2, 1993. I will remember that day as long as I live. Some of the most overwhelming incidents happened during my stay at Puttaparthi, changing my perspective toward love, life and destiny. Ironically, the first place we visited was the hospital, aptly named, Sri Sathya Sai Institute of Higher Medical Sciences (SSSIHMS). It was most inspiring and at the same time an absolutely mind-boggling experience. The most striking aspect was the absence of the usual clamor, confusion and seemingly aimless activities associated with any hospital, particularly a specialty hospital. As I was

recovering from this numbing experience, we drove to Prasanthi Nilayam, the ashram of Sri Sathya Sai Baba.

Absolute peace and calm engulfed me when I saw Bhagavan for the first time. There were several hundred people there during the afternoon *darshan* (to see a holy being). This was of special interest to me, as I had always been a strong believer and staunch devotee of Lord Venkateswara.

After a peaceful night of rest, I had an ultimately satisfying experience. While sitting cross-legged awaiting Bhagavan's morning *darshan*, I started feeling a sense of excitement, which in the beginning, I thought was just part of the infectious silence that pervaded the compound. But, when I established eye contact with Bhagavan, standing in front of me with his beautiful smile full of affection and love; suddenly, everything became timeless and absolute. Bhagavan—with a graceful, circular, movement of his hand—materialized *vibuthi* (holy ash) for me. By the time I recovered from the shock, he was gone.

Later, upon returning home, as the days, weeks and months went by, I found peace and serenity in my personal life. I had finally realized the missing piece in my mosaic of confusion and restlessness: Bhagavan and Lord Venkateswara are one and the same!

During that visit to Prasanthi Nilayam in March of 1993, I had a most productive and valuable meeting with Dr. Safaya, Medical Director of the hospital. He helped me to understand the philosophy, as well as the day-to-day activities of the hospital. With enthusiasm and warmth, he welcomed my intention to volunteer my services to the hospital. During my hour-long discussion with him, we planned the practical steps to take to fulfill my commitment. Though it appeared to be impolite and impertinent, I had to ask the two questions that most physicians repeatedly asked me. My first question was: "How long can funding be available to provide these most expensive medical services, free of cost?" Dr. Safaya briefly explained the resources, consisting of a trust and a retention fund; he thereby dispelled the doubt in the minds of every dissenting, doubting Thomas. My second question was: "How are the medical services prioritized?" He clearly explained how one or two slots are always available for genuine medical emergencies; and priority is always given to the young, the productive and the bread-earning individuals.

When I returned to America, I started the wheels of my mission moving. Dr. Michael Goldstein, the coordinator for overseas physicians, and Dr. Narendra Reddy, a longtime devotee who hosts the Sathya Sai Baba Center in Arcadia, have been extremely useful and very instrumental in planning all the minute details of my mission. The mission consisted of taking a team of health care professionals back to the Sri Sathya Sai Institute of Higher Medical Sciences hospital, in order to volunteer our services to perform heart surgeries.

The team consisted of: Dr. Thumati, Director of Cardiac Catherization Laboratory, whose background consists of extensive experience in angiography, angioplasty and atherectomies; Julio Ovan-do, Perfusionist, with 15 years of experience in running heart-lung machines; and Emily Cheung, R.N., a senior cardiac operating room nurse.

January 3, 1994, was another important milestone in this journey. That was the day when Dr. Narendra Reddy, acting as a divine messenger, obtained personal approval from Bhagavan for our mission. From that day, until February 11, when we finally left Los Angeles International Airport; everything, including the smallest detail, was worked out like a divine, master plan. Even during my final phone conversation with Dr. Safaya when I asked him, "Should we bring anything from the United States?" His simple reply was, "Come soon." In a mixture of enthusiasm and uncertainty, we finished packing, only to discover that we had nine giant suitcases and a ten-foot-long box containing special catheters. From Los Angeles, until we reached Puttaparthi, we had absolutely no trouble with airport officials or customs people; every suitcase and box arrived in superb condition.

As planned, we reached Madras on February 13 and had a comfortable stay that night in my brothers' home. The next day, we flew from Madras to Bangalore and reached the hospital by noon. All the arrangements had been made by my friend, Mr. Adikesavulu.

Dr. Safaya had provided excellent accommodations for us in the hospital guest house. We attended the afternoon devo-

tional singing or *bhajans*, and I had a unique and emotional interview with Bhagavan.

From then on, we were known as, "The Team from America." At that time, the title was perplexing to us. But, looking back and having gained a little more insight into the communications system and the workings of Prasanthi Nilayam, I can understand how everybody we came across knew about "The Team."

After the interview with Bhagavan, we went back to the hospital for a working meeting with the staff of cardiologists and cardiac surgeons. Dr. Thumati reviewed the clinical data of the patients who were to have angioplasty or atherec-tomies the next day. The cardiologists and I reviewed the data of the patients posted for heart operations with the cardiac surgeons. As anticipated, the first two days were somewhat uncomfortable, but very productive with the dissolution of all kinds of barriers.

The two operating rooms for cardiac surgery and cardiac catheterization were completely equipped with the most modern, state-of-the-art facilities and equipment that any hospital in any advanced country would be proud of. The architectural design and transfer of technology has been faithfully orchestrated by Dr. Venogopal, Chief of Cardiothoracic Surgery at the SSSIHMS. The same sophisticated systems and monitoring devices are available in the spacious, post-operative, intensive care unit. We all knew that even the most advanced and sophisticated systems are only as good as the personnel utilizing them.

The local cardiac team consisted of Dr. Mohan Krishna, affectionately and respectfully known as Dr. M. K., and Dr. Neelam. Both were embodiments of unselfish, hard work and dedication. Both were always seen with smiling faces, whether at 7:00 AM or 11:00 PM. The local team was complemented by dedicated cardiac anesthesiologists and junior physicians. The same respect and admiration is due the two cardiologists: Dr. Prasad, who is very mature and dedicated, and Dr. Sanjay Parikh, a dynamic, innovative and endlessly energetic individual. This same spirit was the fundamental bond, uniting the entire medical and ancillary staff.

Our day started, routinely, with a 5:00 A.M. wake-up call. Our ever-reliable and prompt driver, Ganesh, was always there with his lively conversation, doubling the pleasure of our early morning drive to Prasanthi Nilayam. Every morning, participating in Bhagavan's divine *darshan* was a definite pleasure; *darshan* recharged the body and mind for the rest of the day. We performed five to six heart operations daily, six days a week. The surgeries consisted of the whole gamut of adult and pediatric surgical procedures. The cardiologists performed about 10 procedures every day, consisting of catheterization, angioplasty, valvuloplasty and pacemakers.

Sunday was a day for relaxing, sight-seeing and having a full complement of *darshans* and spiritually uplifting *bhajans*.

It suffices to say, the two weeks were most professionally satisfying, as well as emotionally and spiritually rejuvenating. The hospital is a temple with modern

technology, constantly overseen by the Divine. Others who deserve honorable mention are: the eternally youthful, active, octogenarian, Col. Joga Rao; the ever-smiling Sanjay, who runs the staff canteen; Mr. Sasidhar; and countless other efficient, soft-spoken people—all of

whom work tirelessly for the success of the hospital. God has created a temple in the desert, serving the sick and desperate who could not otherwise avail themselves of that expensive, high standard, life-saving medical help.

—Choudary D. Voleti, M.D., F.A.C.S.
Pomona, California

The following are some random but unforgettable experiences of two members of "The Team from America," Emily Cheung, R.N., a Buddhist from Malaysia, and Julio Ovanda, Perfusionist, and a staunch Seventh-Day Adventist. First, Emily Cheung's impressions:*

Part of the Team

When I was asked to be a part of the team, a sense of opportunity, adventure and the desire to serve the sick prompted me to accept the challenge.

After many hours of traveling, we finally reached Prasanthi Gram, Anantapur District (the location of the hospital near Prasanthi Nilayam). I was exhilarated as soon as I saw the intriguing structure of the specialty hospital. We were greeted by the hospital medical staff, and I was later escorted to my sleeping quarters in the guest house and nurses' hostel which was located in the hospital compound. Our meals were served in the canteen or brought to us in the conference room. Only vegetarian food was served. We enjoyed the tasty meals that consisted of chappatis, dhal, curries, *masala dosa* (an Indian delicacy), rice and more. We were able to blend into the Indian culture rapidly, such as eating food with our fingers, etc. After all, who really needs eating utensils?

Meeting with Sai Baba was an impressive experience. His teaching and philosophy of life is manifested in his selfless love for mankind.

The operating room was a modern facility with state-of-the-art equipment. There are two operating suites: one cleaning/decontamination room, a sub-sterile room with two steam autoclaves, a storage room, and a room for preparing and packaging the reusable supplies. My role as an operating room nurse is to help the nursing staff to gather the required accessory instruments and supplies according to our surgeon's preference cards. I also functioned as a second scrub nurse, seeing that the entire case ran smoothly and efficiently. Everyone was courteous and alert to our needs. We shared our new knowledge and technology with the staff members; yet, we tried to follow their customary way of doing things as closely as possible. We realized that we were there to help them

*Perfusionist: one who is responsible for the heart-lung machine during heart surgery.

adapt new technology to their service, not to change it, but to complement it.

The staff members were open, flexible and cooperative. At first, we were slightly apprehensive about the integration; but, as we worked together, everyone involved began to feel more comfortable and positive. In a short period of time, we became well acquainted with the staff. Everyone in the operating room worked together as a team. We all knew that we were there to render service to

the sick and needy. The patients who came to the operating room of that hospital received the highest standard of care, and I was proud to be part of that surgical team.

The trip was indeed a success. We all enjoyed the opportunity to share this innovative, on-site training program with our international colleagues. Perhaps this experience can never be repeated, but it will never be forgotten.

—Emily O. Cheung, R.N.
Pomona, California

A Perfusionist's Impression

In February 1994, I had the privilege to work at the Sri Sathya Sai Institute of Higher Medical Sciences with Dr. Voleti, Dr. Thumati and Emily Cheung, R.N. Prior to our departure from California, Dr. Voleti was able to communicate with Dr. Safaya regarding the facilities and equipment at the hospital. It was a pleasant surprise for us to see that they used much of the same equipment we did in the United States. We were relieved to know that we would be able to work in familiar surroundings.

When you walked into the O.R. (operating room) suite, it was easy to think that you were in an up-to-date, modern facility anywhere in the United States of America. The room was spacious and well organized. From a perfusionist's point of view, everything was state-of-the-art. The heart-lung machines were modern. They used membrane oxygenators and blood cardioplegia; they had the ability to use centrifugal pumps and in-line blood gas monitoring.

To me, even more impressive than the hospital buildings and equipment, were the people who worked there. The surgeons were very skillful in the various complex procedures they performed. The anesthesiologists, nurses, perfusionists and other supporting team members were all well trained. Their dedication and attitude was what set them apart. Everyone had a warm and pleasant disposition. They really made up a "True Heart Team." I was readily accepted by all and was quickly made to feel at home.

I found it very enjoyable to be able to exchange ideas and information concerning perfusion with other professionals—Shankar, Ravi and Bharat—the three staff perfusionists there. They were hard working and enthusiastic; they were open to new ideas and striving to improve their skills. It was a wonderful experience for me, and I hope to be able to do it again someday.

—Julio Ovando, Perfusionist
Pomona, California

Sai's Message: Putting God First

The contented person is the happiest of all; the happy person is rich in equanimity. Under modern conditions, there is an excessive indulgence in things and facilities for satisfying urges and desires of all types. People have neither happiness nor equanimity. In all countries, they are beset by anxiety, fear and turmoil. They can regain contentment and equanimity only when it is realized that life is but a chain of dreams, and they start to evaluate life as such. But when attachment leads to delusion, life is rendered bitter and barren.

When the Mahabharatha battle was about to begin on the field of Kurukshetra,* Krishna had to counsel Arjuna, the foremost of heroes. Arjuna, who had prepared himself for that crucial struggle for years and had equipped himself by the acquisition of special weapons and powerful allies, suddenly lost heart. Arjuna talked of surrender, renunciation, and the superior value of an ascetic life of beggary, which appeared to him to be more virtuous than destroying the enemies arrayed against him and winning his rightful share of the empire. Krishna himself had, some months before, proposed to take steps to prevent the encounter of arms; he had gone to the enemy's (the Kaurava's) court in order to win them over into accepting a compromise proposal. But at that time, Arjuna had protested, saying, "Yours is a vain attempt; their hearts are too full of poison to yield nectar. You are seeking jas-

mine flowers from those flames of fire. Conferences for peace will not be welcomed by them, no matter how much you may cater to their vanity. We and they," he said, "are as far apart as the North Pole and the South Pole."

Yet, on the battle field—when the bugles and conches, the war drums and trumpets sounded, and the fight was about to start—Arjuna discarded his bow, saying, "O Bhishma and Drona may die in battle; my kith and kin may lose their lives." Suddenly, he felt that they represented his ego. He dreaded the consequences, because he felt that he was the doer. That is delusion caused by ignorance of the truth. Ignorance had robbed him of his own true reality. Just as the owl cannot see during the day; the crow cannot see at night. But, the ignorant person cannot see true reality day or night. Delusion, blinding fascination, overwhelming desire—all of these are the offsprings of ignorance.

Mankind cannot exist apart from the world. Sankaracharya, the great exponent of Monism,** declared that the world is a myth and that only Brahman (infinite, eternal Truth) is real. But, that did not prevent him from establishing for the betterment of the world, four centers of spiritual teaching presided over by his disciples, and arranging for their continuous and efficient work. He wanted to inspire mankind to discover the truth which is embedded in myth.

*Here Baba is referring to the classic story of the *Bhagavad Gita*.

**Monism is the philosophy that all are One; all beings emanate from the same Source.



"The contented person is the happiest, he is rich in equanimity."

You may wonder how anyone can grasp that truth. It is a process very much like waking from a dream. The dream itself awakens you when some frightful event happens in the dream world. You are awakened to the fact that you are not really in that frightful situation, but that you are in bed in your own home, safe and secure. So too, by some flash of intuition or a stroke of circumstance, you are awakened to the recognition that this is a half-true, half-false

life with joy and confidence. They must be assured of the beneficent influence that faith in God can exert upon them and how much courage can be had through the realization that God is the very core of their existence.

There was a middle-class household in a small town where the wife pleaded daily with her husband to spend a little time in prayer and reverential worship of God. But, the husband refused to yield, saying that he had no time to spare for

phenomenon called "world." Happiness is not bred by happiness; it is formed in the crucible hardship.

People have to be told early in life the truth concerning the world and its components: pleasure and pain, and the other inevitable dualities. They have to know about—the vagaries of their senses, the vacillating nature of their minds, and even the inefficiencies of their reasoning faculties—so that they may voyage through

such pastimes which are best taken up during old age when the process of earning and spending receives a natural setback and when there will be ample time for leisure. The pious lady could not derive any consolation from this reply. She could only wait for an auspicious opportunity when her advice would fall on more receptive ears.

Meanwhile, the husband was affected by a serious illness, and he was bedridden for a few weeks. The doctors advised him to take some tablets thrice a day. The wife accepted the task of administering the tablets and kept them with her. However, she did not give him even one of the tablets!

The husband was put out by her intransigence; he demanded the tablets. But, she was firm in her resolve. He asked, "Are you conspiring to kill me?" She replied, "Wait. Wait. Why hurry to take medicine so soon? Let the illness become more serious. Why all this haste? Go slow. Go slow. There is enough time, as you said when I wanted you to pray and do *namasmarana* (repeat the name of God)." Then, the husband realized that his stand had been foolish, so he mended his ways and cured himself of both types of illnesses.

Life is full of worry, fear, doubt and trouble. Worry is the worst of diseases. But, once the realization of God enters and fills the heart, all worries vanish. To spend an entire lifetime trying to unrav-

el the tangled skein of worries and fears is sheer waste of precious time and skill. It is a sin to fritter away the days in such a way. It becomes the height of foolishness, when you plead that there is no time left for God.

Two young men studying in the same college challenged each other—who could eat 20 bananas, skin and all, faster. They decided upon impartial umpires and stood before the banana baskets.

One young man resolved that if he ate the skins first, the sweet soft fruit inside would be no problem later. The other youth decided that, once the soft portions were eaten quickly, he would then have time to chew the skins. However, after having finished the skins, the first young man had no stomach to swallow the sweet fruit; he was too full. The other young man had to stop as soon as he had finished the soft insides; he had no more space for the skins. Both failed in the competition, but what a difference they had in their experiences.

The one had a surfeit of bitter, the other a surfeit of sweet. People resolve to experience God and godly company only after going through most of their life. They eat skins and have no appetite for the sweet fruit. The first priority must be accorded to God, then joy and peace will be the result.

—Sathya Sai Baba

Sri Sathya Sai Seva Dal* Conference, 1981



*Seva Dal, the volunteers who give dedicated service to the work done by Sathya Sai Baba.

Courageous Patience

According to the *Vedic* scriptures, there are four *Yugas* or ages of creation. These move in a circular sequence. When the last is finished, the cycle begins again. At the very bottom of the cycle is the *Kali Yuga*, the age in which we are at the present time. For those whose goals are happiness and success in worldly matters, it is, of all ages, the most difficult. However, for those who desire eternal bliss in union with God, it is, of all ages, the most conducive to liberation from the cycle of birth and death. The *Kali Yuga* is characterized by man's inhumanity to man, by lack of satisfaction in human endeavors, lack of fulfillment in human relationships, and the proliferation of financial and physical ills.

My husband and I have experienced most of these pains and frustrations, as have many others of our acquaintance. Recently, when my husband was struck down by a very painful and disabling condition, we both renewed our efforts to gain that which is most readily available to us in these trying times: liberation.

We are both students of the *Bible* and the *Vedas*; and we have been given the incredible grace to have visited Bhagavan Sri Sathya Sai Baba, the Avatar of this age, on numerous occasions. His love is—all pervading, ever comforting and grace conferring—but, he does not deny us the power of choice or the chance to strengthen our spiritual convictions through our own efforts. Thus it was that, in our time of severe trial, we turned with renewed vigor to the study of his teachings.

Some readers may not know that Sathya Sai is the second incarnation of this Avatar, the first embodiment having been referred to as Shirdi Sai. An Avatar is one who voluntarily comes in human form, though having much greater than human power and wisdom, for the purpose of helping others to free themselves from the bondage of birth and death. Though I revere and adore Sathya Sai Baba, I had never taken any interest in Shirdi Sai Baba, though his teachings are readily available in book form.

When I found myself somewhat overwhelmed by the number and intensity of the problems facing me, I began to become acquainted with Shirdi Sai for the first time. In the past, I have not been able to work up any interest in him at all, feeling that when he is right here in his Sathya Sai form, why should I bother with the funny old man he was in his previous incarnation? As I stewed over all the difficulties—tragedies and disappointments which so many of the genuine seekers seem to be having—somehow it was Shirdi Sai who was there to comfort me in my longing to understand. A friend brought the book, *Sri Sai Baba's Charters and Sayings* by B.V. Narasimhaswamy back from India. She quoted one of Shirdi Sai's sayings from it: "I take away everything when I wish to show my favor." It was just what I needed to hear. It seemed to me that I had known that our present times are just evidence of God's love, but I hadn't really gotten it all straightened out to the mortal mind's satisfaction. So, I begged for the book, and after what seem-

ed ages, my friend finally brought it. She had been unable to relocate the reference she had quoted, so I had no choice but to begin at the beginning.

I read along, feeling more and more love coming from this dear old curmudgeon. I saw him as the purveyor of "tough love," which many of us certainly need. We don't need to be cuddled and comforted in our ignorance; we need to be jolted out of it! I realized that, not only did Shirdi Sai do that on a regular basis, but also that our beloved and loving Sathya Sai is doing it now with intensity. We have been asleep and dreaming long enough; it's time now to wake up, throw off the *vasanas* (old thought patterns), and open the windows to let the light stream in.

I was grateful to recognize all that was going on was the grace of Sai, and all was good, but I kept wondering how to communicate that. I was asked to speak at a spiritual retreat about all the difficulties that are coming to some of us just now. I was reasonably sure that there would be some relatively new people who wouldn't want to hear that, "He takes everything away when he wishes to show his favor." Then I found the quote! The section on *dakshina* begins on page 89 and the quote appears on page 90. It is the definition of *dakshina* which is also stated as "*a means of denuding a devotee of everything.*" It was very clear to me that he meant "*everything that stands in his way of achieving liberation.*" What a healing! One of

the things that I had never understood about Shirdi Sai was that he was constantly asking his devotees for rupees or *dakshina*.

Then, O happy day, on page 90, I read, "Baba never takes, except to give back tenfold." Of course! Now I knew that I could talk about this revelation easily, and I could relate some of the stories of those who came to Shirdi Sai and gave him everything they had, only to find that it all came back to them and more. I can't imagine why this all comes as such a revelation. Didn't Jesus say (Luke 6:38) "*Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again?*"

"I was grateful to recognize all that was going on was the grace of Sai, and all was good. . . ."

I think, in my case, the problem was not that I didn't have the information; I just didn't understand how it would all happen. Reading on, Shirdi Baba makes it very clear. It's not rupees or dollars that we give to Baba as *dakshina*. On page 95, the story is told of Shirdi Sai asking one devotee for four guineas. He was given four guineas. Then Shirdi Sai said, "*But I have only one.*" The author says, "The obvious interpretation is that, though the devotee surrenders fourfold—*antahkarana manas* (mind), *buddhi* (intellect), *ahamkara* (ego) and *chitta* (consciousness)—Baba receives only the *jiva* (individualized soul). All multiplicity, when it reaches God, becomes one. So

the mind must surrender multiplicity unto the God Guru to attain unity." On page 96, Shirdi Baba is quoted as saying, *"It is not these coins that I want; I want: (1) faith and (2) patient endurance and (3) waiting courageously. Give me these."* Then a husband tells his wife (when Baba asks for six rupees), "Baba wants only your six inner enemies—lust, anger, greed, attachment, pride and malice—to be surrendered to him." Then, on page 97, another devotee says, "You have not understood Baba. He cares not for your rupees. What he wants is your mind and heart, your time and soul to be devoted to him. That is his meaning."

If we surrender the mind, the intellect, the ego and the heart willingly, all we get is the gold—tenfold. But when we hang on to our petty little attachments, he has to take them from us forcibly. That's when the weeping and the gnashing of teeth occurs. When we surrender our family members to him, he gives them back in much better condition than when we gave them. When we surrender our worldly goods, he demonstrates very clearly in our lives that he is bearing the burden of our welfare. As long as we hang on or pull back, there is pain. When we surrender, there is gain.

Since nothing happens unless God's divine love has willed it, why would we resist? There is no other reason except lack of devotion and/or lack of faith.

A friend told me a story recently. Two of her friends had gone to their guru and asked if they could come to live near him.

"We accept the trials that come our way as the favor or grace of God."

He answered in the affirmative. They sold all of their property and moved. Within a very short time, their guru said to them, "Why are you here? Go home." My friend, who is going through a difficult financial trial, asks, "How can I trust?" And that is, of course, the big one. How, indeed? When your guru says that he will do something, but does not

do it; when he says to come, and when you do, he tells you to go. How can you trust him? Only by your knowing that nothing happens by itself, all that happens is for our good, and by unconditionally loving God as represented by your guru. By having one desire and one desire only, that being to merge with God or to realize Self as the basis of everything, all that is, and we are That.

Shirdi Baba said of his guru (page 62), *"By his grace I attained to my present state. Making the guru the sole object of one's thoughts and aims, one attains Paramartha, the Supreme Goal. This is the only truth the guru taught me. The four sadhanas (spiritual exercises) and six sastras (regulations) are not necessary. Trusting in the guru fully is enough."*

Then, on page 64, he continues, *"It is not the guru that makes himself your guru. It is you who must regard him as guru; i.e., place faith in him. Take a potsherd and regard it as your guru and see if your goal is reached or not."* I'm not sure whether he meant that total faith in a potsherd would bring you to your goal. But, it is certainly clear that

it is your love for and faith in the one who guides and guards you along the path—whatever name you call him, and whether you perceive him as embodied or not—it is he who gets you where you want to go.

So, it all boils down to this: We accept the trials that come our way as the favor or grace of God. We surrender to his will without snivelling or fighting back. We acknowledge that his desire for us is only good, and that the law of God is that none will fail. We will all wake up and realize ourselves to be God—perfect, happy and fulfilled—and we have always been just that. We must travel that razor's edge on which we acknowledge Him to be the doer, the director of the play, while we stand ready to carry out our roles to the last curtain. We act, but only as his instruments. As Nisargadatta Maharaj said, "All you need doing is doing nothing. The doing happens. Trust me. I

tell you that you are Divine. Take this as the absolute truth. Your joy is Divine. Your suffering is Divine, too. All comes from God. Remember it always. You are God; and your will, alone, is done."

With courageous patience, we accept whatever he gives and thank him for his love, whether it appears to us to result in either suffering or joy. We can do this easily, if our goal is liberation from this dream of limitation and if that goal is kept constantly in view.

My husband and I have used this understanding persistently in the face of physical and financial disaster, and it has brought us through. Our attachments to health in our bodies and wealth in our bank accounts, once surrendered to him, bring about evidence of his care in all aspects of our being and the peace that passeth all understanding.

—Joy Thomas
Cherry Valley, California



Guru Poornima is all days when the mind, whose presiding deity is the moon, is full (Poorna) with cool, refreshing rays of spiritual intelligence. The mind must derive illumination from the intellect, the discriminating faculty, and not from the senses, which are the deluding forces. When sensual desires tarnish the mind, it cannot find peace or joy.

The five points of discipline to be followed are: silence, cleanliness, service, love and hatelessness. Guru Poornima is the day of thankfulness for all gurus and the prime guru, the Lord. It is on the full moon day.

—Sathya Sai Baba
Sadhana, The Inward Path
pages 241-242



We remind our readers that *Guru Poornima* is a time to pay respect, love and adoration to the spiritual preceptor, guide or teacher. **This year, *Guru Poornima* will be held on Friday, July 22.**

—Editor

Dr. Hislop Discusses Maya

Question: I have been studying and trying to grasp the true, spiritual significance of *Maya** or delusion. Can you help me to understand its meaning?

Dr. Hislop's Answer: *Maya* is a topic of endless interest to Sai devotees.

It seems to me that one difficulty with *Maya* (delusion) is that we do not step aside and just look at the situation. It is easy to look because each one of us is doing that constantly; since, at all times, we are aware. To be alive is to be aware. Awareness is an aspect of our being at all times—even in deep sleep when the mind is gone, one remains aware and reports that he enjoyed a fine, deep sleep. During the time of deep sleep, awareness continued unaffected by the absence of body and mind consciousness.

Typically, trying to understand the situation, we read what sages, past and present, have to say about *Maya*. Such study results in some ideas about *Maya*, some indirect knowledge. For example, a child may be told that playing with matches is dangerous. But, this indirect knowledge is quite distant from the direct knowledge acquired when matches ignite and burn the fingers.

To see illusion directly, to have direct knowledge about it, ideas about it are of little or no help. So, why not put aside all ideas about *Maya*, look directly at yourself, and see the *Maya* of which you speak.

If one decides to try to see directly, then one's attention is turned to oneself. What then is evident?

For me, at least, when I look at myself, it is at once evident that I exist. Then, just as instantly, or so quickly that a time gap is not observed, I am aware of awareness. Awareness and "beingness" appear to be the same; I cannot distinguish between them; to "be" is to be aware; to be aware is to "be." Thus, wherever there is awareness, there am I, "I" being the word commonly used to indicate being/awareness. Directly seeing this, I realize that I am wherever awareness is. It is realized that "I" is not the body, but that "I" is awareness; that awareness has no center, no identity.

Sathya Sai Baba's awareness and thus his presence is without limits, whereas my awareness seems to be dependent upon the location of my body, but not necessarily so. Once, in Burma, in the practice of *Vipassana* meditation, I became worried about the well-being of my wife, who was in California. I concentrated and suddenly was aware of her person and circumstances and also aware of her mind-set and feelings. I was aware that all was well with her.

I am using words now in order to explain, but in "looking" I am not thinking; I am just looking. As I look, I at once become aware of a situation that is exceedingly strange. Whatever one is aware of changes with the passage of time, but the seeing, the witnessing of that change remains constant, unchanging. Realizing this, memory flashes back in time to my earliest recollection of childhood; and I realize that awareness now is precisely as it was then, without the slightest change whatsoever.

When this phenomena of change and no change comes to the attention, it has an almost explosive impact on one's self-knowledge. It is directly seen then as being/awareness. I am without change. Therefore, it would be folly and incorrect as well, to identify with that which changes. While going through an experience—neutral, painful or pleasant—my intention now is to not accept the experience as affecting or changing me, but to simply be aware of the experience and act as common sense directs. You would be correct were you to suspect that my intention does not always convert to accomplishment; but, more and more often, I am detached.

Baba set forth the situation in clear terms. He said, "*Experiences are products of nature. They have their purpose to serve.*" That is, experiences are natural phenomena—like wind, rain, earthquakes, sunny skies, pain, birth, death and so on—all transient and ever changing. For each there is a prior cause, and each is in turn a cause.

This direct seeing or, if you wish, my foray into the unknown of directly seeing oneself, throws some light on the ever-mysterious *Maya*. It appears to be the case that when one accepts the experience and the experiencer to be one's life and oneself, respectively, this is called *MAYA*. *Maya* is enormous, loveable, no doubt Divine, and of infinite extension. So this writing is not to suggest that the mystery of *Maya* is penetrated. But it does suggest that one consequence of *Maya* is one's misapprehension of the role of experience.

The above is just an attempt to put what I directly see into words. You, yourself, may well see something quite other than what I see. So, why not put aside every idea, every concept and see what you can see when you have a direct, first-hand look at yourself. Why not take a few tentative steps along the path of direct seeing, direct knowledge?

— **John Hislop, Ph.D. Ed.**

Past President, Sathya Sai Baba Council,
United States of America



**Maya* is defined as delusion in the first part of the article for convenience only. As one can see, it is much more than that. Sathya Sai Baba has described it in many ways throughout his writings and his discourses. The following descriptions of *Maya* are taken from a reference book defining Sanskrit terms as set down by Sai Baba:

Maya is a mixture of fact and fiction, the fact is Divinity, and the fiction is variety—the primal desire that proliferates into the universe—the primal illusion, the basic ignorance—the enticing illusion called world—attractive displays that do not last—the way the mind establishes the ego, the pattern called "I," and elaborates it into a multitude of shackles—the illusion of seeing the unreal as real, of mistaking the transient for the eternal—the cosmic illusion whereby the truth is veiled—delusion due to ignorance—the fascination that the temporary has over the mind—delusion, illusion, ignorance, darkness, the deluding urge.

Translations By Baba
Compiled by **Homer S. Youngs**

Announcements

From the Newsletter Office

The *Sathya Sai Newsletter, USA*, is pleased to announce that Dr. John Hislop will be writing a regular column for this publication. The column will include spiritual questions posed by you, our readers, with the responses by Dr. Hislop, and will be based on the teachings of Sathya Sai Baba.

We are enthusiastic about this new column; and we appreciate that Dr. Hislop has consented to give his time, talent and expertise to the national *Sathya Sai Newsletter*.

It is well known that Jack Hislop has spent a great deal of time in the presence of Sathya Sai Baba. He has been privileged to ask questions of Baba and receive direct answers, as reflected in one of his books, *Conversations With Sathya Sai Baba*. However, your questions will be new and will deal with your own special interests.

Should you wish to participate, please send your questions about Baba and his teachings to:

Sathya Sai Newsletter, USA
Attention: Dr. Hislop
P. O. Box 660908
Arcadia, CA 91066-0908

Or send your questions by
Fax: (818) 355-8284

Did You Know . . . ?

There is a fine children's quarterly magazine published under the auspices of the U.S. Sathya Sai Organization. It is entitled, *Sai World*, and includes stories written about and by children, a Teen Corner, a Teacher's Connection, activities for the children and much more. To become a subscriber write to:

Sai World: A Newsletter for Children and Youth
P. O. Box 7722
San Diego, CA 92167

The rate for a one year subscription (four issues) is:

USA \$5.00
Canada & Mexico 8.00
All other countries 12.00

"People have to be told early in life the truth about the world and its components—pleasure and pain, and the other inevitable dualities." —**Sathya Sai Baba**
Sathya Sai Newsletter, USA, page 18

Children's Corner A New Kind of

Vacation



Wow! It's summertime and no school for three months. Hooray! I can do anything I want. I can sit outside and listen to the sounds of nature, just lie back in the sunshine or not do anything at all. Pretty good, huh!?

I'm going to start today. Let me see. . . first, I'll buy some candy; I'll put on some rock CD's; then, I'll put a towel down in the yard, lie back and just dream.

Dreaming is awesome. You can imagine all sorts of great things to do. I'm going to dream. . . Ouch! I just got stung by a bee!

Wait a minute. If I just lie back and dream, then I won't get to go anywhere or do anything. It'll be like being a prisoner in jail. I'll be stuck lying down while everyone else is doing something. What about my brain? Just because there's no school, am I dumb enough to think that I can't learn unless I'm in class?

You know what? I could help my parents this summer so they'll have less work to do, since they don't get three months off. Maybe I could help them find some time to dream. No, they'd feel like I did when I realized what a trap doing nothing is. The bee that stung me must have been the bee of wisdom.

I'm going inside right now and ask if I can serve my family. That seems like a good place to start—a great way to have a vacation.

—A Student

First Time Visit to Puttaparthi

Now that I have had some distance from my trip to India, I think I can share more lucidly what happened to me. First of all, I had the most intense God experience I have ever had; but not in the manner I thought I would. Although I went with as little expectation as possible, going to India and being with Swami was like being put through a Cuisinart and then being slapped back together. I told someone recently, "It felt like I had an ego death while I was in the ashram." And that was not an exaggeration.

The physical trip itself was draining for me. It took about 30 hours including two stopovers. Subsequently, I learned that from San Francisco to India is exactly halfway around the world. The culture shock was another issue; my senses were constantly being bombarded by the sights, sounds and smells. I felt overwhelmed by the country.

Everything is segregated by gender in India (although not so much in the big cities). At the ashram, my husband, Dan, and I worshipped separately, ate separately and waited in separate lines for food, books, etc. Swami's ashram, although physically beautiful on the exterior, is a vortex of emotions. I guarantee that anyone will leave there changed. Although, when we got back, initially, Dan and I swore we hadn't changed; now, I see that we have.

The one expectation I hoped to have was to feel the bliss of God's existence on earth in the form of Sathya Sai Baba. Everyone who Dan and I knew, insisted

that we couldn't possibly go there and not feel the wonder of his presence. So, you can imagine my disappointment when I saw Swami for the first time; and I didn't feel a thing. I didn't feel any bliss for roughly 20 of the 21 days that I was there. Because of jet lag, the cultural differences, the Spartan living conditions and being sick (Dan and I both had bronchitis), the first 10 days of our visit were most unpleasant. However, I think that was "Phase I of the Divine Plan" to break down our egos and our attachment to the external world.

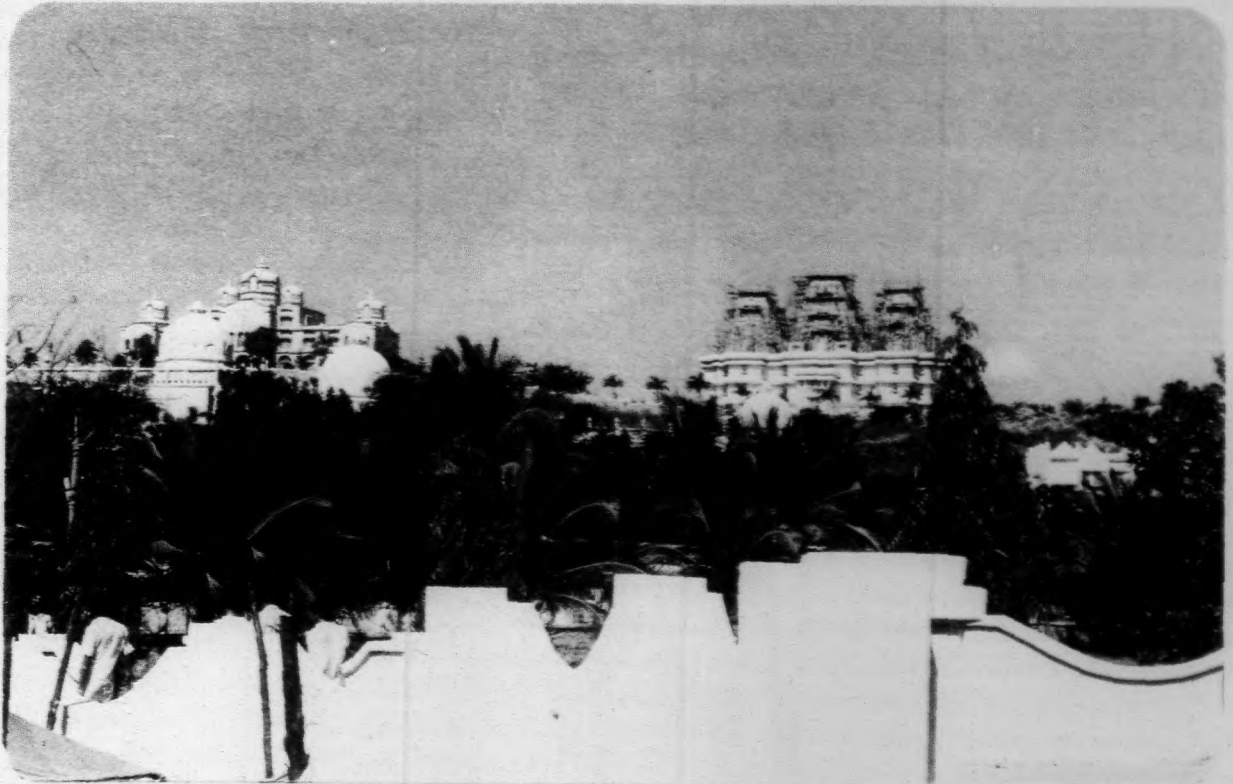
Lying on my cot, sick with bronchitis in our small apartment, gave me a lot of time to think about my life in Swami's supercharged environment. Dan got a lot of attention from Sai Baba. As soon as we went for our first *darshan*, Baba made a point of walking over to him and looked deep into his eyes. On subsequent days, Swami would seek Dan out, give him loving smiles, chat briefly with him or simply stand near him. This had an interesting effect on my husband. It was my idea to go see Sathya Sai Baba, and Dan had merely gone along for the ride. At first, Dan really disliked being at the ashram; but each time Swami sought him out, no matter how subtly, Dan's attitude began to shift. In fact, he experienced that feeling of bliss before I did; my turn didn't come until day 21. Baba often says, "*You are the match; I am the flint; the spark is God.*"

During this time, Dan had very vivid dreams. Once he dreamt that a blue cat was chasing him. We talked about this *

and interpreted it to mean that the cat represented his feminine nature, and that the color blue represented his unconscious or emotional nature. In another worrisome dream, he dreamt about his mother. His mother has consistently figured in his life as an overwrought woman given to very dramatic emotional displays. We interpreted it to mean that he was merging with his emotional side. To be sure, while at the ashram, we both went on an emotional rollercoaster ride; and our dreams seemed to reflect that. I had a lot of dreams about water. In one, huge angry waves beat against a glass window. In another segment, I kept staring into a tranquil ocean while I was in a boat wanting to leap in.

On the last day, I was walking across the ashram to meet a friend. Dan and I had both packed, and the van was waiting. We had left morning *darshan* early, and the crowd was dispersing as I passed the temple. Swami walked down the same path everyday to go into the arena of the temple where devotees sit and wait for the chance to see him (that is *dars-han*). I stopped as I saw Sathya Sai Baba

walking across the arena, down the path and then up the two steps to his room. Seeing him like that caused something to happen; my heart literally opened like a flower. I felt a rush of love so potent that it stunned me. I continued my walk across the ashram, but each step felt leaden. Suddenly, I didn't want to leave! In that brief moment, I realized who Baba was; and what he meant to me.



"Though beautiful on the exterior, the ashram is a vortex of emotions."

He is my spiritual teacher and friend; he represents goodness, righteousness and peace. Every talk he has given, he has emphasized, "*You and I are one.*" In that brief moment, I realized that truth.

A favorite story I heard illustrates this point. A young boy was sitting in front of Swami, and Baba beckoned to him, "*Come.*" The boy remained seated. "*Come,*" Swami ordered firmly. The boy did not move. "*Come!*" Baba commanded. Still, the boy did not move. Finally,

Swami asked him, "Why won't you come?" The boy replied, "My inner Baba said to stay still." Swami smiled and said, "Very good."

Since coming back, I can see the spark of God in everyone. I feel an inner peace I never felt before. A dream I had upon returning illustrates this: I was walking down a busy street in a downtown area with our neighbor, an atheist. Everything was in black and white. Everywhere on this busy street, I saw Swami in his orange robe. He would appear in a flash and I would turn to look at our neighbor who couldn't see him at all.

A dream I had in India, seemed to reiterate the same message: I was on a school bus and Swami was the driver. We were going up a steep mountain and around sharp turns. I screamed for Baba to slow down, but he just laughed. Sparks were flying off the tires of the bus. The bus was full of people, all of whom wanted to hear about my trip to India and about Sathya Sai Baba. I kept pointing to Swami, but no one could see him except me. My interpretation was that the school bus was a vehicle for learning; going up a mountain symbolized an evolvment in consciousness. A bus load of people symbolized society as a whole.

The Right Focus

Objective vision fails us all,

when mundane emotions reign.

And we fail to hear the spiritual call,

when we're concerned with worldly gain.

Swami, the driver, was accelerating my ascent up the mountain of spiritual growth; although, as usual, I was nervous and felt ill-equipped.

In another dream: Swami and I were walking along a road. I was chattering away about my life. He listened patiently but waved his hand at me in amusement. We sat down at a wooden table where there was a large assortment of wild flowers. He took each flower and lovingly wove the stems together, creating a beautiful bouquet just for me. I was in bliss being so near him. The message was: Remember, life is a bouquet to be enjoyed.

I went to India wanting to experience something external and secretly yearned to turn my life over to someone in the outer world. I thought that seeing Baba would change me on that level. But what happened was, I went within and connected with my inner Swami; the change truly happened. As Dan has said, "Sai Baba represents everything good—the good in us, and the good in others. He is the ultimate role model. He lives what he teaches about serving others, loving others unconditionally and choosing the spiritual over the material."

—Mari Anoran

Corte Madera, California

—Hanna Hamilton

Desert Hot Springs, California

Sai's Message

Conclusion of the 1994 Cardiovascular Symposium

*It is for the benefit of others
that trees bear fruit.*

*It is for the benefit of others
that rivers flow.*

*It is for the benefit of others
that cows yield milk.*

*It is for the benefit of others
that the body is given.*

Eminent Doctors! Though wounded by man, the trees selflessly serve him by providing fruit and shade. The rivers flow to quench man's thirst and cleanse his body. The cow also selflessly serves the cause of mankind. All should realize that they have been endowed with a human body, not for seeking their selfish ends but for serving others. The wealth you possess, the scientific skill and the medical knowledge you have obtained are all secured from society. You must discharge your debt by doing some good in return.

Gratitude

The ideal of gratitude has been handed down through the ages as part of India's heritage. A person without this supreme virtue of gratitude is worse than an animal. Having received wealth, education and skill from society, if they do not serve the cause of society, those gifts are a waste. It is only by serving society that one's wealth, knowledge, and skill will acquire splendor and significance.

The relationship that exists between wealth and the deeds we do, can be likened to the relationship between rain water and the ocean. Water from the sea, vaporized by the sun, forms clouds in the sky which in turn comes down, like drops of love, as rain on the earth. The rain water flows into streams which form mighty rivers and merge into the ocean, which is the source.

Excellence lies not in helping those who help you, but in helping those who hurt you. But in these modern times, helping those who hurt you can be dangerous. So, we should use our discretion and judge how deserving the person is before we try to help them.

Use Discretion

The story of Prithvi Raj* speaks volumes about helping others. Mohammed Ghorii** raided the kingdom of Prithvi Raj 17 times. But he had to retreat, defeated by Prithvi Raj every time. Swallowing his pride, Mohammed Ghorii sought forgiveness. Prithvi Raj magnanimously pardoned him, and set him free each time. Though outwardly Ghorii pretended to surrender, he nurtured vengeance against Prithvi Raj. In a final attempt to defeat him, Ghorii caught him unaware; for Prithvi Raj never anticipated that his enemy, whom he had pardoned so many times, would ever attack again. Since Prithvi Raj was unprepared, Mohammed Ghorii defeated him and, with-

*Prithvi Raj was a Hindu king of Rajasthan.

**Mohammed Ghorii was a plunderer from Central Asia.

out any sense of gratitude or pity, gouged out his eyes. Hence, we have to exercise a great deal of discretion before helping those who might harm us.

Advances in Medicine

Tremendous advances have been made in the field of medicine and surgery. The invention of the heart-lung machine is a notable breakthrough in the field of surgery. The heart-lung machine is like a mother; it performs the functions of the heart and the lungs without being aware of it. It does not have the capacity to know that it is pumping, purifying and circulating blood. The machine, like a mother, is innocent. The mother's body is unaware that it is sustaining a baby in the womb and nourishing it with substances from the mother's own body. In this most marvelous process, you can find the mystery of the Creator.

Storehouse of Wonder

It is a wonder how the different organs of the body discharge different functions. The heart performs its functions with the utmost regularity and rhythm. It pumps the blood at the right time and in the right direction. The lungs and digestive system perform their functions perfectly and at the right time. The body itself is a storehouse of wonder. In this marvelous creation of God, the creation and functioning of the body is most wondrous and awesome. Doctors are aware of this wonderful mystery called the body. Endowed with this knowledge, doctors perform their services. They should cultivate the awareness that the services which they perform for others are nothing more than services done unto themselves. Doctors have acquired the

latest techniques and most sophisticated instruments, unknown to their ancestors. The excellence of medical know-how is fast increasing, day by day. At one time bypass surgery was breathtaking, but now it has become a familiar exercise. Doctors will come out with techniques far better than bypass surgery in the years to come. The valves in the human heart perform the most intricate and complex activities. All of the organs of the body perform their functions with the finest coordination, displaying the most astonishing unity and harmony.

The body and the mind work in perfect unison in the human system. People should first understand the impact of the mind and the body on human life. The mind exercises supreme influence, not only on the health of the body, but on the universe, too. It is said, "The entire world is made in the image of the mind."

Service to man is service to God. Man is not merely a human being, he is the embodiment of Divinity. All acts of service done to others are to be treated as service rendered to God.

Sanctify Your Life

Doctors discover better methods and ways of treatment for patients; they explore, examine and experiment. Every physician should try to trace the cause of diseases. Doctors have to make sincere efforts to educate people regarding health and hygiene and also point out what it is that makes them ill. Physicians have to impress upon the patients how food habits and life styles affect their lives and cause diseases. No treatment secures a permanent cure; however, treatments enable people to live their

lives. Realizing the briefness of life, you should strive to sanctify your life. All the techniques, like bypass surgery, are only artificial means of extending the life span of an individual. All these artificial techniques are a manifestation of the doctor's skill and intelligence.

These manifestations are of art. Art is external in scope; heart is internal in significance. Heart is the creation of God; art is the creation of man. But there is a close connection between human creation and God's creation. Divine creation is the object, and human creation is the reflection. The mirror of the world comes between the object and the reflection. The moment we get rid of the mirror, the object and the reflection become one.

In mathematics, three minus one is equal to two. But in spirituality, three minus one is equal to one. Suppose you go in front of a mirror and salute it. At that moment you see three, i.e., yourself, your reflection and the mirror. Once you remove the mirror the reflection is gone, and only you remain. You are Divinity; the mirror is the world; the reflection is the individual self or. As long as you are reflected in the mirror, you remain a separate entity. The body is not one but three:

- The one you think you are.
- The one others think you are.
- The one you really are.

Thank the Divine that you are able to use your energies for the right cause.

Master Your Skills

There are many rich people in this world. Just as the water level decreases by frequent use of water from a tank;

similarly, personal wealth decreases by continuous charity. But, work and education is quite different in this regard. The doctors who work more, gain in experience and perfect their skills. As learning increases, it shines in full splendor when it is shared with others. When used in that way, education never goes to waste; it always increases. It is the duty of physicians to use their knowledge in a practical way. Take for example, Dr. Bhan: He has conducted surgeries in our hospital, mastering his surgical skills, and has become a senior doctor. The acquisition of skill and perfection enchants and delights oneself.

When you plant a sapling, you have to build a fence around it to protect it from animals. The sapling is safe as long as it is guarded by a fence. Similarly, to ensure the safety of the sapling of education, you have to build the fence of righteousness (*dharma*) to guard it against the animals of desire. Education gains significance only when it is tested on the touchstone of practice. One must work continuously. It is activity that confers authority. A doctor gains happiness in proportion to the work that he does. The genuine doctor is one who delights in work. For example, Dr. Venugopal performs 10 to 12 operations without even taking coffee. When I ask him to have some coffee or to take a rest, he says, "No Swami. This work is a source of happiness to me." It is his continuous dedication which has made him a master of his work. It is the application of his knowledge that gives him joy.

Five Kinds of Knowledge

- Bookish knowledge
- Superficial knowledge

- General knowledge
- Discrimination knowledge
- Practical knowledge

Mere bookish and superficial knowledge are of no use. General knowledge is important. We require as fundamental, discrimination knowledge. Discrimination knowledge is marked by the reasoning of whether a deed is good or bad. Doctors must make an earnest effort to put into practice all that they have learned. Practical knowledge is the very acme of knowledge; it makes the world a better place in which to live.

The Hospital Staff

The Institute of Higher Medical Sciences, our hospital, is an infant of two years. Within a short span of time, it has become one of the best. This hospital owes its magnificent success to the coordinated efforts of doctors, nurses, technicians and volunteers. The group from Hyderabad, led by Dr. Somaraju, also does tremendous work. The team from Delhi does invaluable work. Unity is strength. The hand can work only if all the five fingers come together. The doctors in our hospital perform their work with love and sincerity. These physicians work without any publicity.

The other day, Dr. Somaraju performed an intricate operation by making use of a balloon technique. These doctors are making an earnest effort to cure the diseases of the heart by preventing them, without resorting to surgery. It is their steadfastness and sincerity which leads them to success. One single flower cannot make a garland. It requires many flowers and a thread, also. All these doctors are like the fragrant flowers, and Bhagavan is the invisible thread which

binds them together into a beautiful garland. These doctors are important. Without them there will be only thread. Since all the staff work together, this hospital has earned great name and fame. The love of the doctors and the love of Sai have contributed to its tremendous success. Without faith in God we cannot perform any action; it is Divinity which pervades everywhere and works nonstop. All have been working as instruments. It is the infectious joy of doctors and patients which makes the hospital unique.

Dr. Rajiv Mahajan, though not a physician, exerts himself for the sake of this specialty hospital. He comes three days a month to check the requirements of the hospital. It is his love which prompts him to do all this. We sometimes do not bother about the needs of the hospital, but he comes and attends to those needs. This hospital owes its progress to the sacrifice and service of many individuals. But the most important of all is the will of God. Dr. Neelam Desai said, "The wings are with you, and the bodies are with us." These workers have the feeling that they are instruments in the hands of the Divine.

Love is the Undercurrent

The body is an earthen pot containing the Eternal One (*Chinmaya*). A mud pot with nectar is preferable to a golden pot with poison. The body is the earthen pot with nectar (*amrita*) in it. The nectar in the earthen vessel of this body is love. Love is the greatest; love is the undercurrent of all human values:

•Love in speech is truth. •Love in action is righteousness. •Love in thought is peace. •Love in understanding is non-violence.

Subscription form: *Sathya Sai Newsletter, USA*

Please check one: ☐ New ☐ Renewal ☐ Address Change

Send _____ subscription(s) for _____ year(s). I have enclosed a check or money order in the amount of \$ _____ payable to: ***Sathya Sai Newsletter, USA***, P O Box 660908, Arcadia, California 91066-0908.

Your subscription includes: ***Service Opportunities Newsletter***, twice (2) a year.

Let us know as far in advance as possible of any change of address, so your service will not be interrupted. Please include the old address label if possible.

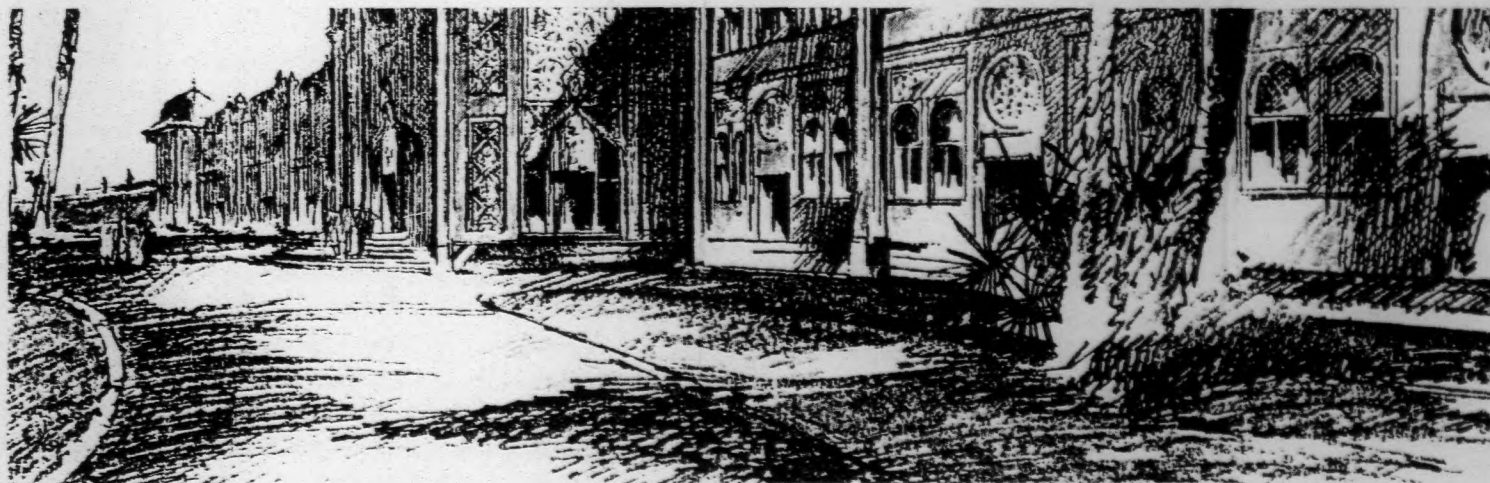
Name _____

Street _____ Apt.# _____

City _____

State _____ Zip _____

Over for Subscription Cost >



“The [Sri Sathya Sai] Institute of Higher Medical Sciences, our hospital, is an infant of two years. Within a short span of time, it has become one of the best. This hospital owes its success to the coordinated efforts of doctors, nurses, technicians and volunteers. . . . Unity is strength. The hand can work only if all five fingers come together. The doctors in our hospital perform their work with love and sincerity. These physicians work without any publicity.”

—**Sathya Sai Baba**
Sathya Sai Newsletter, USA, page 34

Sathya Sai Newsletter, USA

P. O. Box 660908

Arcadia, California 91066-0908

Your Subscription Includes:

Sathya Sai Service Opportunities,

A Service Newsletter sent twice (2 issues) a year

The ***Sathya Sai Newsletter, USA***, is published quarterly (4 issues a year), at a cost of:

	Two Years	One Year
United States	\$10.00	\$5.00
Canada, Mexico and Puerto Rico	16.00	8.00
All Other Countries*	24.00	12.00

*For countries other than the United States, the subscription cost is computed for airmail. Foreign subscribers, please send a check or international money order in **U. S. currency only**.

< Over for Subscription Form

...inated efforts of doctors, nurses, technicians and volunteers. The group from Hyderabad, led by Dr. Somaraju, also does tremendous work. The team from Delhi does invaluable work. Unity is strength. The hand can work only if all the five fingers come together. The doctors in our hospital perform their work with love and sincerity. These physicians work without any publicity.

The other day, Dr. Somaraju performed an intricate operation by making use of a balloon technique. These doctors are making an earnest effort to cure the diseases of the heart by preventing them, without resorting to surgery. It is their steadfastness and sincerity which leads them to success. One single flower cannot make a garland. It requires many flowers and a thread, also. All these doctors are like the fragrant flowers, and Bhagavan is the invisible thread which

This hospital owes its progress to the sacrifice and service of many individuals. But the most important of all is the will of God. Dr. Neelam Desai said, "The wings are with you, and the bodies are with us." These workers have the feeling that they are instruments in the hands of the Divine.

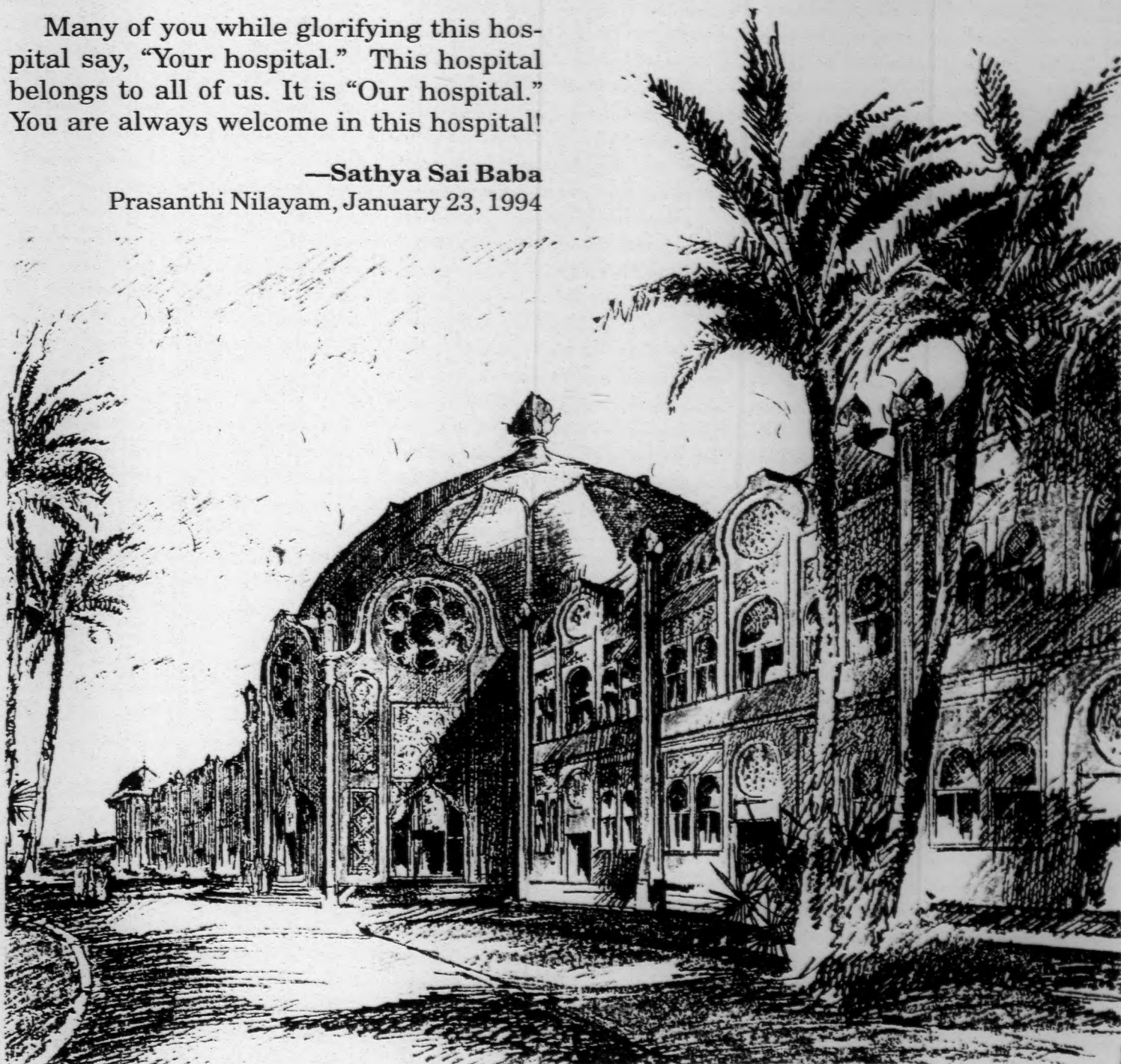
Love is the Undercurrent

The body is an earthen pot containing the Eternal One (*Chinmaya*). A mud pot with nectar is preferable to a golden pot with poison. The body is the earthen pot with nectar (*amrita*) in it. The nectar in the earthen vessel of this body is love. Love is the greatest; love is the undercurrent of all human values:

•Love in speech is truth. •Love in action is righteousness. •Love in thought is peace. •Love in understanding is non-violence.

Many of you while glorifying this hospital say, "Your hospital." This hospital belongs to all of us. It is "Our hospital." You are always welcome in this hospital!

—Sathya Sai Baba
Prasanthi Nilayam, January 23, 1994



"The [Sri Sathya Sai] Institute of Higher Medical Sciences, our hospital, is an infant of two years. Within a short span of time, it has become one of the best. This hospital owes its success to the coordinated efforts of doctors, nurses, technicians and volunteers. . . . Unity is strength. The hand can work only if all five fingers come together. The doctors in our hospital perform their work with love and sincerity. These physicians work without any publicity."

—Sathya Sai Baba
Sathya Sai Newsletter, USA, page 34

Sathya Sai Book Center of America

305 West First Street, Tustin, California 92680, USA
Phone: (714) 669-0522 or Fax: (714) 669-9138

An Index of Sathya Sai Speaks, Volumes I—XI

Compiled and edited by David and Elaine Gries. For quick reference the index lists subjects in alphabetical order. Subjects are from Baba's talks from 1953—1982.

296 pages

\$2.75

Book Bonus Bonanza . . .

The Sathya Sai Book Center is offering a special price on the *Index* (listed above) plus all eleven (11) volumes of *Sathya Sai Speaks*, when purchased at the same time.

12 books

\$29.00

The Vahini Series

Vahini in Sanskrit means "stream." These writings are Baba's streams of thought on a variety of subjects: meditation, righteousness, wisdom, peace, divine love, and also includes, Vedic and Hindu scriptures such as the *Bhagavad Gita*, the *Upanishads*, the story of Rama and more.

The *Vahinis* originally appeared in the ashram's monthly magazine, *Sanathana Sarathi* (The Eternal Charioteer). See the opposite page for book titles and costs.

Selected Passages from the Teachings of Sri Sathya Sai Baba

Compiled by Frances Reeves, it contains the inspirational readings that Frances has offered over the years at First Sunday meetings in Orange County, California.

72 pages

\$2.75

Classics By and About Sai Baba . . .

These four volumes by Prof. Kasturi make up Baba's biography through 1979. They were formerly titled, *Sathyam-Sivam-Sundaram*, now titled, ***Sathya Sai Baba***.

Sathya Sai Baba, Part I (the years to 1962) \$4.00

Sathya Sai Baba, Part II (the years from 1962 to 1968) 3.00

Sathya Sai Baba, Part III (the years from 1969 to 1972) 4.00

Sathya Sai Baba, Part IV (the years from 1973 to 1979) 2.50

The cost of shipping and sales tax will be charged where applicable. For information regarding any of these items contact the Book Center.

Sathya Sai Speaks Three decades of discourses by Sathya Sai Baba

<i>Sathya Sai Speaks</i> , Vol. I (the years 1953 to 1960)	\$2.75
<i>Sathya Sai Speaks</i> , Vol. II (the years 1960 to 1962)	3.75
<i>Sathya Sai Speaks</i> , Vol. III (the years 1963 to 1964)	2.75
<i>Sathya Sai Speaks</i> , Vol. IV (the years 1963 to 1965)	3.75
<i>Sathya Sai Speaks</i> , Vol. V (the years 1964 to 1967)	3.75
<i>Sathya Sai Speaks</i> , Vol. VI (the years 1967 to 1968)	3.75
<i>Sathya Sai Speaks</i> , Vol. VII (the years 1966 to 1971)	4.00
<i>Sathya Sai Speaks</i> , Vol. VIII (the years 1970 to 1973)	3.00
<i>Sathya Sai Speaks</i> , Vol. IX (the years 1974 to 1975)	3.00
<i>Sathya Sai Speaks</i> , Vol. X (the years 1976 to 1979)	4.00
<i>Sathya Sai Speaks</i> , Vol. XI (the years 1979 to 1982)	3.50

Summer Showers Discourses by Sathya Sai Baba given to college students.

<i>Summer Showers in Brindavan</i> , 1972	\$3.25
<i>Summer Showers in Brindavan</i> , 1973	3.00
<i>Summer Showers in Brindavan</i> , 1974	3.00
<i>Summer Roses on the Blue Mountains</i> , (in Ooty) 1976	1.50
<i>Summer Showers in Brindavan</i> , 1977	1.50
<i>Summer Showers in Brindavan</i> , 1978	2.00
<i>Summer Showers in Brindavan</i> , 1979	2.00
<i>Summer Course, Indian Culture & Spirituality</i> , 1990	3.25

The Vahinis A series of books written by Sathya Sai Baba. This collection of 15 volumes contains the wisdom that has prevailed throughout the ages.

<i>Bhagavatha Vahini</i> (on the life of Sri Krishna)	\$3.25
<i>Dharma Vahini</i> (on morality)	1.50
<i>Dhyana Vahini</i> (on meditation)	1.25
<i>Gita Vahini</i> (on the classic, <i>Bhagavad Gita</i>)	3.25
<i>Jnana Vahini</i> (on wisdom)	1.50
<i>Leela Kaivalya Vahini</i> (a stream of wisdom from the divine pen)	1.30
<i>Prasanthi Vahini</i> (on divine peace)	2.00
<i>Prasnothara Vahini</i> (on religious scriptures)	2.00
<i>Prema Vahini</i> (on divine love)	1.50
<i>Ramakatha Rasavahini, Part I</i> (on the classic Rama story)	5.00
<i>Ramakatha Rasavahini, Part II</i> (on the classic Rama story)	3.75
<i>Sandeha Nivarini</i> (a question and answer series)	2.00
<i>Sathya Sai Vahini</i> (basic spiritual values)	4.00
<i>Sutra Vahini</i> (on Fatherhood of God, brotherhood of man)	1.75
<i>Upanishad Vahihi</i> (on the classic, <i>Upanishad</i>)	2.00
<i>Vidya Vahini</i> (on knowledge which illuminates)	1.75

SATHYA SAI NEWSLETTER

P. O. Box 660908

Arcadia, California 91066-0908

ADDRESS CORRECTION REQUESTED

DATED MATERIAL

Nonprofit
Organization
PAID
Arcadia,
California 91066
Permit No. 71

© **SATHYA SAI NEWSLETTER, USA**—Summer 1994, June, July, August. Printed under the auspices of the Sathya Sai Society, USA. All Rights Reserved. Reproduction in whole or in part—without written permission—is prohibited.