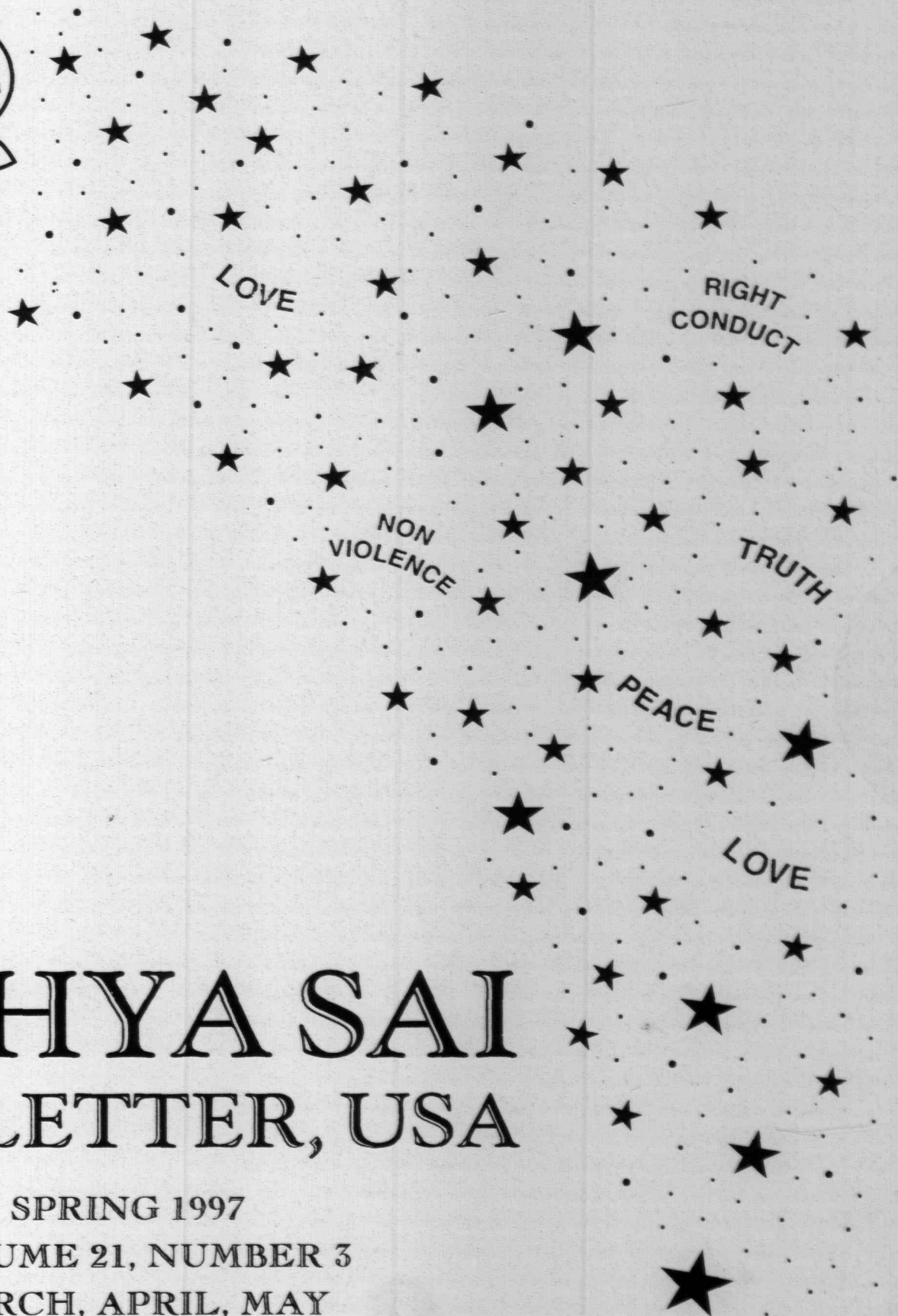
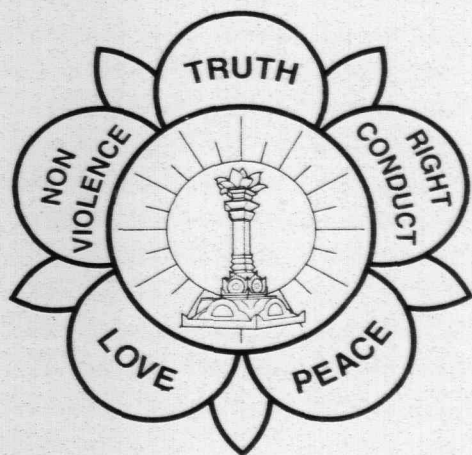




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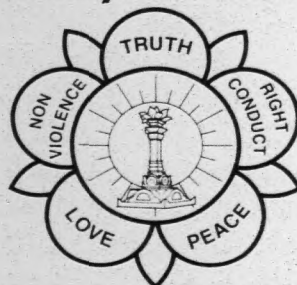
March, April, May

Sathya Sai Newsletter, USA

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

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The new Sarva Dharma symbol, the logo of the Sri Sathya Sai Organization, depicts the five qualities from which all human values emanate.



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—Barbara Bozzani, Editor



Everyone should see that they have Divine Love. Such love is rare today. Many of you have worked in the Sai Organization for some time, then you direct that love toward the world, and you are bound there. Later, Divine Love diminishes as attachment for the world increases. This is ignorance. It is foolishness if you consider worldly love to be of primary importance. True Love never diminishes. You should know the proper meaning of Love and serve society.

—Sathya Sai Baba
*Directives and Commands
of Sri Sathya Sai Baba, booklet #3*

Adventure in India

Without leaving the planet, I spent three weeks in August in another world. A world without phones, radio, television, or any of the other distractions that claim so much of our energy and attention. That other world was the tiny village of Puttaparthi, in southern India, where I went with three dear friends to find out for myself the truth or fallacy concerning a little brown man whose message of love, service, and transformation of character is sweeping the world. Through some marvelous quirk of fate (?), last winter I received a "kind of an invitation" from Sathya Sai Baba to visit his ashram. So on the 31st of July, I found myself transported, via Hong Kong, Bombay and Bangalore, to a place that defies description.

Twice a day for 18 days, I sat with thousands of women, men, and children from all over the world in a huge, covered, open arena, as the small, orange-clad figure of Sathya Sai Baba moved through the quiet, orderly crowd, stopping here and there with a word of blessing, or a helpful message to some eager devotee. There were groups from around the world, and the words Sai Baba spoke were always in the appropriate language. Each day, a few individuals were chosen to join the Avatar in his private interview room where he showed an uncanny knowledge of the life experience of each person, and where he offered loving counsel and showered upon all his unconditional love. Now and then, he produced from his empty hand, a precious gemstone ring, a locket, or necklace which he gave to a grateful recipient. I

spent much time with people who live at the ashram and witness the wonders of this incredible being on a daily basis. All the claims of his divinity, the obvious signs and wonders that surround him constantly, were confirmed and verified by the many new friends who shared their experiences with me. It was my great privilege to have two audiences with him and to experience, as never before, the power of pure love in expression. His words to me were reassuring and comforting. The time spent in his presence was more than worth the inconveniences of life in the ashram, and the temporary physical challenges which seem to be a part of life in that area of the world.

This is not an attempt to convince anyone of anything. It is simply an attempt to describe an experience which was so deeply profound and personally transforming, that I want to share it. I came home tired from the rigors of the long trip, but more peaceful and in love with life than ever before. I am also motivated to spend the rest of my life living more completely the teachings of Sai Baba, which are also the teachings of Jesus Christ and all of the great spiritual leaders who have ever lived. Sai Baba says, "My life is my message...love all serve all." Kahlil Gibran said, "Let your daily life be your religion." Jesus said, "If you know these things, blessed are you if you do them."

If you are trying to make sense of this confusing world, if you search for answers in a world which offers very few satisfying ones in these difficult times, perhaps you would like to join me in a

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is desperately needed in this country. It is based on principles—truth, right action, love, peace, and nonviolence—among other powerful concepts. I saw

determination to make my remaining years the best of my whole long life.

—**Rev. Margaret Stevens**
Ashland, Oregon

You have not come here (Prasanthi Nilayam) to waste your time. You have come to lead a pure, sacred life. You must secure such a sacred life, a healthful life, a happy and peaceful life. Concentrate on God, and all your desires will be fulfilled. Make your prayer that all the worlds will be happy. Ask that everyone, in every part of the world be happy—not just the people of your own country. . . .

Do not waste a single moment of your time. Should you meet together as a group, discuss only good things, and keep your mind and conversation on God. . . . Never speak ill of anybody. The divine exists in everyone; whenever you speak ill of someone, you are really speaking ill of God himself. Remain silent within yourself as much as possible. The best thing is to avoid talking altogether. . . .

Many of you have come from thousands of miles away. But instead of staying within the precincts of the Nilayam, you go wandering about outside. Outside the vibrations are worldly; you can easily get into bad company and become involved in contacts which will be harmful to you spiritually.

—**Sathya Sai Baba**

From a Discourse to Westerners, August 5, 1988

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Twice a day for 18 days, I sat with thousands of women, men, and children from all over the world in a huge, covered, open arena, as the small, orange-clad figure of Sathya Sai Baba moved through the quiet, orderly crowd, stopping here and there with a word of blessing, or a helpful message to some eager devotee. There were groups from around the world, and the words Sai Baba spoke were always in the appropriate language. Each day, a few individuals were chosen to join the Avatar in his private interview room where he showed an uncanny knowledge of the life experience of each person, and where he offered loving counsel and showered upon all his unconditional love. Now and then, he produced from his empty hand, a precious gemstone ring, a locket, or necklace which he gave to a grateful recipient. I

THIS IS NOT an attempt to convince anyone of anything. It is simply an attempt to describe an experience which was so deeply profound and personally transforming, that I want to share it. I came home tired from the rigors of the long trip, but more peaceful and in love with life than ever before. I am also motivated to spend the rest of my life living more completely the teachings of Sai Baba, which are also the teachings of Jesus Christ and all of the great spiritual leaders who have ever lived. Sai Baba says, "My life is my message...love all serve all." Kahlil Gibran said, "Let your daily life be your religion." Jesus said, "If you know these things, blessed are you if you do them."

If you are trying to make sense of this confusing world, if you search for answers in a world which offers very few satisfying ones in these difficult times, perhaps you would like to join me in a

simple project—that of being more aware of your own divinity and living from that knowing. Jesus said, “Ye are all gods, all sons of the most high.” Baba says, “You are your own guru, divinity lives within you.” Along with the desire to simplify life, I have also rededicated my life to love, to consciously experiencing God’s love in every waking moment, to look for evidence of that love in everyone and everything that comes into my life.

One of the very tangible and very important aspects of Sai Baba’s work is his service to the world. I witnessed, first hand, the amazing transformation taking place in the lives of children and young people through his human values educational programs, now included in the curriculum of every public school in India, and incidentally, a program which is desperately needed in this country. It is based on principles—truth, right action, love, peace, and nonviolence—among other powerful concepts. I saw

hundreds of young people who are the recipients of this kind of training. Their scholarship records are the highest in the nation, and the universal, nondenominational spiritual principles they are learning will enable them to take responsible positions in adult life. In every major city in India there are food centers and medical clinics, all staffed by Sai volunteers. I talked with a young man from Bosnia who told me of the relief work being done in his ravaged country by Sai volunteers. No one in the Sai Organization is paid a penny—all serve for the love of serving and, of course, reap the inevitable rewards of such service in tangible and intangible ways.

I came back to Ashland feeling physically tired, but mentally and emotionally charged with new purpose and new determination to make my remaining years the best of my whole long life.

—Rev. Margaret Stevens
Ashland, Oregon

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—Sathya Sai Baba

From a Discourse to Westerners, August 5, 1988

Why Do We Celebrate?

*The sun looks peaceful; the days become shorter.
The chill increases its severity. The farmers begin singing full-throated
In the moonlit night, in their fields, while gathering the harvest.
Simple and sweet, makara sankranthi dawns,
Making the grains in the fields look like strings of pearls, and
Red chilies look like rubies, and yellow flowers are in full blossom,
Filling their homes with grain, wealth and prosperity.*

Sankranthi

Embodiments of Love! All the festivals of India are full of inner meaning and significance; they are not celebrated for mere pomp and show. Every festival has an inner significance, a unique specialty of its own, and gives happiness and joy. *Makara sankranthi* (the summer equinox) is a time for spiritual transformation in all its fullness.

Northward Journey

Each month, the sun enters into one house of the zodiac, and thus enters into twelve houses of the zodiac in the twelve months of the year. Of these twelve houses, four are important, namely: Capricorn, Cancer, Libra and Aries. Among these four, the most important one occurs when the sun enters into the house of Capricorn. The sun's entering the different houses of the zodiac is called *sankramana*. The *sankramana* of Capricorn is the most important as it gives the world moral, ethical, spiritual, prosperity and joy. On that day, the sun appears to be moving from the south to the north.

What is meant by northward movement? Northward movement conveys liberation. In the north there are the high

Himalayan mountains, *Himachala*. *Himachala* consists of two words, namely *hima* and *achala*. *Hima* stands for purity and total whiteness. *Achala* means steady and stable. *Himachala* therefore means that which is pure, white and steady. Where is this located? It is located in the heart. Only in a pure, steady and peaceful heart will the sun of intelligence (*buddhi*) shine brightly.

There is no need for physically traveling in a northward direction. Northward journey means directing the intellect inward, sending it toward the heart. Real joy for mankind is inward bliss. External, worldly and physical happiness is transient, it is momentary. That which is permanent, pure, unsullied, *Atma* (the divinity within), alone confers real immortal, infinite bliss. This is the essence of liberation. The journey toward that end is true spirituality.

Sankranthi thus signifies the vision directed inward, a pure heart and unsullied principles. *Sankranthi* is a time when, externally, the sun starts its journey in a northward direction and, internally, the intellect journeys toward *Atma*.

The *Vedas* teach that it is an auspicious time when the sun is traveling north. Bhishma (in the *Mahabharata* epic),

while waiting for that auspicious day, spent 56-days on a bed of arrows. Our scriptures declare that a person who leaves his mortal body during that auspicious time will attain divinity. *Sankrama* refers to the sun entering different houses of the zodiac in the twelve months of the year. Of the twelve zodiac signs, Capricorn is the most important.

Sankranthi gives light and peace. When perceived from a different viewpoint, *sankranthi* coincides with the beginning of the Western calendar year. *Sankranthi* falls on January 13 and 14. This brings physical comfort, mental joy and total peace. A farmer or anyone who is dependent upon the soil for his livelihood will enjoy resting. The cultivator enjoys eating and resting at home, free from any work. In no other month would he have such an opportunity.

At this time, the farmer's house overflows with grain and prosperity. There is a peaceful enjoyment that marks this season. The very word *sankranthi* conveys inner significance. But people have given up the inner meaning and significance of the festivals of Bharata (India). One is satisfied by mere physical, worldly activities, but that does not give the supreme delight of spiritual bliss. Wherever you search, you cannot find that kind of bliss.

Looking in the Wrong Places

Only when one understands his or her own reality, will one enjoy inner bliss. It is just like a person who is searching everywhere for the spectacles that are resting on his nose. People are looking everywhere for that permanent, eternal, supreme bliss, and forgetting that the seat of bliss is the inner Self. The bliss

which we are seeking is not in some distant place or foreign country but within ourselves. God is not in any country, or on the top of a mountain or even in heaven. The human heart is the sacred temple of God. Human life is sanctified by directing the vision inward. Only such sanctified persons will attain immortality. Until people are free from worldly infatuation—as long as they are deluded—people will not find liberation (*moksha*). Liberation does not refer to a physical place. Freedom from delusion is liberation. External vision is the cause of delusion. Only directing the vision inward can confer freedom from the turmoil of external vision.

Today, people are undertaking many spiritual austerities. They practice the nine types of devotion. But they are not able to recognize the truth for which they are aspiring, it is to seek joy within themselves. All external spiritual exercises give only momentary joy. For example, while singing devotional songs (*bhajans*) one enjoys them as long as the singing lasts. After the *bhajans* are over, the joy ceases. Joy coming out of external actions can give only external joy, not inner joy. This does not mean that one should not sing *bhajans*, but one should transform all external actions into inner experiences. Repeating the Lord's name (*japa*), meditation (*dhyana*) or yoga, relate only to the physical body, but not to the inner heart.

Devotion and Surrender

Man carries on all activities through the mind. The mind is fickle, dangerous, wavering and very obstinate. How can spiritual activity (*sadhana*), being done through the mind, reach the heart and

give permanent joy? The nine types of devotion are all external. They can only give temporary joy and momentary peace. The nine types of devotion are:

- Listening
- Singing
- Chanting the name of God
- Serving the spiritual preceptor
- Offering obeisance
- Worship
- Service to humanity
- Friendship
- Surrender

Surrender to the Lord is the last step, it alone can confer divine bliss. Once you reach this stage, there is nothing more, nothing beyond. Everything is included within surrender. *Sankranthi* teaches that inward vision leads to surrender to the Lord.

Transforming the Mind

Sankranthi is celebrated by the entire family. Here “family” refers to the whole world. Family is not restricted to husband, wife, son, daughter-in-law, etc. Inward vision is applicable to the family of the entire human race. Whether one is aware of it or not, *sankranthi* gives joy and peace. Just as fire burns—when touched knowingly or accidentally—inner vision gives the inner experience whether one is aware of its glory or not. It brings mental transformation; it brings about change in behavior; it gives us sacred light; it makes all the inner feelings manifest and express themselves; it manifests and expresses the principle of *Atma* which is hidden, integrated and invisible. *Sankranthi* has such myriad significance.

Sankranthi, the inner experience, brings about togetherness between mind

and body. There is no difference between the mind and body. The entire world is an expression of the mind. There is no world without mind. The world is based on mind; without mind, there is no world. Everything is the form of the mind. Such a mind—when directed toward the heart, concentrated on divinity, and used to reflect on divine splendor—stops troubling us. If that is so, what is the cause for so many thoughts relating to the external world? If one has not conquered Indra, one has not conquered the senses, thus, one must still struggle.

Who is Indra? The master of the senses is Indra. Where is the master of the senses? It is the mind. Therefore, the mind is Indra. What is the use of our waging a war with Indra outside ourselves when it is in the form of the mind within us? Therefore, first we need control of the mind. One can reach divinity, if one has learned to control the mind.

Today's youth do not have control over their minds, so they suffer from bad feelings, evil thoughts, bad actions and wicked company. Both young men and women should note this clearly. What is responsible for the emergence of bad feelings, thoughts, behavior and grief? Try to analyze deeply and find the cause.

The Causes are . . .

Food (Baba often refers to “food” as that which is taken in by all the senses) is the reason for this. Food causes various thoughts to emerge from the mind.

The mind is attracted by the external world. This could be illustrated by an incident occurring in the day-to-day life of all persons including students. In every house there is a television. The trend is to keep a TV set not only in the

living room, but also in the dining room and bedrooms. From the day television was introduced, man's mind began getting polluted. Think for yourself. Before the introduction of TV, people's minds were not that weak; their minds were not ravaged by evil thoughts and evil deeds. In the beginning, only a few people had TV sets. But today, you find them in large numbers, even in huts. What is the impact on mankind?

People view television programs even while dining. The effect is, that people are taking in the pollution of the programs along with their food. They concentrate fully on the programs. This influences their perception of the world. Whatever type of scenes, actions and feelings that we watch on TV influences us. That is how agitated feelings, unknown to you, emerge. You do not realize it, but that is why thoughts and feelings you had never entertained before, begin to emerge. You wonder why you get such thoughts and feelings. They are the seeds sown while watching TV—which have entered your heart and caused such feelings—waiting for an appropriate time to express themselves through you.

Therefore, while dining, we should not discuss horrible things that would agitate or excite. We should not argue while eating food. While dining, we should eat silently; the sound waves of the talk get into the system. The type of vibrations that enter will decide the type of thoughts you have. Therefore, you should see that such vibrations do not have a chance to originate in you.

Certain programs on TV have such evil effects on the viewer that they completely destroy their humanity. In this

way, precious human life is frittered away. People think that seeing TV gives joy and peace. It may be giving temporary joy and peace but, in the long run, it creates terrible turmoil and makes life miserable. It is like a knife smeared with honey. Thinking that it is only honey, one starts licking it; then, the knife cuts the tongue. Some scenes on TV have taken hold of the minds of youth to such an extent that not only the country, but the entire world is in utter chaos and confusion, swayed by anger, hatred and violence. Under such circumstances, we don't feel enthusiasm to do good work. People pretend to be happy and well motivated, but their artificial smiles betray their inner turmoil.

What about Duty and Freedom?

Today, everyone has some pain and sorrow. Your lives are filled with grief, not one type, but many types of grief. Life is saturated with various worries: to be born is a worry, to live on earth is a worry, family life is a worry, death itself is a worry, childhood is a worry, old age is a worry, going wrong is a worry, all actions are worries, difficulties are worries, the fear of loss of happiness is a worry and uncertainty is a worry. Sitting under this tree of worries, how can one be happy? This tree is full of bitterness, so it is impossible to be happy.

So what is our duty? Our duty is to channel our vision, our speech and our hearing in the right direction. That is the true meaning of *sankranthi*. If there is no sacred transformation in us, any number of *sankranthi* festivals are of no use. During *sankranthi*, you have special sweets. The sweetness lasts only as long as you eat; later on, it becomes bitter.

Such sweets do not convey the real significance of festivals. Sacred festivals should be spent with sacred ideas. Every festival has an inner meaning.

Many youth say, "What is the use of being born as a human if one cannot enjoy freedom?" Even a fish moves freely in water. Even a bird flies freely in the sky. Animals in the forest roam about. Why can't man enjoy such freedom?

It is true that fish, birds and animals do enjoy freedom. But what sort of freedom? Fish enjoy fish freedom; birds enjoy bird freedom; animals enjoy their own kind of freedom. Let humans enjoy human freedom, not that of animals. Calling themselves human beings, but roaming about like animals, can this be called proper freedom? Roaming free like animals is dangerous for people. If humans enjoy freedom in the same way as animals, they will acquire animal characteristics. Therefore, the freedom of human beings should be appropriate.

What is human freedom? People have certain principles. They have to tread the path of **truth** and **righteousness**, foster **love**, live in **peace** and observe **nonviolence**. People can enjoy freedom in all these five values.

Everything is Made of . . .

Creation is made up of five elements (earth, fire, water, air and ether). There is no sixth element. All trees are wood; all mountains have rocks. The entire earth is made of soil. In spite of the variety in creation, all these are combinations of the same five elements. But for man's convenience and utility, wood may be used as chairs, tables, doors, etc. The rocks of the mountains may be used to tread upon, to carve into objects; the

stone may be used for building, etc. Thus, although creation may take different forms, it is essentially made up of only five elements. There is nothing other than these five elements. If there is anything else, it is the inner instrument or *Atma*. People should enjoy these five elements within the limits of the five values—truth, righteousness, love, peace and nonviolence—only then will they have happiness.

Imitation Causes Weakness

People should not imitate. Imitation has become a disease in the modern age. Blind imitation has become the fashion of the day. Even wearing ugly clothing has become a fashion blindly imitated. You are endowed with discrimination, do not imitate blindly. Follow your conscience. Imitation creates weaklings. Movies, TV and radio have further weakened human will. One's mind becomes polluted, and purity is lost. The divine power within is diluted. An example:

Suppose a mosquito keeps landing on your nose. You lose your patience and almost wage a war with it. How weak you have become, if you cannot bear the nuisance of a small mosquito. Contrast this with our ancient citizens who did rigorous penance. The ant hills grew over them; beasts roamed about them while ants and snakes crawled on them. But they were totally oblivious to all that. Today, people have become so weak that they cannot bear even a harsh word.

You should have patience and forbearance. Without these, what can you achieve? Patience and forbearance are very essential for today's youth. You should acquire peace. There is no happiness without peace, so foster peace.

Our Parent Divine

*When asked about the formless aspect of the Divine¹
When inquiring into the One who answers all names
what are we to say
how can sound convey
that which at best is
described as “not this, not that”*

*Devotion grows as a tiny seed, if planted on
the ground of the Puttaparthi Farmer
O He knows how to till the heart
and rake the mind
weed out desires and protect from the wind*

*O this One in Parthi can give tests also—so fierce
that death is near, death to the
selfishness that would suffocate the seed
as He waters with a love
that cools the noonday sun
He provides light from His guidance
that speaks His language when the seeds
begin to sprout*

*Yes, yes, yes, He has come, as He waters the devotee's heart
into the spring of life
with buds opening into beautiful flowers
and the fragrance does speak
through the daily routine of love
love for Him our Parent Divine*

—Michael J. Hollander
Montvale, New Jersey

The Gayatri Group



In March, 1997 it will have been six years of the “*Gayatri Group*” chanting this prayer every Friday evening in the alter room of the Sathya Sai Book Center. They began in a private home which they outgrew, then moved to the Book Center in Tustin, California.

Dearest Lord Baba,

Please accept these *Gayatri* prayers at full value. Accept them as a symbol of our love for you, our devotion to you, our faith in you and our loyalty to you. Let these prayers flow through you, use them where you want, when you want. But please permit us to continue to chant this sacred prayer in your name.

—Robert Daniele, Tustin, California

The Gayatri Mantra

*Om Bhur Bhuva Suvah
Tat Savitur Varenyam
Bhargo Devasya Dhimahi
Dhiyoyana Prachodayat
Om Shanti, Shanti, Shantii*

Sai's Humor

There is always a hint of the divine child in this most glorious and unique Sai phenomenon. I am constantly haunted by a delightful incident recounted by Professor Kasturi in his memoirs, *Loving God*. Some thirty or so years ago, there were only about fifty residents at Prasanthi Nilayam, living in a small cluster of tenements near the mandir. Every afternoon at 4 o'clock the young Baba visited them, though never in the same order. One day, Kasturi, then a retired professor, stood waiting at his window, anxiously watching when, behind him, he felt hands cover his eyes, and the words, *Guess who?* Kasturi writes, "My reply was a cascade of tears." Baba had left the other house by the back door and managed to creep around unseen to enter Kasturi's house to surprise him. I find this little incident totally enchanting.

He reveals and uncovers the child in us all, stripped of ego, pomposity and pride. For, as it was said long ago, "Unless you become as little children, you can in no wise enter the kingdom of heaven." Even when he comes in a dream for some purpose (and he has confirmed to me personally that no one can dream of him without his will), infectious humor is evident on occasion, so that one wakes at once elated and with a blissful smile.

Lessons, too, are often taught with loving humor. I always remember the lady who was using her *japamala* when Swami came along. He stopped, took the rosary into his own hands and with a pious expression repeated, *Ram, Ram, Ram. I must do the laundry today, Ram*. Then, he returned the rosary to her with a smile. No words were necessary!

A young man from the United States received an unexpected lesson in patience, not to say in humility. Apparently, he was under the impression that, having made the journey to Puttaparthi, he would or should be accorded an interview right away, oblivious of the fact that many people have waited months, even years, or have never had an interview at all. When, after three weeks, he was blessed with an interview, he told Baba he had to wait for three weeks. Smilingly, the Avatar replied, *But I have had to wait several thousand years for you!*

Another time, Swami displayed a dry sense of humor to a remarkable effect. A lady who was an ardent devotee could never succeed in convincing her husband. Never having seen Baba himself, he became more and more irritated by his wife's devotion, and when she cried, "But, Baba is God!" That was too much, and he burst out, "How can that shaggy-haired bear be God?"

However, in due course he was persuaded to accompany his wife to Prasanthi Nilayam. As he sat in the *darsan* line, he noticed that several people stretched out their hands to try and touch the Avatar's feet as he came near. For some reason, unknown even to himself, he also stretched out a hand, whereupon Baba stepped back and with a penetrating look said, *How can a shaggy-haired bear be God?* and passed on, leaving him aghast at the realization that this incredible being could report the words he had uttered in his own home.

Excerpted from an article by
—Peggy Mason, United Kingdom

Sai Leelas and Abraham Lincoln

Are you writing drama? Swami asked me in 1996. When I answered, "Yes," he asked about Surya, one of the students whom I had brought to Summer Course the previous year; *very good actor, very good singer*, Swami said. Those words were tantamount to a command performance. And so the process of writing, casting and producing a drama for Bhagavan Baba's 71st birthday had begun. It was a process complete with Baba's *leelas* (divine play) to remind us that he is in total command, in all ways and always. With the help of Audre Johnston in New York, we began the necessary research and writing for the play entitled "Abraham Lincoln, the *Dharmic* Leader." The two principal characters were cast in California, but it was more difficult to fill the smaller roles.

I phoned a Sai friend in Connecticut to find out who was going to India for the birthday. While talking, I had a sudden and strong thought to ask if her husband, who had never been to India, would be interested in playing a role. "Curt has never been on stage before, and he has never been to India," she said. "He has promised me that one day he will go with me. It is my deepest prayer that he could go, but this is short notice, and his company is very busy. I'll certainly ask, and let you know, but it's very unlikely."

Fifteen minutes later, I received a phone call. Bitsy was breathless with excitement. "He said yes! I can't believe it. He will call you tomorrow morning from the office to get more information. I can't believe it. My prayers are answered! How wonderful!" The following

morning Curt phoned. "I've never been on stage before. What part would I play?" he asked. I told him our drama was on Abraham Lincoln, and he would be a member of Lincoln's cabinet, William Seward. There was a long silence, I wondered if the connection had been broken. "Curt, are you there?" I asked. "Yes, I am, but what did you say?" he asked. I repeated that his role would be that of William Seward who was Lincoln's Secretary of State. "Oh," Curt said and paused, "I wrote my thesis on Seward." It was clearly a divine invitation wrapped in a Sai *leela*. Others were to follow.

The play had been cast, but a large backdrop had to be created for the Poor-nachandra stage. In reply to an announcement made at the two local Sai Centers, six artists came forth to offer their help. Splendid help it was, for it was an example of working together in high-spirited and happy harmony. The team soon agreed on a theme and on the appropriate colors to be used. However, we needed to find an appropriately wide backdrop fabric, preferably seamless, and we needed to have it quickly. At that point, one of the artists who works as a set designer phoned to tell me that exactly what we wanted was most unexpectedly offered to him, free of charge, provided it could be taken away at once! It just so happened that one of the other artists lived around the corner from the theater, and the fabric was delivered almost immediately. A few minutes later, I received an excited phone call from the artist whose home was being used for the work to be done. "The material is

here, and it's perfect," she said. "And I just found the name of the manufacturer stamped on the corner of the cloth. It reads, 'Sai-Clo-Rama!'" Shortly after that, the paint arrived with another phone call. "The name of the paint manufacturer is 'Murali' (Lord Krishna's flute), isn't that wonderful?" With the ego-free pooling of creative energy, artistic temperament was centered on the unity that comes from loving service to Sai. The names of Rama, Krishna and Sai were present, and the product and the *leelas* were memorably beautiful.

Four other countries presented dramas for Bhagavan Baba's birthday on different themes: the Greeks on King Janaka, the Malaysians on Chinese family traditions, the Argentines on national music and dance, and the Africans on tribal methods of settling disputes. Our drama, the last event of the evening, revealed the character of a man whose life was an example of Bhagavan Baba's eternal truths. The evil of slavery—the foulest crime in any land or age—divided the country in two as Lincoln assumed the Presidency. He weighed the conflicting advice of his Cabinet members and had to accept the Civil War as a righteous necessity. As the Mahabharata War was fought over greed, so was this war fought over the greed of having free labor based on enslaving African Negroes.

The play used an effective flashback that contrasted the life of Lincoln, poor but free, and that of a young black slave, Willie, who sang the song entitled, "No-

body Knows the Trouble I've Seen." It was a deeply moving and powerful experience, and it served to dramatically remind Lincoln of his duty.

Known as "Honest Abe," Lincoln always held fast to truth, righteousness, and integrity even when faced with enormous difficulties. His wit and wisdom never failed him, and he displayed an unwavering sense of love and compassion for his fellow man. Accused of speaking too softly of his enemies rather than seeking to destroy them with the force of his words, Lincoln replied, "Do I not destroy my enemies when I make them my friends?"

Four days after the Civil War ended, President Lincoln was assassinated. Six hundred thousand had been killed, and he, too, gave his life in the drama of defining America's freedom as did Mahatma Gandhi who also died for his principles and for the freedom of India.

The drama concluded with the great-great-grandson of the slave, Willie, who as a college professor presides over a celebration of Lincoln's Emancipation Proclamation that freed the slaves. The final statement of the play was, "By the Lord's grace, we have gone from Abraham Lincoln, the Great Emancipator to the Divine Effulgence of the Supreme Emancipator, Bhagavan Sri Sathya Sai Baba, here with us now."

The audience was then invited to join in singing Lincoln's favorite song, "The Battle Hymn of the Republic," with lyrics rewritten for Swami as follows:

*Mine eyes have seen the glory of the coming of the Lord;
He has taken on a form to teach the good and loving way,
He will reunite his children in a bright new golden day,
Sai's truth is marching on.*

Chorus

*Glory, glory hallelujah
Glory, glory hallelujah
Glory, glory hallelujah
Sai's truth is marching on.*

*My ears have heard the beauty of his sweet and precious words
My thoughts and deeds and words shall always serve to please the Lord
Sathya, Dharma, Shanti, Prema, Ahimsa will be restored
Sai's truth is marching on.*

Chorus

*We have come from distant countries for the darshan of Lord Sai
He has graced us with his love and bliss, our lives to defy
He is here to lead us back upon the path that we have lost
Sai's truth is marching on.*

—Hal Honig
New York, New York

A Musician's Memories

I have had some time to reflect on the events that took place during my stay at Prasanthi Nilayam last August. One of the experiences is in relation to my musical background. It is difficult, if not impossible, for me to listen to a chant, *bhajan*, or any music without a deep, personal involvement. Music seems to be a large part of my soul force and sustains me as nothing else can. During the few discourses that we heard, I was particularly moved by the material that Baba chanted as part of the discourse. Though I did not understand the words, I was thrilled to my very center by the sound of his voice and the energy which it generated. It took me several weeks to understand why and how important that was.

Generally, as a French horn player, I am very aware of the sound that I create and always strive to produce beauty. It is said that if we understand one tone, we will understand them all. However, my experience with Baba was quite different. I have come to realize that what I was hearing in the matrix we call the human voice, was the totality of all creative energy focused through the body of one being. It was as if the entire cosmos was suddenly "visible" to my ears and inner vision. This was like being present at the beginning of creation when it is stated, "In the beginning was the sound (or the word)."

There are not words to express what I feel every time this memory returns. I realize that we each get out of our relationship with Baba what we need to receive. I hope that others have had at least a portion of what that ecstatic sensation is like.

—Ralph Pyle

Retired from the Los Angeles Philharmonic Orchestra,
now resides in Langley, Washington

Darshan Lessons from Kodi

My family and I have returned from a visit to Swami, and I would like to share with you some memories. It is a blessing for me to focus and remember our Baba.

Our “group” consisted of my wife, Margaret, our two teenage children, Sathya and Gabrielle, and two friends who were going to India for the first time. We arrived in Brindavan, Whitefield, on April 2nd. I was dismayed after not having seen Whitefield in almost three years, it had become so populated with long rows of cars outside the ashram gate. Although we were way in the back, we had several nice *darshans* before Baba moved on to Kodaikanal, on April 5th. This was his ninth year in a row of going there in April, but we had only recently realized that this might be a grand opportunity. Others apparently realized that fact, and the crowd that year was larger than in other years, perhaps, by several thousand.

Kodaikanal was all that we’d hoped. Baba was very informal, often waving to the devotees, encouraging people to give letters from many rows back. He allowed cameras and videos. In the life-follows-art department—with the new large zoom monitors on video cameras—people were sometimes watching the monitors rather than looking directly at Baba! Like his tours of large cities, he released so much energy. It felt like being on a holiday; it lacked the intensity of Pra-

“I was quite interested to see how my teens would react to seeing the college students.”

santhi Nilayam. We were lodged in hotels either walking or taxiing to *darshan*. We stayed at the Indian equivalent of a Ramada Inn, with *bhajans* and a beautiful statue of Ganesh (the Hindu elephant-headed deity) in the lobby.

There were also Baba videos shown some evenings on one of the hotel’s television channels.

It was lovely walking in the pre-dawn, the lilies and lotuses glowing on the lake, with towering eucalyptus trees on the hillsides and birds chirping at 4:45 a.m., Muslim chants at 5:00, and church bells at 5:30.

Baba, of course, was as beautiful as ever, particularly standing behind the rows of flowers on his balcony. I sometimes felt like the “Picture of Dorian Gray”—I’m aging but Baba’s not!

Set just above the lake, Baba’s house looked lovely, with many nooks for sitting that created a sense of intimacy. Both the outer and inner worlds were perfect—just another day in paradise! It was sunny in the mornings but would cloud up in the afternoon with showers or a downpour, usually bracketing the afternoon *darshan*. Clouds often moved quickly by as they whizzed over the lake and hills. Baba held off the rain so many times for *darshan* that some *seva dal* (volunteer) made the mistake of guaranteeing it one afternoon—having ladies take off their raincoats before entering

the *mandir* (temple)—thus, they got drenched while waiting. Kodi was rainier than in recent years. I have an indelible memory of the men's *chappal* (sandal) area turning into a wading pool during *darshan* with masses of shoes sunk out of sight and *chappals* floating among the devotees.

Baba celebrated Tamil New Year, Telegu New Year, and *Ram Navami* (the birth of the Avatar, Rama) in April with discourses. As a special highlight on *Ram Navami*, he sang a folk song that was sung before Rama's wedding, inviting people to the marriage of Rama and Sita. He spoke of Rama as the ideal enemy as well as the ideal son, king, brother, husband, etc.

Seeing Swami interact with the Governor of the state, and the Governor's very large retinue was quite amusing (Kodaikanal is in the state of Tamil Nadu, which has 105 million people.).

I was quite interested to see how my teens would react to seeing Swami's college students. One day our son, Sathya, had his injured foot bandaged at the college hostel. While there, he became aware of the differences of their way of life and that of U.S. society—peacefulness pervaded. We were pleasantly surprised that he wanted to stay at the hos-

tel with the college boys. He was quietly but noticeably influenced by seeing U.S. students at Swami's college.

And of course, there were "*darshan* lessons" every day. A rule for everything and an exception for everything. God can seem to be hidden by our thoughts, even when He is standing in front of us. Mind oscillating in a dance of obsessive self-concern between "I'm so blessed" and "I'm so rejected." Baba's closeness, physically and spiritually, engendering a deep yearning.

Most interesting, was coming back to my hospital job and to a surprise. Two of my fellow workers had gone in March to Whitefield. This couple usually vacationed in the Caribbean but, on hearing about Baba, they thought that India might be a "pleasant change." The woman, though having many difficult experiences (at one point they called back to the U.S. travel agent to see if they could leave India and go to the Caribbean for the rest of their three weeks!) believes in Baba. The man confided to me that he didn't know what to make of it, but that he had shared little stickers of Baba with fellow nurses who had affixed Baba stickers to their hospital badges, and were saying "*Sai Ram*" to each other!

—Phil Gosselin, Amherst, Massachusetts

The biggest miracle is Sai's love—not gold, diamonds or rubies—it is love, love, love. It is the ultimate miracle. Don't be carried away by what Swami does but concentrate on Swami's love. The moment you have secured Swami's love, you can achieve anything. Therefore, cultivate divine love, it is the most important treasure you can acquire.

—Sathya Sai Baba

From the book, *Sai Discourses Given to Foreigners Over the Years*, Compiled by—Holly Spragens

How Many Times?

How often has Sathya Sai Baba intervened on our behalf without our knowing about it? I wondered about that after the following incident: It happened so casually that I would not have thought about it, but I did, for I sensed his invisible presence. It didn't matter that he used my hand. I knew who moved me to sit on a concrete ledge that fronted a side of the Western canteen in Prasanthi Nilayam.

Normally, I didn't sit there. It was not a clean place; sometimes food was dropped on the ledge, and ants would swarm over it.

Nevertheless, one afternoon, I found myself sitting on that ledge, staring at the sand. I should have looked at the woman with whom I was talking; it would have been the polite thing to do, but I didn't.

"Is that a piece of glass?" I asked myself. At first, it appeared to be a leaf half-buried in the sand. I kept staring at it, trying to figure out what it could be, and if it presented a danger.

It all happened so quickly that it took me several minutes to process the vision in my mind's eye. I saw a bare foot with a long, deep gash and lots of blood.

"I think that's glass," I said as I stood up and moved toward the buried object.

I bent down and pulled a large piece of broken glass from the sand. It lay in wait with its sharp, jagged edge ready to cut whoever trod upon it. Without a second thought, I carried it to a trash bin and dropped it in, thankful that it hadn't injured anyone, as it lay where ladies walked without sandals.

The minute I sat down again I was surprised to see an Indian woman walk across the very spot where the jagged edge had protruded. Her feet were bare, and she was walking in a carefree manner, paying no attention to her surroundings. I realized then that it was her foot I had seen in my vision. For a moment I sat in silence. He had used me as his instrument to intervene in order to save that woman from injury and pain. Yet she would never know about it, for she had moved out of sight.

How many times has he done that sort of thing? I was sure it had happened more times than I could imagine. The wonder of it left me speechless. For once, my mind ceased its endless chatter because I saw the Master's hand at work.

—Sally Thomas, Cambria, California

The body should be guarded and sustained for the service one can do with it for others, or for realizing the Atma (the indwelling divinity). . . .

Purity of thought and heart is essential for rendering service. It is not essential to do service on a large scale; it should be undertaken according to the circumstances and available resources.

—Sathya Sai Baba

From a Discourse July 30, 1988

Sai Conferences and Retreats for 1997

<i>Date and Region</i>	<i>Location</i>	<i>Information</i>
May 16-18 Pacific Region South Region #8	Pilgrim Pines 39570 Glen Road Yucaipa, California (near Redlands)	Harshad Patel 1118 East Colorado Blvd. Glendale, California 91205 (818) 952-9600, fax (818) 952- 9060
May 23-26 Memorial Day weekend Mid-Atlantic Region #2	Camp Akiba Pocono Mountains Pennsylvania	Rajen Ghayal 5 Foxcroft Drive Marlboro, New Jersey 07746 (908) 536-5775, fax (908) 617-0740
May 23-26 Memorial Day weekend Northeast Region #1	Russell Sage College Troy, New York (near Albany)	Dr. Padmanabh Kamath 15 Bretton Woods Drive Rochester, New York 14618 (716) 381-1541
May 23-26 Memorial Day weekend Mid-Central Region #4	Camp Wyman Eureka, Missouri (near St. Louis)	Allen Woods 28 Robert Drive St. Louis, Missouri 63135 (314) 524-0345
May 23-26 Memorial Day weekend Southwest Region #9	Camp Charles Pearlstein 3400 Copper Basin Rd. Prescott, Arizona	Naini Mandala 950 S. Terrace Road Tempe, Arizona 85281 (602) 967-4617
July 4-6 Independence Day weekend Pacific Region North #6	Enchanted Acres 1151 Summit Loop Rd. Grants Pass, Oregon	Wilma Bronkey or anyone 1151 Summit Loop Rd. Grants Pass, Oregon 97527 (541) 479-9066, fax (541) 479-2997
July 4-6 Independence Day weekend Pacific Region South #8	La Casa del Maria 800 El Bosque Rd. Montecito, California (near Santa Barbara)	John & Shelley Harrison 2595 Cameron Street Ventura, California 93001 (805) 643-6674

July 11-13 Pacific Region South Region #8	St. John's Episcopal Church in Keokea Maui, Hawaii	Julia Fernandes P. O. Box 861 Makawao, Hawaii 96768 (808) 575-2587
August 29—September 1 Labor Day weekend Southwest Region #9	Bodhi Mandala Jemez Springs, New Mexico (near Albuquerque)	Elaine Hausman 18 Rockridge Road Cerrillos, New Mexico 87010 (505) 471-4441, fax (505) 473-7980
August 29—September 1 Labor Day weekend South Central Region #10	Houston, Texas (Call the information person for specific location)	Rick Raines 16406 Willow Park Drive Tomball, Texas 77375 (281) 370-0833
August 29—September 1 Labor Day weekend North Central Region #5	Camp Hastings Chicago, Illinois	D. K. Majumdar 511 North Grant Street Westmont, Illinois 60559 (630) 968-0889
September 19—21 Northern California and Nevada Region #7	Camp La Honda Santa Cruz Mts., California (between San Francisco and Santa Cruz)	Suzy Mendenhall 6060 Nice Terrace Fremont, California 94555 (510) 494-0999
September 26—28 Pacific Region South Region #8	Cedar Glen, California (near Julian in San Diego County)	Jim and Connie Fox 2737 Fairfield Street San Diego, California 92110 (619) 276-1356
October 24—26 Pacific Region North Region #6	Silver Creek Falls Conference Center, Oregon (near Salem)	Lana Steele 1402 22nd Street N.E., Apt 531 Auburn, Washington 98002 (206) 235-9041

Sai's Message

Intensity of Devotion

Darkness and Light

Darkness gives rise to feelings of fear and wicked thoughts. It is in the dark that wicked people want to do bad deeds. No good person ever prefers darkness. Good people, children and even poets revel in the glow of the full moon; they express good and sacred feelings during that time. Thus, there is a very close relationship between the moon and the mind. That is why it is said that when the sun rises, our hearts are cleansed of bad feelings and are purified.

The sun is called the "Third Eye." There are big holes on the sun, each the size of the earth. There is also a balance in the sun between hydrogen, helium and oxygen. The sun sustains all life on earth. It is responsible for rain and gives its radiant energy, so that crops can grow.

Thought, Word and Deed

What is *dharma*? That which upholds everything is *dharma* (righteousness or right action). Each object has its own *dharma*. The heating property of fire, the cooling property of ice are their own *dharma*. No object can exist without its own *dharma*. *Dharma* or righteousness is that which is worn by mankind. People practice righteousness by upholding the sanctity of thought, word and deed.

How should one's deeds and actions be conducted? Actions should satisfy one's conscience. How should words be spoken? Our words should be sweet and truthful. Even harsh truths should be told sweetly without arousing agitation.

Fact or Truth

One should recognize the difference between fact and truth. That which is seen is transient, it is fact and is valid only for that particular time. What remains forever and which does not change with time is truth. One must discriminate to know the difference. The heart of a person is not visible, but his actions and words are evident. Where there is conscience, where there is unity of thought, word and deed, that is called discrimination.

The First Human Value

The three injunctions Sai has given you are: love for God, fear of sin, and morality in society. If you practice love alone, the remaining human values will automatically follow. When you have love for God, you will not want to utter an untruth nor do wrong to others. You will not lose your poise. With intense love for God, truth (*sathya*), righteousness (*dharma*), peace (*shanti*) and nonviolence (*ahimsa*) will follow. Thus love (*prema*) is the first human value.

Jesus performed penance for 42 days in the desert at the end of which he asked God for three boons. He wanted foremost not to hurt anyone in any way and to travel on the path of truth. Secondly, he asked for forbearance toward jealous people who inflicted suffering upon him. Finally, he asked for surrender of all his love at the feet of God. Thus, you see that by having intense love for God, one practices all the human values.

Three Kings, Three Axioms

When we speak of Jesus, you must know that there were three kings who came to him at the time of his birth. One king said, "This is one who loves God." Therefore, he will become a messenger of God. The second king said, "He is the child of God." Therefore, he is the son of God. The third king said, "He is God himself." Therefore, the Father and Son are One. These three correspond to what you think you are, what others think you are, and what you really are.

Don't Be a Low Watt Bulb

You will find that the innocent and illiterate people seem to be better than the so called "educated" people. The educated question God as to who he is, and what he is about. Can anyone see the butter in milk? Just as butter is in milk, God, too, is present in every atom of this creation. Only when you churn the milk of love in the container of your heart can you see God. God's grace is everywhere, and it is up to you to tap into it. If God is the current and you are a light bulb, but you do not glow brightly, it simply means that your capacity for love is small like a low watt bulb.

Once Ramakrishna Paramahansa (a great Indian saint) was giving a discourse, and the audience was listening intently. Rani (queen) Rasamani—in whose temple Ramakrishna was employed as a priest—joined the gathering. After a while Ramakrishna got up, went to the Rani and gave her a slap saying, "If you are not interested in listening to the words about God, why did you come here? You could have stayed back and attended to your court. This place is not for contemplation of worldly matters."

What Ramakrishna did was entirely correct. Those who are not interested—those who fall asleep when good words are being spoken, and those who do not practice what they have heard—need not come here.

The Good Son

Now who is a good son? God's son is a good son. If you remove an "o" from good you have God. If a person earns the love and grace of God, he becomes the pride of the entire clan. When should a father feel happy and proud for having begotten a son? Not when he is born, but only when the son grows up and earns the accolades and respect of others. Only then should a father celebrate the birth of his son. One earns respect and praise not merely by getting degrees, but by developing good manners, good behavior and above all, devotion to God. Such a person will truly become a son of God. So how did Rama become worthy of being emulated? He became a model to be emulated only by his exemplary behavior and following his parents' words to the letter.

Three Philosophies

In philosophy there are three schools of thought: Adwaitha (non-dualism) as proposed by Shankaracharya. It is like the juice extracted from several sugar canes, all have the same essence. Visish-taadwaitha (modified non-dualism) as propagated by Ramanujacharya. It is like sugar that can be added to sweeten any item of food or drink. One can pray and love God in any form one likes. The third is Dwaitha (dualism) as established by Madwacharya. It says that the devotee and God are separate, like an ant which

enjoys the sweetness of the sugar but is distinctly separate.

Ultimately, the devotee filled with the sweetness of God becomes God himself. The three differing schools of thought, in practical terms, have indeed caused more confusion. What is most important is to have intense love for God. You must also remove all enemies—anger, desire, greed, miserliness and jealousy—all of which kill wisdom, devotion and desire for doing good deeds. Instead, acquire wisdom, have devotion to God, and the desire to do good deeds. Nowadays, we have “half-time” devotees who are like half-burnt pieces of wood. Like coal, they lose their glow. If you surrender everything into the fire of God’s love, you move upwards. When the fire can melt even a piece of iron, why can’t it burn away your bad habits? Everything comes from practice. After all is said and done, what is most important



One should know the difference between fact and truth. That which is seen is fact and is valid only for that particular time. What remains forever, and time does not change, is truth.

for all humankind is intense love for God.

—Sathya Sai Baba
June 18, 1996

Harvesting Peanuts

Some years ago, I went to India to visit the ashram of Bhagawan Sri Sathya Sai Baba to have his *darshan* and also to visit my family. I accompanied my son, Aniruddha, to Prasanthi Nilayam where he was a student in Baba's school. On our way from Bangalore, the taxi driver told us that Swami had returned to Prasanthi Nilayam just a day earlier, after spending some time in Bangalore. Naturally, we were elated to hear this news. The driver further said that, for quite some time, there had been no rain, but that the last two or three days it had been raining in and around Prasanthi Nilayam. He seemed unhappy about the rain, apparently, because the primitive roads were further damaged by it, making it difficult to drive. It began to rain very lightly as we drove toward the ashram.

As we approached Prasanthi Nilayam, my heart began to sing, for I could feel the auspiciousness of the surroundings through my whole being. We reached the ashram and were given a room. During the next two days, it rained off and on, requiring people to take shelter here and there. Once it rained during *darsan* time, but mercifully the rain was light enough for people to brave the small inconvenience.

I recalled a story my sister had told me just before we left for Prasanthi Nilayam. She had visited the ashram in August, before my trip, to see Swami and her nephew, my son. She told me that one day it started to rain rather hard just before Swami was due to appear. (In those days there was no roof over

the *darshan* area). Everybody was eager to see Swami, so nobody moved, even though they were getting soaked. As if responding to the determination and ardent desire of devotees, Swami came out of his room, walked up to the edge of the veranda and looked up. He gestured toward the rain and shrugged his shoulders, but the devotees were not to be denied. He smiled beautifully and raised his palm upward toward the sky. The rain stopped instantly, and Swami stepped out. He walked slowly in his usual manner, giving a beautiful *darshan* for his devotees to their hearts' content. After finishing his round, he stepped onto the veranda again. As he did so, he looked up and waved his hand. Immediately the rain started pouring down. My sister was overwhelmed, as were others, by this display of divine power over the elements. Everyone gratefully scampered for cover, soaking wet, but happy that their beloved Swami had fulfilled their desire.

I thought about this as I waited to go to *darshan*. It was the second day since my arrival at the ashram. I kept thinking that I wanted to do some work at the ashram and not just sit in *darsan* lines, eat and sleep while I was there. I felt that if I considered this place my home, my spiritual abode, then I had no business behaving like a guest, expecting others to serve my petty needs. While there, I wanted to take part in some service. I prayed to Swami and decided to approach the ashram officials, and request them to give me some work, no matter what it was.

Swami has said, *If you take one step*

toward me, I will take hundreds toward you. He gave immediate proof of this as soon as I had made up my mind to ask someone about doing service. An elderly gentleman approached us as we waited to go into the temple grounds and announced loudly that volunteers were needed to harvest peanuts from a farm in the village of Mahilepalli, a few kilometers from the ashram. He said that it would be a whole day affair, and that Swami had made arrangements for providing lunch. The harvested peanuts were to be brought back to the ashram. The truck carrying the volunteers would leave right after *darshan* and return in time for evening *bhajans*.

I jumped at this opportunity. I was sitting next to an old man. He told me stories of Swami's love and divine pranks from the old days before the Poornachandra Auditorium was built. As we rode in the truck, he began to sing *bhajans* in a beautiful, melodious voice. He lifted my spirits and filled me with joy and gratitude for Swami. I knew that there was a purpose in this as I listened to the soft and gentle voice of this bearded old man.

The farm was located next to an orphanage which was being built by the Sathya Sai Central Trust. We jumped out of the truck and lined up along the roadside. The leader divided us into two groups, and told us how we were to harvest the crop. He said, "Do not touch the weeds or thorny bushes. Leave them alone. Just pull out the peanut plants, thrash them on the ground to remove the soil, and pile them up in rows."

"We were having a grand time, although it was a backbreaking job."

We went to work. There were about 30 of us, including devotees from Fiji, Sri Lanka, Germany, Italy and the USA, ranging in age from about 20 to about 70 years. We were having a grand time, although it was a backbreaking job. I realized how thoughtful it was of Swami to let it rain for two or three days prior to harvesting, just enough rain to soften the soil, so that we did not have

to exert too much energy. My heart was filled with gratitude, not because Baba made the job easier for me, but for giving me the opportunity to witness and experience

his boundless and unconditional compassion for his devotees. Swami's compassion is not selective, meager for those who are only halfhearted in their devotion, and abundant for those who are fully devoted. Instead, he gives fully to all, letting each one of us take what we can. What we get is dependent upon the size of our vessel.

As I worked in the field, pushing aside the weeds and pulling up the peanuts, I could feel Swami's presence beside me. A great realization slowly seeped through my consciousness that what I was doing was a perfect lesson in spiritual living. Did not our leader tell us, "Ignore the weeds and thorns, and only pull up the peanut plants?" It was a perfect lesson in spiritual behavior, for I was convinced that Swami himself had spoken through this man.

The lesson was profound but simple. I must first soften the soil (my heart) by showering compassion on it. Then, I must push aside the weeds and thorns

by forgiving myself for my shortcomings, and by letting my heart be filled with love for myself, just as Swami allowed the rain to soften the soil, and helped the nutrients to reach the roots of the plants. Once the soil is softened, it is easier to pull out the weeds and thorny bushes, those of anger, hate, lust, greed, jealousy, malice, envy, arrogance and pride. Then, what remains is love and compassion. When we reach the point of love and compassion, we must thrash out the attachments that cling to us like the soil that clings to the roots. Then, the love and compassion become sublime.

In dealing with others, we have to ignore their faults, bad habits and outward appearances (the thorns and weeds) and look only for the peanuts. We must find only the good in others, and remove the bad in ourselves. Sometimes, we may encounter someone who appears to be hard like the hardened soil. We must soften him or her by loving and caring, as Swami did with the rain. Then,

they also become receptive to our feelings, especially when they realize that we are not interested in their faults, but in their humanness, in the divinity that lies buried in their hearts.

My heart was filled with joy as my eyes flooded with tears of relief. I felt the warmth of Swami's love, and experienced a closeness to him that I had not experienced for a long time. It was a beautiful and fulfilling day, even though my whole body ached after the arduous work. We loaded the truck with harvested peanuts and headed back to the ashram. As the truck entered the premises, we saw Baba giving *darshan* to those eagerly waiting to see the Lord. I only had a glimpse of his orange robe as I looked from the truck, but I was content. Every aching muscle in my body reminded me of the *darshan* I had of him in the field of Mahilepalli as he worked beside me, teaching me valuable lessons in spiritual living.

—Deepak Bhat, Troy, Michigan

An opportunity to be of some service to your fellow human beings comes to you as a gift from God. Serve with that sense of gratitude, for it is God who accepts it from you. Prepare yourself for serving others, not only by learning skills—first aid, rules of the road, blood donations, a trade or profession—but at a time when you are not actively engaged, be busy reciting the name of the Lord. . . .

The body should be guarded and sustained for the service one can do with it for others. Spiritual practices are commendable, but if someone is in need of your services, you will benefit more from the giving of the service than what may be gained by rituals and practices.

Engage in activities which will please God, rather than in activities which will please you. God is pleased with truth and righteousness—right action, right words, right thoughts, right character and a right heart.

—Sathya Sai Baba
Voice of the Avatar II

Sai Organization: Announcements and Happenings

Sathya Sai EHV

This past August, 1996, The Sathya Sai Education in Human Values Foundation convened a national meeting of devotees who are educators, professionals in related fields, or experienced teachers in the Sai spiritual education programs. The past accomplishments and future prospects of Sathya Sai EHV were discussed. Plans were formulated to further the development of the program in the United States.

The foundation added an advisory committee and five subcommittees were created by the members of that advisory committee. An executive board of the advisory committee was named and includes Bea Flaig, Chairperson, Berneice Mead, Ronne Marantz and Doris Hampton. The five subcommittees and the chairpersons for each are:

1. Early Childhood Elementary Education, Kathy Feely
2. Middle through High School Education, Creta Scheirmann
3. Post Secondary Education, Hyman Johnson
4. Community Sathya Sai Education in Human Values, Megan Bennett
5. Awareness and Information of Sathya Sai EHV, Tom Scovill

Sai devotees who work in the field of education and have an interest in serving on any of the above committees should call Bea Flaig at:

(520) 299-1729 through March 26

(607) 277-0435 after March 30

—**Bea Flaig**, Chairperson
Executive Board, Sathya Sai EHV

Sathya Sai Central Trust

The public and devotees are hereby informed that the only institutions sponsored, run, managed, supported and/or approved by the Sri Sathya Sai Central Trust under divine guidance of Bhagavan Sri Sathya Sai Baba are:

1. Sri Sathya Sai Super Specialty Hospital, Prasanthi Nilayam
2. Sri Sathya Sai Institute of Higher Learning with its campuses at Prasanthi Nilayam, Anantapur, and Brindavan, Whitefield
3. The General Hospital at Prasanthi Nilayam
4. Sri Sathya Sai Hospital at Whitefield
5. Sri Sathya Sai Primary and Secondary Schools at Prasanthi
6. Sri Sai Vidya Vihar at Muddenhalli, Chickaballapur, Kolar Dist.

No other institutions under any name or style, including those in the areas surrounding Prasanthi Nilayam and Brindavan at Whitefield, are linked or connected in any manner with the Sathya Sai Central Trust, nor do they have official approval.

—**Sanathana Sarathi**
November 1996, page 301

This also translates into a warning that one should not be taken in by persons who may be soliciting funds or other types of help for their "Sai" organization. Nationally and internationally, funds are never requested for the official Sai Organization. Always be cautious if approached by individuals making requests.

—**Editor**

Young Adults: "Youth in Truth"

No matter where I go, if I find my Sai brothers and sisters it always feels like home. I am always greeted with a universal "*Sai Ram*" which transcends all language barriers. This was precisely the case at the European "Youth in Truth" Convention held in Denmark, July 14-23, 1996. Young Adults from 27 countries attended the convention. An overwhelming love for Swami and common spiritual goals unified all those present.

The convention certainly was an important event in the history of the Sai movement. It was the first-ever International Young Adult Convention in the Western Hemisphere. There were young adults from North and South America, Europe, Africa and Asia. The European Youth in Truth Convention was completely planned and organized by the young adults in Denmark. The adult advisors and coordinators were consulted, and with their permission, flyers and leaflets were made to inform the young adults about the convention. Swami blessed the convention, and his presence was surely felt by all of those who attended.

The ten-day convention was held at a public school in Odense. Each day began with *omkar* and meditation and ended with either a lecture or cultural presentation. During the days and in between lectures, the conventioners had time to prepare the meals, eat, and do whatever cleaning was necessary for that day. Eight groups were formed in order to expedite and distribute the work, and

group leaders were assigned. They had the responsibility to insure that the work allotted was correctly done. Group meetings were held daily to discuss any problems, questions or concerns.

Those present at the convention were privileged to listen to a number of distinguished speakers. The main speakers were Phyllis Krystal and Hal Honig from the United States, and J. Jagadeesan from Malaysia. They spoke on the "Inner Voice," "Young Adults' Role in the Golden Age," and "Youth and Adults—the Generation Gap," respectively. A Young Adult from Croatia, Zdeslav Hrepic, had the following response to the speakers: "Phyllis, gentle as a snowflake, Jagadeesan, full of energy as a snowball, but both pure as snow. I asked myself, 'What am I supposed to be like?' and I decided to be a snow mountain, firm and supportive to all life on it. Swami used my brother, Hal, to show me an example of firmness and supportiveness." J. Jagadeesan was electrifying, Phyllis Krystal was pacifying, and Hal Honig was clarifying. Each speaker touched the young adults in their own unique way. Other speakers were Britt-Marie and Conny Larson of Sweden, and Thorbjorn Meyer from Denmark.

Also in attendance was the renowned pianist, David Bailey, from the United Kingdom. He gave a joy-filled talk intermixed with melodies from classical to more modern hits. Listening to the piano melt under his fingertips, mingled with some of his humorous experiences

with Swami was a real treat for everyone. Presentations ranging from musical dramas to cultural performances were prepared by a number of countries. Among them was a fun-filled musical drama by Sweden.

Workshops conducted throughout the convention included meditation, sacred dance, drama, drawing, and depicting youth groups. Members of the workshops who put together presentations had the opportunity to display and perform their work on the last night of the convention. The participants of the "Depicting Youth Groups" workshop on developing a "Youth Wing Mission Statement," hope to set up a world-wide communications network, and they drafted specific recommendations for Bernhard Gruber. Mr. Gruber is Central Coordinator of Northern Europe, he will participate in the forthcoming, "World Youth Conference, 1997" which will be held at Prashanthi Nilayam. [The conference will probably take place in July]. One of the recommendations is to have a world exposition wherein each country or region will have a pavilion displaying key activities, including each country's or region's cultural heritage and service activities.

Recently, Swami has been emphasizing the importance of emulating the culture of the country we are in. This helps to make Swami's universal teachings increasingly more accessible to others. Keeping this in mind, the organizers of the convention decided that devotional songs should be sung primarily in English when in English speaking countries. This served to be very useful, as there

were a number of young adults present who had not been to a Sai meeting before the convention. To my surprise, less than 15 of the young adults present were from Indian backgrounds, the rest could be classified as Westerners.

As J. Jagadeesan put it, "We must strive to be a flower in the garden of God, a star in the heavens above." We must each strive to be out of the ordinary, enforce positive peer pressure to help our friends to become good. The Avatar's mission will be completed with or without us. We have the opportunity to be a part of Swami's golden message. Swami once said, *My life is my message*. Now he says, *Your life is my message*.

After the convention, I realized that there is a great responsibility upon the youth of today to ensure that there is a "Golden Tomorrow." Are we ready for such a responsibility?

Slowing Time

*Time not lasting,
Age is passing.
Youth seems lasting,
But days keep passing.*

*Time not stopping,
Age is going.
Mind needs stopping,
But keeps on going.*

*Mind controlling,
Life is going.
Heart controlling,
Then time is slowing*

—Amrit Kirpalani, Florida, USA

It is not enough for young people to learn something by which they can make a living, the manner of living is more important.

—Sai Baba, Divine Album, page 1

Dates to Remember in 1997

Mark Your Calendar

All festivals of India are full of inner meaning, they are not celebrated for pomp or show. They are for our illumination and transformation.

February 13, Thursday, Chinese New Year this is a new addition to the holy days that are recognized in Prasanthi Nilayam.

March 7, Friday, Mahashivaratri is observed during the new moon, symbolizing a renaissance and rededication to spiritual life.

April 8, Tuesday, Ugadi is the Telugu Lunar New Year.

April 16, Wednesday, Rama Navami is the day to honor the Avatar, Rama.

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

July 20, Sunday, Guru Poornima is a time to pay respect to one's spiritual preceptor.

July 27, Sunday, Global Handicapped Day is a time for helping the handicapped and remembering that they need help throughout the year.

August 25, Monday, Krishna Jayanti honors the birth of the Avatar, Krishna.

September 5, Friday, Ganesha Chaturthi honors Ganesha who is the remover of all obstacles and ignorance.

September 14, Sunday, Onam the people of Kerala commemorate the sacrifices of Emperor Bali.

September 21, Sunday, Blood Donation Day remember to give blood at your local hospital, Red Cross, or blood bank. Check with your doctor first.

October 11, Saturday, Dasara or Vijaya Dasami is a celebration of the victory of good over evil.

October 30, Thursday, Deepavali the festival of lights commemorating the victory of righteousness over wickedness.

November, Akhanda Bhajan (dates to be announced later) devotional singing in Sai Centers around the globe for world peace. The 24 hours of singing begins at 6:00 p.m. Saturday, ends at 6:00 p.m., Sunday.

November 19, Wednesday, Ladies' Day to recognize the spiritual qualities of women.

November 23, Sunday, the 72nd Birthday of Bhagavan Sri Sathya Sai Baba.

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

—Central Office, Prasanthi Nilayam

Central Council Meeting

The annual meeting of the American Sri Sathya Sai Central Council took place in Los Angeles on the 11th and 12th of October, 1996. Among the important agenda items was the official formation of a new geographic region that will serve the centers in the states of Arkansas, Louisiana, Oklahoma and Texas. Rick Raines of Houston was selected as President of the Coordinating Committee of the new region. There are now ten regions comprising the American Sai Organization.

The meeting took on special significance in that it was the first since the historic 6th World Conference of the Sri Sathya Sai Organizations held in Prasanthi Nilayam during the 70th birthday celebrations, November 1995. In addition to reviewing the responses and actions by the American Sathya Sai Baba Centers to the white paper entitled, "Decisions and Recommendations of the 6th World Conference," there was also the installation of the new slate of officers.

Praise and appreciation were expressed for the hard work and extensive accomplishments of the previous Central Council. Especially noted were: (1) The updating, publishing and distributing of National Guidelines; (2) the pro-

duction of a national Service Manual; (3) the production of a *Bal Vikas* (Sathya Sai Education) Manual; (4) the successful implementation of a National Service Project. Dave Lambert, former President and a current member of the Central Council has agreed to undertake responsibility for overseeing a new program that will enhance the visits of American devotees to the ashram.

The new slate of officers are: John Evans, President; Phil Gosselin, Vice President; Kathy Feely, Secretary; Klaus Witz, Devotion Coordinator; Berniece Mead, Education Coordinator; and Krishna Reddy, Service Coordinator. Other Council members are: Gayle Alden, Vijay Amin, Bettina Biggart, Robert Bozani, Wayner Crowder, Rajen Ghayal, Hal Honig, Phyllis Krystal, D.K. Majumdar, Rick Raines, Jon Roof, Sam Sandweiss and Allen Woods.

The new Council will undertake to strengthen the established network of functioning Regional Coordinating Committees into a more active and productive national organization. New Center Guidelines and a number of other projects will be announced in the months ahead.

—William Harvey, Ph.D.
St. Louis, Missouri

Adversity will not affect the Sathya Sai Organization as long as its members remain true to their principles. The kind of service and sacrifice which the Sai Organization is rendering is indescribable. The basis of all, is the love that prevails. This sense of oneness can only be promoted by the practice of divine love, not by any other means.

—Sathya Sai Baba
A Discourse given December 1980

Sai's Advice about Criticism and Introspection

How do you acquire peace? You can acquire peace only with divine feelings. Without forbearance, you cannot succeed. If anyone criticizes you, why should you criticize him or her in turn? If you say that someone is bad because they have criticized you, then you are no better than the one who originally criticized. What right do you have to call anyone bad? Let them criticize. After all, I am critical of my own body which is made up of the five elements. If others also criticize, they are only helping me. After all, this body is like a water bubble.

We should practice introspection to find our own faults. We need not accept others' views. If one criticizes out loud, that criticism mixes in the minds of others. But if one criticizes silently within, it will remain with him only. In either case, the criticism should not affect us. Young people should recognize this truth. Just because someone talks ill of you, do not be vengeful. Vengeance perpetuates and magnifies hatred and becomes a cause of conflict in rural as well as urban areas. Let anyone say anything he or she wants. If they point out faults which you do not have, how does it concern you? You should have this kind of self-confidence. One small example:

Let me speak about myself. Be it anywhere, if they call me Sai Baba with a lot of hair, it reaches me, because it is true. On the other hand, if someone in my presence, calls me a bald-headed Sai Baba, it doesn't concern me because I am not bald. Why should I quarrel with them? This is the path of truth. If you have any defect pointed out, you should

accept it. If you do not have the defect, it should not bother you. The youth today, have lost this kind of self-confidence. Self-confidence leads to self-satisfaction. Let the whole world criticize, do not fear. Why be afraid of faults which you do not have? Those people who criticize are like crows. We should not become agitated over them or anything else.

A Calm Mind

We always end a prayer repeating "peace" (*shanti*) three times. Why not once, twice or four times? It is because we should have bodily peace, mental peace and spiritual peace. You are not one person but three: The one you think you are—the body; the one others think you are—the mind; the one you really are—the divine *Atma*. We chant "peace" thrice because we should have these three types of peace.

Many of you have been repeating "peace" for the past 30 years, but do you have inner peace? You are merely repeating like a phonograph record. You should inquire within to see if you are really at peace when chanting "*shanti, shanti, shantii*." After having fought with someone, you go home and conduct devotional songs in an agitated state, and end the singing with "*shanti*" in a harsh tone. Even in the tone, there is no peace. How then can you expect true peace?

Under any circumstance, our words should be sweet and pleasant. Only sweet and soft words give calmness to the mind. No person should give scope for anger or agitation. They should not give in to worries. Due to their imagination, people build up anger within themselves. All this is caused by their seeing, hearing and doing wrong things.

Concentrate on . . .

Youngsters, if there are educational programs on the TV, you may view them. Otherwise, what you see on TV today will destroy your life. Never watch television while dining. You should not concentrate on TV while eating. It is also undesirable to partake of food in a great hurry. You should concentrate on whatever work you are doing. You must try to concentrate on your work, whether it is eating, talking or anything else. A person who talks too much does not work, and the one who works does not talk. We should always fix our concentration on whatever we are doing. This should be our aim.

Sankranthi is a time for illumination; it should bring about spiritual transformation. This should happen every moment, no need to wait for a year. *Sankranthi* promotes total transformation in all its fullness.

A Musical Example

Take for example a musical concert: The singer concentrates on the feeling, tune and beat (*bhava*, *raga* and *tala*). While doing so, no one bothers to understand the meaning of what they are singing. The singer himself does not know the meaning of the words, nor does the audience. Their concentration is on the feeling, the tune and the beat. Music is a very important art in Bharata (India).

The name Bharata conveys *bha* which means *bhava* or feeling, *ra* means *raga*

or tune, and *ta* means *tala* or beat. That means music must bring about harmony between feeling, tune and beat. From another point of view, Bharata means harmony between thought, word and deed.

Fortunately, most of the people of

Andhra Pradesh state (where the ashram is located) understand the songs of Thyagaraga, because they know the Telugu language. However, they are not good in music. The people of Tamil

are experts in music, but they do not understand Telugu. While singing a Thyagaraja song, Tamilians make atrocious mistakes as they do not understand the meaning of the words. When the song says, "O Rama, what if I do not extol you because there are thousands of people praising you." The Tamilian singer distorts the words singing, "O Rama, what if I eat *pakoda* (a fried snack)." Such horrible mistakes occur because of concentrating only on feeling, tune and beat (*bhava*, *raga* and *tala*), without concentrating on the meaning of the words.

You students are carrying on your studies. What is the purpose? It is for having a happy life. You should also understand the inner meaning of the studies that you are undertaking. You should understand them in full totality. That is true culture.

Varied Experiences

We have varied experiences in the world, but if we analyze the cause—of bad thoughts, bad promptings and bad

"Sankranthi thus signifies the vision being directed inward, a pure heart and unsullied principles."

actions—we can say that the main cause is television. A close look reveals that pollution of the mind began after the introduction of TV and radio. The mistake is not with the TVs and radios; the mistake lies with the persons who decide the programming. Nor is the government playing its role properly.

Take for example science and technology: Instead of purifying the mind, the technology has become “tricknology” which spoils the minds of the people. Nothing should be introduced which spoils people’s minds. The minds of youths are totally polluted today. You should never watch TV while dining. Don’t argue while partaking of food. Respect your parents. Television does not teach these virtues. The youth of today feel that there is no need to respect parents. They think, “As I have grown up, I must be respected rather than my respecting others.” This is supreme ignorance. Even though you have grown up, you are still the son or the daughter of your mother. You should respect elders; respect mother, father and all elders. You must have humility and be courteous to guests. You concentrate on watching TV, so have the same concentration for developing human values.

Having been born as human beings, you are ignoring human qualities. You should try to live a noble life. You need not be divine; but if you live like a human being should live, you will automatically become divine.

First, understand how to accomplish your aspirations. For example, if you want rivers to flow, you have to pray for rain, and there will be an abundance of water. If you have inner satisfaction, you would automatically have external sat-

isfaction. If you want to enjoy life in the external world, you should first attain inner peace.

We see so many things happening in the world. If you consider anything as bad, be certain that you do not indulge in such negative events. Do unto others whatever you think of as good. You have the power of discrimination to decide good and bad. You judge everything, but you do not discriminate regarding the good and bad of your own actions. Examine yourself. That is true spirituality.

Self-inquiry

Approach any great person, he will tell you to find out who you are. Know yourself. You go on questioning everyone you meet, “Who are you? Where do you come from?” Why do you try to know who they are, and from whence they have come, without first trying to know yourself? Why are you concerned about others? First, ask yourself, “Who am I? From where have I come?”

An individual was studying grammar when Saint Sankaracharya, asked what he was studying. The person replied that he was studying the sutras of the 5th century Sanskrit grammarian, Panini, so he could become a great scholar, earn laurels and fame. Sankaracharya told him that when the moment of death comes, this grammar would be of no use to him. Sankaracharya advised him to chant the names of God which alone can help him in his hour of need.

Learn to Help Others

What is the use of studies which do not help one to serve society? You students of the Sri Sathya Sai Institute of Higher Learning spend hours doing

experiments in the lab. But are you using that knowledge to serve society? Mere bookish knowledge is of no use; it should be transformed into practical knowledge and used to serve society. That is the difference between education and culture. Education teaches bookish knowledge, and culture is concerned with practical knowledge. For example, bookish knowledge teaches you how to prepare water, culture teaches how to distribute water among those who need it. Producing wealth is not great; greatness lies in putting such wealth to proper use; that is culture. Producing wealth relates to education, and proper use of wealth is culture. It is necessary to acquire culture with education.

Dear students, you study so many things, you hear so many things, but they are of no use unless you are transformed. You have to transform the world; you are the future citizens. Conduct yourselves in a righteous way; and then, teach what you know to others. Students should resolve to serve society and transform it. Have firm determination to serve. There is nothing great in earning riches; greatness lies in using it properly. So establish peace in society. Remove pollution from society. Be an instrument in bringing about peace and purity. Students who do not play such a positive role are striking terror in society. Establish peace and bring about the welfare of the world. In the first instance establish peace in yourself. When there is peace at home, there will be peace in the street, village, country and in the world. Without peace at home, how could peace be established in the world?

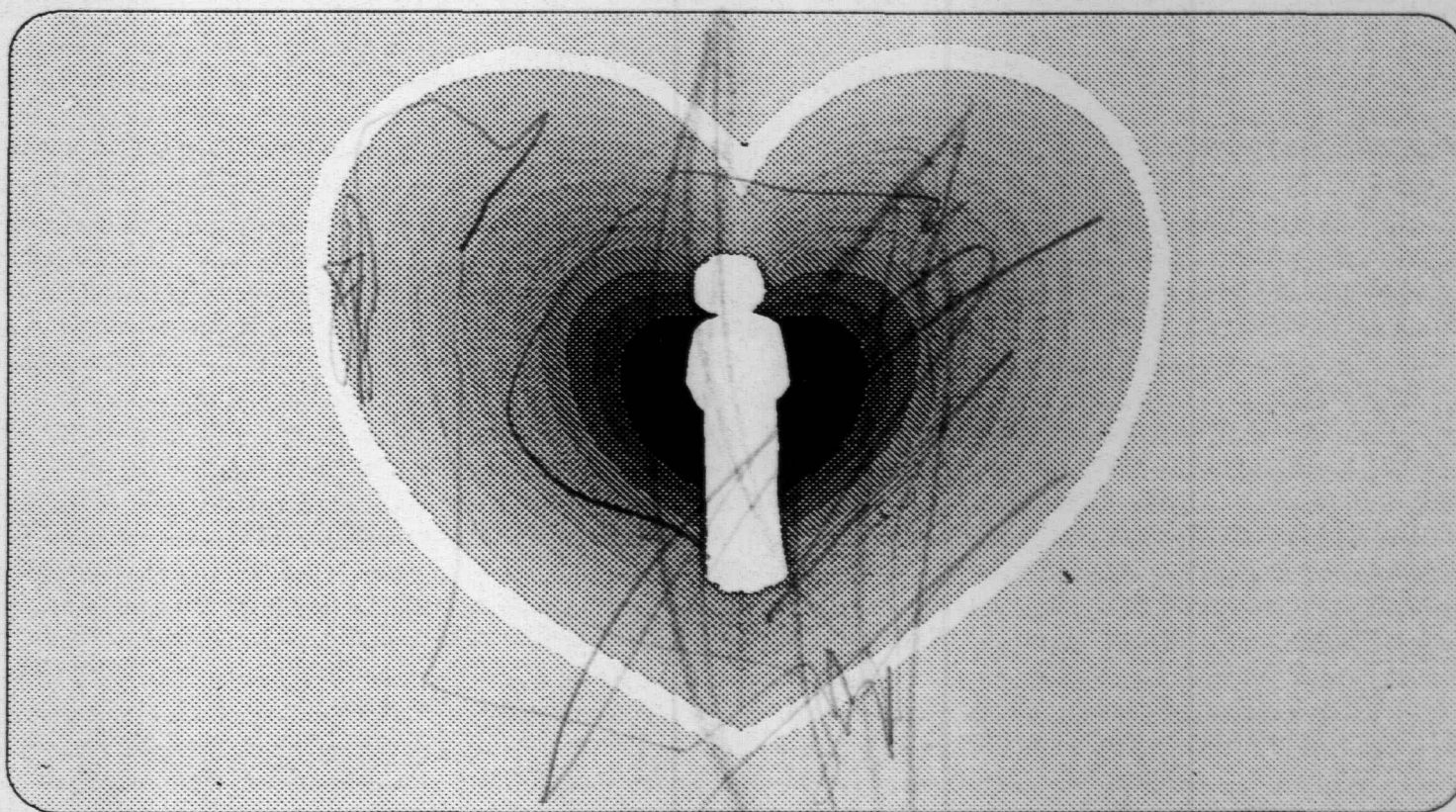
Achieve unity at home and in the country. With unity—of thought, word

and deed—you can achieve anything. Just as when all five fingers join together, you can achieve anything. Unity is strength. United we stand, divided we fall. However strong a person may be, he cannot break a bundle of sticks. Sticks, when separated, can easily be broken. Similarly, when there is unity there is strength. We should achieve unity. Practicing unity is a virtue. When we all practice unity, our country becomes ideal. Students, wherever you go, you should create unity and peace.

More of Sai's Axioms

Do not indulge in loose and loud talk; you will lose respect because of such behavior. We should live in peace and impart peace to others. Conduct yourselves with respect and honor. Respect elders, love your parents. Bring about the prosperity of the nation. Respect your fellow men. Develop love for your country. Take the philosophy that, "This is my motherland, I shall protect my motherland. This is my mother tongue. This is my religion." If a person is not a patriot, he is like a living corpse. All people should live in unity; the whole world should live as one family. *Sankranthi* brings about this kind of transformation. You should enjoy peace in sacred *sankranthi*. You should foster peace and develop the power to attract others to do the same. Do not spread discontent to others; never make others suffer because of your discontent and dissatisfaction. If you are disturbed, keep it to yourself. Never hurt others. You may be provoked by people, but subdue any feeling of anger within yourself and develop patience.

The saint, Thyagaraja, sang, "There is no happiness without peace." Who can



obtain peace? Peace can be acquired by those who have controlled their senses. The *Vedas* extol peace right from the beginning. The *Vedas* begin with the concept of unity: "Let us live together; let us grow together; let us learn together and foster the learning which we have acquired together. Let us live in friendship without any conflict." This is what the *Vedas* teach.

We should live together in unity. There may be conflict among brothers, but there should not be any feeling of ill will among our students. Students should plunge into the world and transform the turmoil into peace and amity. Limit your talk, do not indulge in excessive talk. Excessive talk disturbs the

mind; less talk confers joy. Excessive eating endangers the health; eating less gives health and peace. You should stop eating when you still feel like eating a little more. Excessive eating makes one lazy. So talk less, eat less, work more, and enjoy life to the fullest. Whatever the circumstances do not forget the Lord's name. The message of *sankranthi* is that we should develop peacefulness and brightness, and share them with others. Never be selfish or narrow-minded. Develop the feeling that the entire world belongs to you. *Sankranthi* teaches that we progress from this kind of broad-mindedness into infinity.

—Sathya Sai Baba

A Discourse at Prasanthi Nilayam
January 15, 1996

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You have to transform the world; you are the future citizens. Conduct yourselves in a righteous way; and then, teach what you know to others. Students should resolve to serve society and transform it. Have firm determination to serve. There is nothing great in earning riches; greatness lies in using it properly. So establish peace in society. Remove pollution from society. Be an instrument in bringing about peace and purity. Students who do not play such a positive role are striking terror in society. Establish peace and bring about the welfare of the world. In the first instance establish peace in yourself. When there is peace at home, there will be peace in the street, village, country and in the world. Without peace at home, how could peace be established in the world?

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—Sathya Sai Baba

A Discourse at Prasanthi Nilayam
January 15, 1996

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