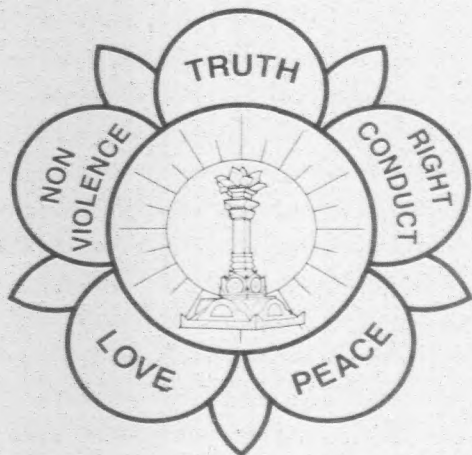




SATHYA SAI NEWSLETTER, USA

WINTER 1997-1998
VOLUME 22, NUMBER 2
DECEMBER, JANUARY,
FEBRUARY

Winter 1997-1998

Volume 22, Number 2

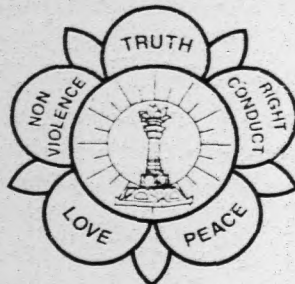
December, January, February

Sathya Sai Newsletter, USA

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

Sai's Message	Sathya Sai Baba	1
Sai Speaks of Knowledge	Sathya Sai Baba	2
World Youth Conference	Shalini Satkunanandan	4
Warriors of the Heart	Hal Honig	10
All Questions Answered in Time	Jay Huber	12
He Who Sent Me	Sathya Sai Baba	13
The Laser Force of Love	Hal Honig	14
What About <i>Sathya</i> and <i>Dharma</i> ?	Sathya Sai Baba	16
In Search of <i>Sanathana Dharma</i>	Yvonne Northrop	20
Speaking of Birthdays	Winnifred Bolton	22
He is Ever Joyful	Sathya Sai Baba	23
His Return	Michael Hollander	25
God, I Am Home	Junis	26
Children's Corner, A Birthday Gift to Baba	Anne Sohani	28
Cricket Match in Puttaparthi?	Outlook	29
Announcements	Michael Goldstein, M.D.	30
Sathya Sai Book Center of America	Book Center Staff	36

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



The *Sathya Sai Newsletter, USA* welcomes photographs, drawings and literary contributions. Sorry, but we are unable to return any material which is sent to us, so please keep a copy for your files. We reserve the right of discrimination in selecting and editing material for publication. Kindly send any material to: **Sathya Sai Newsletter, USA, c/o Sathya Sai Book Center of America, 305 West First Street, Tustin, California 92780-3108 or Fax (909) 337-5270.**

—Barbara Bozzani, Editor

Sai's Message

The day when you resolve to practice my advice, to follow my directives, to translate my message into acts of service, and to engage in spiritual discipline (sadhana)—that is my birthday for you. The 23rd day of November, which you now honor as the day on which I was born, is only like any other day if you celebrate it in a routine, ritualistic fashion.

Ador mankind, and the adoration reaches me. Neglect mankind, and you neglect me. Of what avail is it to worship the Lord and suppress love for people? Love for God must be manifest as love for mankind, and that love must express itself as service.

Through love alone—love acquired through sadhana—can peace be attained by the individual as well as nations. My life is my message, and my message is love. That explains why you have gathered here [in Prasanthi Nilayam] by the hundreds of thousands.



—Sathya Sai Baba
Sathya Sai Speaks, Vol. X

Sai Speaks of Knowledge

Embodiments of Divine Love. All knowledge is comprised of the secular and the spiritual. *Vidya* means full knowledge of everything. Ordinary types of knowledge teach an individual daily routines, how to use his limbs, read and write. Everything one does from childhood through old age, relates to *vidya*. All that one attends to from day-to-day, using one's five senses of perception depends on *vidya*. However, true *vidya* also comprises spiritual knowledge. Human beings can only enjoy the peace of the *Atma* (divine soul) when they practice penance and develop wisdom.

To comprehend *Atma Vidya* (knowledge of the divine soul), one must practice self-inquiry, and through inquiry see the special nature of the mind and the intellect. This special knowledge pertains to the spirit and the inner, subtle senses and feelings. A person is able to develop the power of renunciation due to the combination of mental and spiritual knowledge. By merely practicing penance alone without control of the senses, one cannot realize anything fruitful. The relationship then between knowledge and penance, is like the positive and negative; it is related to the inner, subtle body guarding the outer, physical body. Education relates to the body, penance to the spirit. The body has been given to you for selfless good actions; one need not be highly educated to use his body for proper action. We need both spiritual and formal knowledge to lead a fulfilling, purposeful life.

What is the meaning of penance? Penance does not mean living in solitude

in the forest practicing *pranayama* (breath control), fasting, etc. The ancients protected the body by eating fruits and tubers, so the state of the body was different from today. Today, man's body is weak, his habits are wrong, thus he does not realize his divine power. Penance purifies the inner senses which are different from the aspect of the mind which recapitulates, memorizes, questions and inquires. Man is a bundle of thoughts, a combination of thoughts and counter thoughts.

Buddhi, or intellect, is another aspect of the mind, it has the faculty of discrimination. From the intellect, one's ego develops and grows. All persons say "I," the personal "I" is the ego sense. The inner, subtle equipment (*anthakarana*) is a combination of mind, intellect and ego. To attain purity of intellect, one must undertake penance (*tapas*). True penance is sacrificing one's evil thoughts, habits and actions. Instead cultivate harmony, proper behavior of one's thoughts, words and deeds. The power of penance is demonstrated by one's food habits. The unnatural, artificial food we eat today leads to unsteadiness in meditation, so our spiritual practices are in vain.

For example, if we wish to prepare *idlis* and *sambar* (steamed rice cakes and spicy soup), we must purchase fresh vegetables, dhal, lentils and condiments such as tamarind, salt and chili powder. All of these should be pure and clean including the vessels for the preparation of the food. To know and practice these habits, is knowledge or *vidya*. The cook may be an expert in preparing food, but if the

Sathya Sai Newsletter, USA

% *Sathya Sai Book Center of America*

305 West First Street

Tustin, California 92780-3108 USA

Your Subscription Includes:

Sathya Sai Service Opportunities

A Service Newsletter sent twice (2 issues) a year

The ***Sathya Sai Newsletter, USA*** is published quarterly at a cost of:

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

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

Over for Subscription Form

tion. The body/mind is like a television or a radio in that it is able to tune into a multiplicity of events. All divine powers in nature are within the human body which is a reflection of the Divine.

We are presently wasting the divine powers within us by talking and listening too much to impure things which lead to mental agitation and emotional imbalance. When the radio is switched on, we hear the music due to the units of current being used. Time is wasted through listening to impure talk, and ones senses may become agitated. Also, everyone is affected by the radio broadcasts since they travel long distances in waves of energy.

Divine magnetic attraction is present in all the five elements. This is demon-

In the epic of the *Ramayana*, Vasishta was the family priest. Once King Dasaratha asked him why he should keep the position of a priest as he was not lacking anything and was full of penance. Vasishta, after having experienced a divine vision replied, "Oh King, I have not come here for worldly position or status. I deserve nothing. I am working here because the Avatar will soon be born in this house, and I wish to have his *darshan* (seeing), *sparshan* (touching), and *sambashan* (talking with and spending time in his company)." Vasishta had knowledge and truth. Vishwamitra, on the other hand, did penance but not the penance of the inner senses.

Please turn to page 34

*In India, most of the cooking pans are made of brass which will poison the food, so they are lined with tin to render them safe.

Subscription form: **Sathya Sai Newsletter, USA**

Please check one: ☐ New ☐ Renewal ☐ Address Change

Send — subscription(s) for — year(s). I have enclosed a check or money order in the amount of \$ — payable to: **Sathya Sai Newsletter, USA**, % Sathya Sai Book Center of America, 305 West First St., Tustin, California 92780-3108. USA

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

☐ If you wish to have the current issue check here, and please add \$2.00 extra. If that issue is not available, we will return your \$2.00. Otherwise, all subscriptions start with the **NEXT** quarterly edition.

Name _____

Street _____ Apt. # _____

City _____

State _____ Zip _____

Over for Subscription Cost

the special nature of the mind and the intellect. This special knowledge pertains to the spirit and the inner, subtle senses and feelings. A person is able to develop the power of renunciation due to the combination of mental and spiritual knowledge. By merely practicing penance alone without control of the senses, one cannot realize anything fruitful. The relationship then between knowledge and penance, is like the positive and negative; it is related to the inner, subtle body guarding the outer, physical body. Education relates to the body, penance to the spirit. The body has been given to you for selfless good actions; one need not be highly educated to use his body for proper action. We need both spiritual and formal knowledge to lead a fulfilling, purposeful life.

What is the meaning of penance? Penance does not mean living in solitude

inner, subtle equipment (*anthakarana*) is a combination of mind, intellect and ego. To attain purity of intellect, one must undertake penance (*tapas*). True penance is sacrificing one's evil thoughts, habits and actions. Instead cultivate harmony, proper behavior of one's thoughts, words and deeds. The power of penance is demonstrated by one's food habits. The unnatural, artificial food we eat today leads to unsteadiness in meditation, so our spiritual practices are in vain.

For example, if we wish to prepare *idlis* and *sambar* (steamed rice cakes and spicy soup), we must purchase fresh vegetables, dhal, lentils and condiments such as tamarind, salt and chili powder. All of these should be pure and clean including the vessels for the preparation of the food. To know and practice these habits, is knowledge or *vidya*. The cook may be an expert in preparing food, but if the

vessel is not tinned the food may become poisonous.* For those on the spiritual path, purity of mind and thought, word and action are essential.

Worldly knowledge is only one aspect of *vidya*. Any human being can stay in one position or stand for an extended period of time without much exertion, but in order to run, one has to exert himself far more. This is natural for the body, but not for the mind. The mind is able to run fast naturally, but cannot remain stable or quiet for long. We should develop equipoise between the body and the mind. The mind should be stable, and the body should move about, performing exercise and service. One is able to gain experience of the Divine only through the body. Man truly has infinite power; he is like a generator. The body is like a powerful magnet, full of divine attraction. The body/mind is like a television or a radio in that it is able to tune into a multiplicity of events. All divine powers in nature are within the human body which is a reflection of the Divine.

We are presently wasting the divine powers within us by talking and listening too much to impure things which lead to mental agitation and emotional imbalance. When the radio is switched on, we hear the music due to the units of current being used. Time is wasted through listening to impure talk, and ones senses may become agitated. Also, everyone is affected by the radio broadcasts since they travel long distances in waves of energy.

Divine magnetic attraction is present in all the five elements. This is demon-

strated by the magnet's power to attract iron shavings, and to make the iron stick as though it is all one. A person cannot hold back the attracted object. So how can a person hold himself back from impurity? Do not listen to bad talk, do not indulge in bad talk, do not perform bad actions. One can escape from this and gain spiritual bliss by running away from bad company and having only limited conversation.

The sage, Vasishta, was highly knowledgeable, full of wisdom and penance. But due to repeated fluctuations of his mind and emotions, he often had to charge and recharge his energy. One day, a competition was arranged to determine which of the two was greater, wisdom or penance. It was accepted that among all types of education, wisdom is supreme.

In the epic of the *Ramayana*, Vasishta was the family priest. Once King Dasaratha asked him why he should keep the position of a priest as he was not lacking anything and was full of penance. Vasishta, after having experienced a divine vision replied, "Oh King, I have not come here for worldly position or status. I deserve nothing. I am working here because the Avatar will soon be born in this house, and I wish to have his *darshan* (seeing), *sparshan* (touching), and *sambashan* (talking with and spending time in his company)." Vasishta had knowledge and truth. Vishwamitra, on the other hand, did penance but not the penance of the inner senses.

Please turn to page 34

*In India, most of the cooking pans are made of brass which will poison the food, so they are lined with tin to render them safe.

Young Adults World Youth Conference

The first Sri Sathya Sai World Youth Conference (WYC) was held from the 16th to the 19th of July, 1997. More than 2,000 youths from all corners of the globe, together with 10,000 Indian delegates, descended upon Prasanthi Nilayam to hear the Avatar's vision for youth and to make plans to implement that vision. There was so much for the young delegates to share, to experience and to learn at the feet of the Lord during those four days in the burning Indian summer. Being at the WYC made us feel that we were really a part of something bigger, a grander mission.

What is Youth?

What Baba shared with the youth is relevant to all Sai devotees because Baba defines youth, not as 16 to 30-year-olds, but as "determination." During the WYC, Baba displayed intense but gentle love for us. There were many talks given to the young adults and no less than four divine discourses. I would like to share the essence of what Baba communicated to the youth. It is difficult to paraphrase the Avatar, but I shall try. To give you an idea of how Baba spoke, in one discourse he asked us, *Do you think that your Baba gives you troubles?* "No Baba," we replied. *If you are troubled, then Baba is troubled,* He said, later adding, *Baba is ready to serve you.*

Opening Ceremony

The opening ceremony of the Sathya Sai WYC involved a march of a male and female young adult from each country. They were dressed in their national cos-

tumes and carried their national flag [the two United States delegates wore western cowboy attire]. The representatives marched toward Sai Baba, while the morning *darshan* crowd looked on and listened, to the tune of the conference theme, "Truth Needs a Hero." It felt strangely like an Olympic opening ceremony but without the rivalry. Many of us only then began to appreciate just what a massive world-wide movement the Sai Organization is. Countries from Iran to Guatemala, Argentina to Croatia were represented.

Dharma

The core message of the conference was the need to find and to adhere to one's individual *dharma* (rightful duty) for spiritual success and bliss. In His first message to the young adults, Baba said, *God does not expect or want anything from his youth except dharma.* Mr. Jegathesan, Chairman of the Overseas WYC Organizational Task Force, captured the essence of *dharma* when he said, "*Dharma* involves understanding that God is love, and we must manifest that love in everyday life."

Don't be Coy

Sathya Sai Baba was keen that all the youth should not be coy—about their belief in Baba as God—to those who are not Sai devotees. He said that if people make fun of us, we should ask, "Who are you to deny my God?" He told us to have the courage and conviction to declare, "I have my God." He even jokingly chastised the youth for telling their friends

that they were going on a trip to Bangalore, instead of admitting that they were going to see Sai Baba. As he said that, many of the young delegates cringed.

Relationships

Baba continually returned to the topic of "relationships" in his discourses to the young adults. Baba told them that prior to marriage, Lord Rama did not look at Sita even for a second. Much to the amusement and slight discomfort of the youths, Baba described what he called a "brakeless car." *First, it starts with looking; looking will be followed by smiling; smiling will take you to writing; writing will lead to friendship; and friendship will lead to relationship.* He warned us that physical love is a reaction to attachment and it diminishes, while the love of God does not diminish.

Study Yourself

Over and over again, in his discourses Baba said, *The proper study of mankind is man.* Baba challenged the youth to, *Seek true human quality, the mystery in life, and not just pursue comforts and conveniences.* Baba was instructing us to think deeply about who we are, and the nature of our relationship with God. Baba said, *You should have a simple life and very high thinking, not a high life and simple thinking.* It is all too easy to parrot slogans such as, "Love all serve all," without having meditated deeply on what it means. The study of our own true nature should be intense and enduring. We cannot "cram" the study of our Divinity into the few years before we leave this human body and expect to achieve Self-realization. Nor should our study be mere thought; our lives should become

investigations into the nature of our being. What is love? Baba said, *We should make every effort to know the nature of divine love.*

To help us along, he devoted an entire discourse to the subject of love. Baba described three kinds of love: **Selfish love** is when we think, *I should be happy throughout. I should have positive results in every way. I am not bothered about the plight of others. Let anything happen to them, but I should be peaceful and comfortable. This is selfish love.* This kind of love is like a light bulb that illuminates a room. The light is limited to that particular room only. It is limited to only one person; you cannot call that love. The second kind of love is **mutual love**. This happens when we wish not only ourselves, but also our relatives to be happy. Baba said, *Mutual love is like moonlight, it sheds light in all directions, but it is not very clear. In this light, we harbor many doubts and delusions. Good is thought of as bad; sacred is considered to be unsacred.* The love we should foster is **spiritual love** in which we wish all people to be happy. Baba declared, *Spiritual love is like sunlight; it spreads all over. It makes you see very clearly. Therefore, we should proceed, go beyond mutual love and experience spiritual love. God is the form of love and full of love. It is absolutely necessary to establish a connection between love to love. Only if you have this strong love can you qualify to reach the state of nondualism. To enjoy the spirit of unity or oneness, it is the path of love alone that is prescribed.*

Transform Yourself First

The conference focussed on the crucial connection between service (seva)

and individual self-development through spiritual practice (*sadhana*). If we cannot transform ourselves, we cannot hope to transform society through our *seva*.

Throughout the World Youth Conference, it was emphasized that we work on our characters while we are young. One speaker told the young adults that at 20 years of age it takes five months to change a habit, but at 60 years of age it takes over eight years to change a habit. As each year passes, our habits become more deeply entrenched. Speaker after speaker emphasized the urgency of individual change and repeated Baba's declaration: *The age span of 16 to 30 is crucial, for that is the period when life adds sweetness to itself, when talents, skills and attitudes are accumulated, sublimated and sanctified. If the tonic of unselfish service is administered to the mind during this period, life's mission is fulfilled.*

Hands and Head

While Baba wants youth to venture out into the world and render selfless service to humanity, he stressed that he does not want young adults to lose themselves in worldly problems and adopt worldly measures of success: *Youth should seek goodness, not greatness. Youth must keep their hands in society and their heads in the forest.* The conference was essentially concerned with training the youth to keep this balance.

Spiritual Practices

Many tips were given on individual spiritual practices. Baba said, *When we sit in meditation, our minds go to the marketplace. We should not waste our time in that way.* However, speakers at

the conference stated the importance of meditation as part of our *sadhana*. We cannot know God intellectually; but, through meditation, we can experience Divinity.

Meditation is essential if we are to transcend the mind and hence attain peace. Baba explained that only by removing the burden of constant thought can we transcend the mind, saying, *One should go beyond the realm of thought; mind is just the combination of thoughts. When once we have control of our thoughts, we can control our mind. On the journey to God, we should gradually shed the burden of distracting and negative thoughts.* Baba quipped, *Less luggage, more comfort, makes travel a pleasure.* Over and over again, Baba told the youth that we must not chatter unnecessarily. When we talk too much, we weaken our minds, and then, it is not possible to control one's thoughts. At one point, Baba said, *Shut your mouth, and open your heart. That is true meditation.*

Dare to be Divine

Mr. Jegathesan challenged the youth to "dare to be Divine." One of the key messages of the conference was that it is not egotistical to believe that we are Divine. To think otherwise is to place artificial limits on what we can achieve.

To drive the message home, and to help us overcome our shyness about our Divinity, Mr. Jegathesan had the youth chant this prayer several times in unison (as given by Baba on his 1983 discourse, see p.171, SSS Vol. 16): *I am God, I am God,: I am not different from God. I am the indivisible Supreme Absolute. I am Sat-Chit-Ananda (being-awareness-bliss). Grief and anxiety can never*

affect me. I am ever content; fear can never enter me.

To chant these words in unison with over two thousand people felt strangely empowering. Together, we tried to assert and come to grips with our inherent Divinity. Initially, the youth were rather hesitant. After all, you do not casually mention, "I am God, I am God, I am not different from God," in normal conversation. I realize that to say such a thing with conviction and confidence is difficult, so how much greater is the challenge to live one's life according to that belief? A day or two later, on *Gurupoornima* day (a time to honor one's spiritual preceptor), Swami once again said, *Embodiments of the Divine Atma (soul), you are not different from God.*

A Selfless Vision

We were told that as young adults, we had been assigned the task of taking the Sai Organization into the 21st century. For many of us, it was our first real glimpse of how grand and how specific Baba's vision is. The problems of the world are more complicated than they were two thousand years ago. Twelve disciples are not enough any more.

At General Chibber's Leadership Workshop, held last year, we were taught that we were required to have a selfless vision to dedicate our lives to. By so dedicating our lives, we can become selfless, overcome the ego, and grow spiritually. Baba told the youth, *Human life should be a journey from the point of 'I' to that of 'We,' but instead, man today is on a journey where he starts with the position of 'I' and comes back to the same place.* Baba explained, *It is this selfishness that makes a per-*

son very weak. Therefore, we have to give up this selfishness totally. The day we give up selfishness, we can have a safe, comfortable journey. Listening to the speakers at the WYC, it slowly dawned on me that Sai Baba was helping to shape a selfless vision for each of us. Fulfilling Baba's mission becomes an integral part of our spiritual practice.

Into the 21st Century

Mr. Jegathesan spelled out his vision to take the Sathya Sai Organization into the 21st century:

1. **Spiritual**, having unity of all faiths. Every religion must accept and understand that Sathya Sai Baba is an ally, not a threat to their religion.

2. **Education**, we must take Sathya Sai Education in Human Values (EHV) beyond our Sai community and into the wider society.

3. **Service**, we must undertake service activities where the need is the greatest, not for convenience. As Mr. Jegathesan observed, and unfortunately we all had to agreed, often our service activities are chosen according to their distance from our homes and suitability of their timing. The real criteria should be, how much the community needs that particular service.

4. **Youth**, the Sai Organization must offer youth a joy-filled, dynamic, alternative lifestyle. As Mr. Jegathesan said, "Just because you are spiritual does not mean you have to be boring." The WYC was a perfect example of how spirituality does not have to be dry, oppressive or boring.

5. **Integration**, this involves enhancing the integration of diverse people into the world community, integrating values

into our characters, and integrating Sai Centers and the Sai Organization into the wider society. On the last point, Mr. Jegathesan stated, to much applause from the youth, "Sai Centers must not be an artificial Indian implant. Rather, they must be a force in the nation-building of the particular country in which they are situated."

Human Values Song Festival

One of the highlights of the WYC was the Human Values Song Festival in which each world region presented a song about Human Values. A special mention must be made for the presentation by a group of Australian youth of the song "Follow." Without any bias, I can report that this song was definitely the crowd's favorite. It was an example of the brilliance that can result when something is dedicated to God.

The evening ended with a play—the cast consisted of two actors from each world region—about the triumph of righteousness. At the climax of the play, and indeed throughout the entire evening, the youth clapped and cheered as though they were at a rock concert, not a spiritual gathering. Just before the concert, when Baba made several appearances from behind the curtains of the Poor-nachandra Hall stage, the youth cheered excitedly in a display of emotion reminiscent of "Beatle mania." This is not standard behavior at Prasanthi Nilayam, but Baba let the young adults be youthful and be carried away by enthusiasm for their "idol." As Baba appreciated the intensity of the devotion felt by the youth, he made a few concessions. At one point, he even blew kisses to the young people. In his final discourse, Baba told

the youth, *You have all behaved in an excellent way over these four days, although, because of the emotion there have been some disturbances.* Mr. Jegathesan's vision of the Sai Organization providing a fun-filled alternative lifestyle for the youth, seemed close to reality.

What is Happiness?

Baba also talked about our elusive quest for happiness. He said, *Be happy all the time, never worry.* When Baba said this, my first reaction was, "How can you simply instruct us to be happy? We can't simply be happy on cue."

But when Baba explained, *Worry is mentally created fear.* Happiness is a state of mind, not the product of external circumstances. Not only are we unaware of how to achieve happiness, we are confused about what happiness involves. Baba asked the question, *What is the purpose, the goal of life?* We said, "Happiness, happiness." Baba asked, *Where does it lie? Where does one get this bliss? You can be blissful only from God. Happiness is union with God. Where do you find this union? When God is all-pervasive, where do you search for him? You are God. Because of the identification with the body, you consider yourselves as human beings.* In no uncertain terms, Baba was saying that, if we dare to be Divine, happiness is ours.

Service and Silence

Baba said to the youth that penance is unnecessary. *Through service you can redeem your lives. By service, you can remove the ego.* One of the speakers at the WYC said that service, along with spiritual activity and breath control (*pranayama*), are the principle methods

to calm the mind. While we should be servants of society, Baba emphasized that we should be helping those we serve to help themselves. *Make sure that those you help also work for themselves.* In carrying out service, Baba said, *You should avoid loud and unnecessary talk. One who works does not talk; one who talks does not work.*

World Youth Service

One of the most useful and inspiring segments of the conference was when we were given the opportunity to share with other young adults the types of innovative service activities we had all undertaken. The youth from each world region also contributed to an exhibition, "Sai Youth in Action" with visual displays depicting their *seva* activities. Many countries had taken "Unity of Faith" themes. In Malaysia, different faiths had come together under the auspices of the Sai Organization to hold a Human Values Song Festival. Malaysia had also implemented, "Tradition, Religion, and Culture" programs to help mend the social fabric in downtrodden areas of society. In New Zealand, youth had translated Baba's teachings into a Maori Hakka dance. South African youth had undertaken a water project and village restructuring programs. Sri Lankan youths had played a role in supplying nutritious food to refugees from that country's civil war. Australia's "Sai Radio" (teachings on radio aimed at an audience who knew nothing about the Avatar) and "Unity of Faith" forums were well re-

ceived. It was agreed among all present that, especially in ethnically mixed countries, unity of faiths should be emphasized. However, as Mr. Jegathesan warned, "[Unity of faiths] should not involve diluting individual religions and cultures. Rather, these should be strengthened, so that the resulting melting pot has real substance."

Youth Can Transform Youth

Of course each country has different needs, and the service activities should differ accordingly. Youth service should also have a youth focus. As Baba said, *Youth alone can transform youth.* Further, any project that we undertake should be sustainable and not disappear after the first burst of enthusiasm has expired.

The Sathya Sai World Youth Conference was a unique and inspiring experience which I am sure will spur Sai young adults to greater heights in their individual growth and community service.

One of the last things Baba said to the youth at the WYC was, *Permanent happiness is with God only, heart to heart, love to love.* I would like to conclude this sketch of the World Youth Conference with a prayerful wish to Baba to give the youth the strength to bring all of their grand plans into reality. It is important that we put our plans into action immediately, so that the first WYC will not be remembered as a big "talk shop." I know that we can succeed.

Excerpted from a report by
—**Shalini Satkunanandan**, Australia

There are many reasons for restiveness in youth today, such as: politics, absence of divine feelings, vulgar cinema and TV, nonsensical novels.

—**Sathya Sai Baba**

From *Sai Student Bulletin*, Winter 1996-1997

Warriors of the Heart

*A new breed, a new awareness Baba has decreed
Whose dedicated lives will shine through every word and deed
Springing not from scholarship, skills or the speaker's art
These youths are Bhagavan's Warriors of the Heart*

*They will light Dharma's Torch of Practice for all to see
And with the broom of action cleanse the preacher's debris
They will not wait for leaders to show them the way
But start alone and with Sai they cannot go astray*

*Tired of technical superiority
Sapped by spiritual superficiality
They hear and see His Name, His Form, everywhere
And glow with exaltation to which they are heir*

*Modest and discreet, not distrustful and weak
But sweet-tempered always in the words they speak
Serving the sick and the unwanted without cease
Their optimism and patience will radiate Peace*

*Love is both the course and the goal they well know
It is not love, if to selfless service it does not go
The lonely and the hungry need reason to rejoice
They long for the caring sound of a human voice*

*A noble valorous life is their destiny
Serving all of humanity as their family*

*With sense control armed, with faith's unfailing sword
They can renounce their will for the Will of the Lord*

*Cloaked in the protective shield of humility
Freed from desire for title or publicity
Their bliss will be born from inner sacrificial fire
These tireless workers shall all the world inspire*

*Aware that present evil and future good
Are linked by a Divine Design not understood
They weave golden threads of events in the cosmic tapestry
But the Lord alone comprehends His own decree*

*With single-minded dedicated lives, this new breed,
Shall serve together as One that His Mission succeed,
Bhagavan's Call to Commitment is strong and sublime
O Warriors of the Heart, begin NOW His Golden Time*

—Hal Honig
New York, New York

You are reaching Swami's presence because of your good fortune. Listen to Swami, and foster good qualities that are not present in you now. Plunge into service bestowing happiness to your parents and melt their hearts. Then parental blessings will be conferred on you. You will then prosper in life. Do not hurt your parents; do not do things which your parents dislike.

Young people, this is the Golden Age. You should not waste even half a second. Do some work or other useful service for society. Do not be egoists; enter work to extinguish the ego. . . . You must then speak sweetly and obligingly. You should also practice good conduct. That is discipline. As your conduct, so is your prosperity. You must interest more and more young people in service. If youth is united, the world can be lead to prosperity in no time. If an entire village is united, harvesting can be done in the field in a moment. But first, unity must be there. Only through unity comes purity, from purity, Divinity arises.

—Sathya Sai Baba
Sai Student Bulletin, Summer/Fall 1996

All Questions Answered in Time

I first learned of Sathya Sai Baba three years ago. Not knowing of the Sai Centers or the Sathya Sai Bookstore, I spent my first year reading two used books and ordering more out of India. During those days, I was torn between hope and anxiety that, in some sense, accepting Sai Baba was being disloyal to Jesus. I was not helped by Sai's pronouncement, "Christ said, 'He who sent me will come again.'" And that Sai Baba was the one who had sent Jesus. Although familiar with the *Bible's* New Testament, I could recall no such statement. With very limited spiritual experience to evaluate it, such a claim seemed beyond my reach. The safest response was to set it aside, letting other things fall into place first. Then last December, I came across the kind of support I needed, an independent witness.

The "Epistle of the Apostles" is a document from the early days of the church. Very few traces of it are known. Our current text comes from three sources: (1) a mutilated Coptic manuscript of the fourth or fifth-century, (2) a complete Ethiopian manuscript, and (3) a leaf from a fifth-century Latin manuscript. The first English version, based on these three sources was published in 1924 by Oxford Press in *The Apocryphal New Testament*. The second verse of the document, taken at face value, indicates that it is a collective writing of the eleven remaining apostles, saying, "Bearing witness that we do write according as we have seen and heard and touched him, after that he was risen from the dead, and how that he revealed unto us things

mighty and wonderful and true."

One of the questions the disciples asked dealt with Jesus' return.

"In what power or form wilt thou come? He answered and said to us, 'I shall come like the sun when it is risen. The wings of the clouds shall bear me in brightness. . . .'"

The disciples then asked, "Lord, after how many years shall this come to pass?" The response seems to be garbled, the various textual readings indicating corruption in transmission.

- The Coptic says, "When the hundredth part, and the twentieth part is fulfilled between the Pentecost and the feast of unleavened bread, then shall the coming of my Father be."

- The Ethiopic says, "When a hundred and fifty years are past, in the days of the feast of the Passover and Pentecost, then shall the coming of my Father be."

- The Latin says, "[an indecipherable word] year is fulfilled, between the unleavened bread and the Pentecost shall be the coming of my Father."

Although there is confusion in the text, the disciples plainly understood that Jesus had spoken of both his return as well as the coming of the Father, as indicated in the next lines:

"We said unto him, How sayeth unto us, 'I will come,' and now sayeth thou, 'He that sent me, is he that shall come?'"

Jesus does not give a direct answer. Instead he says, "I am wholly in the Father, and my Father is in me." Jesus' meaning—whether he was changing the subject, leaving the matter ambiguous, or indicating that when one comes, the

other is included because of the oneness, or each will have a separate manifestation—is left uncertain. But it is certain that: (1) The Father is to come, and (2) that the power, brightness and glory of God shall be seen in the clouds, whether it be in the form of Jesus or his Father.

When I had read this passage years previously, it meant nothing to me, being outside of the traditional Christian expectations. This time however, my heart leaped with joy. A primitive mental concern, a potential inconsistency had

been erased. Did it prove anything? Did I fully understand all of its implications? Probably not. But then, neither was necessary. Too often, proof is a club wielded to force others to one's own belief. Such narrowness of vision is harmful to spiritual growth. And as far as full understanding goes, that too, will come. If not now, then later. If not to me, then to another. In the meantime, I rejoice that a source of inner disturbance has been eliminated. Thank you Sai! —**Jay Huber**

Rexburg, Idaho

He Who Sent Me . . .

And the story says, "There was a star in the sky which fell with a new light, and this led a few Tibetans and others to the place where the Savior was born." This story is read and taken on trust by mankind, though stars do not fall or even glide down so suddenly. What the story signifies is this: There was a huge aura of splendor illuminating the sky over the village when Christ was born. This meant that he, who was to overcome the darkness of evil and ignorance, had taken birth, and that he would spread the light of love in the hearts of mankind and the councils of humanity. Appearances of splendor or of other signs of the era that had dawned are natural when Divine incarnations occur on earth.

The aura of light was a sign that the darkness would be destroyed. A master arrived in answer to mankind's prayer: "Lead us from darkness unto light."

There is one point that I cannot but bring to your special notice. At the time when Jesus was merging in the Supreme

Principle of Divinity, he communicated some news to his followers which has been interpreted in a variety of ways by commentators and those who relish the piling of writings on writings and meanings upon meanings, until it all swells up into a huge mess. The statement itself has been manipulated and tangled into a conundrum.

The statement is simple, "He who sent me among you will come again," and he pointed to a lamb. The lamb is merely a symbol, a sign, standing for its voice, "baa baa." The announcement was of the advent of Baba, "His name will be Truth," Christ declared. Sathya means truth. "He will wear a robe of red, a blood-red robe." [Here Baba pointed to the red robe he was wearing.] "He will be short, with a crown [of hair]." The lamb is a sign and a symbol of love. Christ did not declare that he would come again; he said, "He who sent me will come again." That baa baa is this Baba.

—**Sathya Sai Baba**

Sathya Sai Speaks, Vol. VIII

The Laser Force of Love

From all over the world, pilgrims come to be in Bhagavan's presence. They are drawn by the will of the Self-effulgent Supreme Creator, whose divine essence of love is calling himself, in the form of others, to himself. Millions have come, and the sacred procession has only begun. The majesty of his mission moves inexorably on, and his missionaries multiply mightily.

We can only marvel at the little we know of Bhagavan Baba's plan for a Golden Age, a new era of *dharma*. (righteousness). It is not hard to recognize the increase in the number of devotees aware of his presence. What is less apparent is his placement of lights in all walks of life where his name and form are not known at all. We, whose great fortune it is to know of him, must continually remind ourselves that the first of Sai's virtues is humility. We devotees must be careful not to judge, not to look down on or feel superior to those whose lives are not focused on Bhagavan Baba. By many paths, we come to him, and along those paths examples of his light can be seen if only we look with care. The measuring stick of spirituality is not the name of the Avatar, nor of the teacher, but the ease with which divine teachings are put into daily practice. Let me tell you of a very recent New York story.

A young man who grew up in a disadvantaged inner-city neighborhood was charged with the cold-blooded killing of one of his peers. He had a previous police record and the jury found him guilty of murder. Throughout the trial, his face was a hard, frozen, steel mask

of hatred. There was no sign of remorse, no show of feelings. There was only an unwavering evil stare.

After the verdict and before the sentencing, the judge gave the victim's family the opportunity to speak in court. Words spoken under those circumstances are usually highly charged, emotional expressions of the horror of the crime and their sense of deep pain and loss. That was not what happened. The victim's mother walked slowly up to her son's killer, looked him straight in the eye and quietly said, "I have no bad feelings for you. I could never hate you." For the first time since the trial began, the defendant's look softened. Then, the victim's grandmother got up and spoke, also looking in the killer's eyes. She said, "So you did the crime, and I am sorry you've got to do the time. You broke the golden rule: loving God with all your heart, soul and mind. You broke the law: loving your neighbor as yourself. I am your neighbor." Then she paused and continued. "So anyway, you have my address. You want to write, I'll write you back, because I sat here two weeks, and for 16 months I tried to hate you. But you know what? I could not hate you. I feel sorry for you because you made a wrong choice." The grandmother sat down and the judge reported that the defendant's head was hanging low. The evil stare was gone and his destructive, violent demeanor wilted before the unconditional love of these two grieving mothers.

The judge then passed a sentence of 37-years to life in prison. He later commented that the sentence was insignifi-

cant in comparison with what had taken place in his court. The laser force of love had penetrated the killer's heart. These two ladies are most surely evolved spiritual beings. Their surroundings are modest, their book learning and their words are simple. They are Bhagavan's lights, teaching in the only transforming way: BY EXAMPLE. It is a reminder to devotees that all beings are his, that he is in everyone of us. We cannot, we must not judge. With a deep sense of humility, we must learn from all, learn and practice. The question to ask is, "Would I be capable of feeling and acting as these two women did under such a severe test? Would I be able to put Bhagavan's teachings, Christ's teach-

"The judge then passed a sentence of 37-years to life in prison. He later commented that..."

ings, into practice in my life? It is for each one of us to ask ourselves and answer for ourselves. I remind myself that others like those two saintly examples may be standing next to me as I travel on the subways and buses, or as I walk the streets of this city. They are, for me, the Lord's teachers, the Lord's lights.

The mother and the grandmother may never know of Bhagavan Baba. They may never come as pilgrims into his presence in India. They don't need to. He is guiding and protecting them. He is always with them, filling their hearts with the sweetness, beauty and power of his love.

—Hal Honig
New York, New York

When individuals think good, speak good and do good, peace will ensue. But these days, they speak good although they think evil and propose to do evil. People ignore the principle of Divinity that is their core, the principle of love that is their life's blood. They deny themselves the boon of peace and rush toward destruction. In trying to destroy others, they destroy themselves.

The scriptures say, "Walk on the path of righteousness." But for people who are used to crookedness, how can righteousness be pleasant? Thus people repeat like parrots the scriptures, but they do not feel the need to observe them in their daily lives. In reality, truth is God; love is God; righteousness is God.

Comfort is a passing place. It is an interval between two discomforts. The search for comfort, fame, power, status and domination over others will make a person so egotistic that he becomes a danger to himself and others. The only safe path is to seek bliss within oneself and not in or through others.

—Sathya Sai Baba
Notes from a devotee's journal

What About Sathya and Dharma?

Embodiments of love. All living creatures are a reflection of beauty. The reason for this is that in all creatures, and in all living beings, we find the same principle of Divinity. These three eternal principles are present—truth, goodness and beauty—but people are not able to know their own divine beauty.

The same thing was stated by Plato, a disciple of Aristotle, that the entire basis of the universe are these principles of truth, goodness and beauty. Truth (*sathya*) is the basis for everything. Truth is changeless in all three spheres: truth, beauty, goodness. Goodness is true Divinity. The reason is, goodness is Godness. When one recognizes these three, one will be able to understand real human quality.

People today read and study the *Bible*, the *Koran* and the *Gita*. Although they read these important texts, they are not able to translate them into action. They read epics and sacred texts. They worship *Brahmasutra* (commentary by Saint Vyasa about Vedanta) and *Bhagavad Gita* (the teachings that Lord Krishna gave Arjuna on the battlefield of Kurushetra 5,000 years ago). That is all diluted buttermilk; whereas, love in practice is like boiled thick milk. You have the thick, boiled milk, but you drink the diluted buttermilk. What is the use? It is only practice that gives strength to our lives.

Publicity, scholarship, pomp and aggrandizement are all external signs. It is the practice that is important. If one cannot be happy, where is the fun of having scholarship, affluence and all else?

That is like the dog that licks water from a puddle, though there is a continuous flow of fresh water nearby. That is like the fate of a greedy person, a miser. People have all sorts of pleasures, all forms of knowledge, capacity and abilities, but what is the use? If one is greedy, all other things are of no value.

Miserliness in people is an effect of the *Kali Yuga* (this troubling age in which we live). People do not serve others. Never mind that they do not share, but they cannot even bear to see others happy. This sort of tendency to amass possessions, and then to hoard them, is not even found in animals. Today we find people acquiring things and then hoarding them. These qualities are increasing day-by-day. Therefore, spiritual practices—chanting the Lord's name and worshipping God—have become artificial.

Worship without love and without faith is useless. You may not be highly educated, you may not read sacred texts, you may not know the inner significance of great books, but it is enough if you have love and faith.

With the body, you undertake various actions. To protect and develop the body, you suffer. You struggle to carry out a living and support a family. But it is miserliness that will ruin you. All your respect will be burned, and you will be separated from your wealth. This is an effect of the *Kali Yuga*.

Greed has become the fashion in this *Kali* age. There is no trace of sacrifice in people today. In the ancient culture of Bharath (India), it is stated that only through sacrifice does one gain immor-

tality. As long as one has wealth, he might even disobey God. The moment the money is gone, he will see the world differently. Until then, one will be unmindful of the world around him. What is the world? What is this life? How long does it last? What is it that one achieves in this lifetime? Nothing whatsoever. All things, except God, are passing clouds.

Students, at your tender ages, you struggle hard to study, and you also participate in other activities. Everything is temporary. There is only one thing that is permanent, that is divine love. What is the use of everything else? One may live long enough, but if he does not have love and faith, he has to return empty-handed. Though 100 years is the prescribed life span, you do not believe it. Through adolescence, youth, old age or in the prime of life, either in the city or the forest, when will one die? No one knows, but death is certain. So long as you are alive, with all your intelligence, you should know your true Self first.

We have to work and earn money, so there won't be any debt. Just as we are inhaling and exhaling, we must give up someday. Just as you take food and evacuate the useless stuff, you have to earn money. But you must also sacrifice. You cannot amass and hold on to money and possessions. What we need to amass and hoard is *dharma* (righteousness). *Dharma* is permanent property. We must recognize this now.

You study each day. You should not study just for the sake of getting a job, but make use of your learning for the welfare and progress of your village and society. It is useless if you limit yourself by just getting a degree. A degree is a sort of "begging bowl."

With the begging bowl degree, you go step by step to every office. You should be self-reliant. You should serve your village immediately, in the way that is required. You could grow vegetables in your village and see that proper drainage and cleanliness is maintained. There are many poor and ignorant people, so explain hygiene to them, so they will not be susceptible to diseases. You can teach them what you have learned, and become a real help to others. You should always help others.

The moment that you receive a high degree, you register at the employment office, and you also apply to find jobs abroad. Instead, serve your villages. You are born and grow up in the village; it is the village that first gave you your abilities. Should you not show gratitude to the village and to society? You are born in society, grow up in society, and die in society. Express gratitude to society. Today these broad-minded feelings are totally forgotten. Instead, the feelings of "I" and "mine" prevail.

All are children of God, all are brothers and sisters. Without any conflict, we should live together in unity, cooperation and understanding. Unity is essential. Unity is not confined to just saying, "Hello." We must work together, and if we work together, we can earn merit. We should be broad-minded. We should broaden our hearts.

Where is the heart in the body? The simple physical heart is the main switchboard of the body. That is not the heart I refer to, the spiritual heart is present all over the body, it has no limit, it has no boundaries. This *hrudayam*, this spiritual heart, is present everywhere, it encompasses everything. Even animals and



birds have a particular code of conduct.

Why do you need to study? Why do you study useless subjects? You should study and learn that which will help society to uphold human qualities and develop inter-relationships.

Today there is hatred among villages; among provinces there is enmity. There is too much conflict and fighting between villages and provinces. First, correct yourself before seeing to it that your village is perfect, and that your province is perfect. You all have conflicts at home, so solve them yourself. How can you say that others are responsible? What right do you have? What power do you have? Charity begins at home, correct your home. Keep your human qual-

ities. All are children of God. This is the main principle of your education.

But everyone thinks of money. What is money for, to burn or what? What do you do with money? Are you helping your country? Do you spend it for educational activities? All this money is like something hidden deep in a pit. Therefore, don't waste your lives chasing after money. But for human qualities, be ready to sacrifice your lives.

For God, you should be ready to surrender your attachments, your mind, your body, your spirit. Uphold truth and follow *dharma*. **These are two cardinal principles in life: speak the truth (*sathya*) and follow righteousness (*dharma*).** Under any circumstances, even from a situation that may lead to your imprisonment, you should speak the truth. Even if you are about to be beheaded, speak the truth!

Take Harichandra (an Indian saint) as an example. In spite of all the troubles and difficulties that he had, he stuck to the truth. It was the truth he spoke all of his life that protected him.

How do we sustain truth? Love will sustain truth. We have to develop love. Love cannot be limited to "I" and "mine." Remain in society and work for the welfare of others. When in society, if you limit yourself to your family, it would appear that you are suffering from a severe disease. You should be with other people and develop unity. You should not have this disease of restricting yourself only to the family. Students, promote the ideals in society of protecting truth and righteousness. If you develop such ideals, you will be emancipated.

You are the future leaders and breeders of your country, so follow truth.

Do not work for leadership in the wrong way. You know the position of your country today. Even if Harichandra was to come and stand before us, he would speak a hundred lies. That is the effect of the *Kali* age.

As long as you adhere to these two principles of truth and righteousness, you are true students. If you do not follow these two, you are not true students, you are only indulging in sensual pleasures.

(Swami ended the discourse with a devotional song. Then he did an unusual thing; he continued speaking):

An important point here, in our institute (Sri Sathya Sai Institute of Higher Learning), all students mingle as brothers of the same family. They have mutual concern for one another. In other institutions, you know pretty well their priorities. But, we give importance to those people who give divine love. You heard the second boy who spoke in Sanskrit. He has no one to support him. He lost his parents and he is taken care of by his grandparents. Just imagine the situation, this young man is here today speaking in Sanskrit. He has forgotten his sorrow; he has grown in bliss. If you find such people, help them reach the heights. Sai's love is immeasurable.

You know of other colleges outside; they are worse than hell. What happens there? All newcomers face trouble in the name of "hazing." They want to run away within a week.

Here the junior boys consider the seniors as their elder brothers. You consider them as brothers. You provide all conveniences; you see to it that they will be happy. That is what Bhagavan does here, and he wants you to do it, too.

Though education is offered here free, some students receive scholarships, also. Not a single penny is collected in any way; no tuition fees are charged, no examination fees, no laboratory fees whatsoever.

Be ideal boys. If you find someone begging in the streets, you should talk to him softly, asking, "Why do you beg like that?" Help him to be independent. Jesus served two fish to some hungry people. How is it possible to serve fish every day? He then purchased a fishing net and presented it to them, saying, "With this net, carry out your own living." Students should do things like that; help others to carry out their own living. All are our brothers and sisters.

All belong to one institute. All members of this institute are brothers and sisters. You have that affection and love. Broaden your hearts, and broaden your feelings. This is what our students should learn. Never give scope to ego and pomp, have more and more love. You can be ideals in society, and then such students will progress and improve. Those who have been elevated in life are of this type.

Education should cultivate humility; from humility you get deservedness; then money comes thereafter. It is humility which is the crown.

If you find sad students, make them happy, so that they will forget their sadness. Bhagavan does all these things to set an ideal example.

Whatever Bhagavan says, he does. So Bhagavan has a right to say these things. Lead the life of a human being, not the life of an animal, not the life of a demon. Do not be stone-hearted; your heart should melt.

—Sathya Sai Baba
Prasanthi Nilayam

In Search of Sanathana Dharma*

I slept and dreamt that life was joy. I awoke and found that life was righteousness. I acted and found that righteousness was joy.

—R. Tagore

In recent years, many of us have left our traditional places of worship, where our deeply felt questions frequently seemed to fall on deaf ears. We have turned to Hatha Yoga, Buddhism, Sufism or Hinduism to find the answers and experiences we seek. Yet the more we seek, we find that truth is the same, whether it be Eastern or Western. In the Eastern tradition, truth or the code of conduct is termed, *Sanathana Dharma*.

In our heartfelt endeavors to seek *Sanathana Dharma*, we have allowed ourselves carte blanche. Many of us exhaust our bank accounts, risk our health, change our traditions, learn new customs, and rearrange all that is external in our lives to make amends for old habits. But how many of us are making true progress by changing the *dharma* within?

Many of us have chosen Sathya Sai Baba as our teacher of divine principle, drawing on his teachings of *Sanathana Dharma* to awaken our understanding. But are we really listening to him? Are we really prepared to take all of his advice?

In 1994, while visiting Brindavan, Swami addressed a Western gathering to whom he said, *I am only too willing to give you my love, but are you ready?* He emphasized the question again, *Who here is ready to receive my love?*

This year's emphasis as given by Sai, is on righteousness (*dharma*). It is a very important word for our spiritual progress; it stands for all that is best in us. But to search for the best in us, requires a herculean effort of self-inquiry and a wise teacher to assist. If we trust our teacher enough, he will guide us through this "Snakes and Ladders" game of refining our *dharma*. Like all good games, we must play by the rules to win.

Swami provides no shortage of tests in our quest for *dharma*. There is no chance of missing an opportunity for self-improvement while with him, or meeting a challenge to help strengthen our faith. When a valuable lesson goes unheeded, Swami will very quickly provide another chance for us to make amends.

I remember one year in Prasanthi Nilayam, when I drew line seven for the afternoon *bhajan* (devotional songs) hall. I had to sit outside, and at the back where my view of Baba was impaired. The lady seated behind me, was equally uncomfortable. Her frustration was expressed by her pushing my head from side to side, until I became exhausted and made an excuse to leave.

The following afternoon, I again drew line seven for the *bhajan* hall, and again found myself seated in the very same

**Sanathana Dharma*, means the ancient wisdom, the eternal [spiritual] path, eternal righteousness. The moral laws supported by all religions, and the truth that is in all religions, also referred to as the correct code of conduct.

position as the day before, with the very same lady sitting behind. This time, neither of us struggled for a view; we simply smiled and accepted the situation—the lesson had been learned.

With the increasing crowds going to Baba's ashram, the emphasis on *dharma*, externally anyway, has brought changes. Where once people were quiet while they queued, they now talk. I've noticed manipulative moves, as seekers change from one token line to another, with the intention of securing a better seat. In fact, there are a variety of schemes and plans to outdo the ashram system of positioning people for *darshan* (to see a holy being). Long-term seekers seem to know exactly how to secure the best seating positions, and rather than help new people, they thoughtlessly keep the best positions for themselves. Also, there is sometimes pushing and rudeness in the canteen and shopping queues.

By failing the little *dharma* of "helpfulness and sharing," we ultimately lose the supreme *dharma* whose very form

"Swami provides no shortage of tests in our quest for dharma."

we flock to! For Swami's ashrams are nothing if not created for humility and sacrifice, even if we fail to achieve them.

It requires a lot of practice to "Let go and let God," and for many of us, this means countless visits to the sands of Prasanthi Nilayam,

where in time, the lessons are, indeed, hammered home.

Through the years, I've made numerous promises that I would follow Baba's advice, hints, dream instructions, as well as attention to my own inner voice. However, I've noticed that more often, though innocently, I've followed my own desires, rather than those of the voice of wisdom.

In the end, Swami came down with a mega-hammer blow. I've now learned a lot about humility and letting go, and what have I found? By accepting a more humble stance, I've achieved an awareness that hitherto was lost to me.

—Yvonne Northrop
United Kingdom

No matter where you go, always do your duty as you see it, and know that I will be there inside you, guiding you every step of the way. In the years to come, you will experience me in many different manifestations of my form. You are my very own, dearer than dear to me. I will protect you like the eyelids protect the eyes. You already have me and I have you. I will never leave you, and you will never leave me.

From this point on, do not hanker after anything. Do your duty with unwavering love, seeing all as God. Be patient, in time everything will be given to you. Be happy, there is no need to worry about anything. Whatever happens, know that this Avatar, through his sankalpa (plan of action) has willed it so.

—Sathya Sai Baba

From a letter to the late Don Heath

Speaking of Birthdays

Receiving the *Sathya Sai Newsletter* seasonally, I find that the information is timely and so very on target—like Baba is speaking directly to me. Every word is full of meaning. Let me tell you something that you'll appreciate, speaking of communication via Baba:

When we were at the Ordination of our friend in the Yukon, Baba was definitely there with us. The friend whose name is Mickey, asked my husband, Tom, to "clothe" him, to put on his vestments at the altar; and for me, to carry the *Bible* up the aisle with the bishop, priests and all following. I was also asked to read the scripture during the Mass. It is an honor to be asked to participate in this way.

Mickey's family had disowned him for becoming a priest, and they would not attend this very important event in his life. We were shocked, but he asked that we tell the truth about this unusual situation. Tom and I felt really honored and humbled to be asked to take part.

When we arrived in Canada's Yukon, I asked Baba to be part of this whole function and not to leave my side. I was nervous and felt undeserving of the honor, as did Tom.

On the morning that Mickey was to be ordained to the clergy, I felt such pressure to ask him his birth date. Thinking that such speculation was ridiculous at a time like that, I dismissed the thought and was annoyed with myself for being frivolous. But, upon arriving at the church and being extremely nervous, again I heard, "Ask Mickey his birthday." So right before the solemn ceremony, I turned to Mickey and said, "You may think me crazy at a time like this, but when is your birthday? He smiled and said, "November 23rd" [the same as Baba's birthday]. When it hit me, I burst out laughing, going up the aisle holding the *Bible* with arms raised high in thanksgiving to Baba.

—Winifred Bolton, Mt. Angel, Oregon
From a letter to the Editor

Develop oneness, the unity of love, and hold it ever before you as the ideal. Religions arise from the minds of men, they are not external to them. When minds are polluted, religion too, suffers pollution. Those who deny religion can be denoted as having distorted or polluted minds. Of course, religion is not related to practices and prohibitions like "don't touch me" or "don't touch this and that." Every religion teaches good principles and disciplines. When the mind of man is steadfast in the good, how can the religion be bad?

Evil traits that have grown through many lives and generations cannot be wiped away in an instant. So mix in godly groups, cultivate good habits and attitudes, and involve yourselves in good activities.

—Sathya Sai Baba
Sathya Sai Speaks, Vol. XI, Chapter 8

He is Ever Joyful

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

Krishna had to encounter those obstacles from the very cradle, right up to the finish of his life on earth. Personal spite, false slander, unfounded abuse and defamation followed him at every step. Demons who could not tolerate the light and love that he cast around him, conspired to tarnish his name and obstruct his mission. They tried to bind him to cause his plans to fail. But truth triumphed and falsehood stood exposed and disgraced.

Truth may be clouded for some little time by the fog of slander, but victory is certain. Those who hate will be defeated by their own wiles; they dig their own downfalls; their actions result in reactions that are ruinous to them.

In the court of Dhritharashtra, the Kauravas (those who did not follow righteousness) planned to bind Krishna, and put him out of action. When Krishna went to Dhritharashtra's court, he went on a mission of peace. But what happened? The stratagem recoiled on the Kauravas, and they were destroyed. Krishna was unscathed by their wiles, and their campaign of defamation. When the Kauravas were indulging in their campaign of slander, many of Krishna's devotees were greatly distressed. For example, Sahadeva, the youngest of the Pandava brothers, welcomed Lord Krishna back to their

camp with the words, "I am not concerned about the failure of your mission; I know that it is all part of your plan. But I am overjoyed that you have returned unharmed, from that nest of demons."

Krishna was undefeatable, always pure, always bright and always effulgent in renown. Those who tried to make his mission fail are forever tarred by their own blackness. The malignancy of those who could not bear Krishna's glory had caused their own eternal disgrace; their actions did not affect him in the least. His glory increased a hundredfold with every challenge from those peddlers of slander. Wicked men tried to bring the Lord into disrepute by persecuting and torturing Krishna's devotees. But when the devotees stood up to every challenge with joyful fortitude, the Kauravas failed dishonorably and in humiliation. The Lord's truth was magnificently vindicated. Persons who cannot tolerate the glory of the Avatar have indulged in such campaigns in every age. The Pandava's activities became instruments for the propagation of glory throughout the world.

Even today such things happen, but you must recognize the inevitability of their fundamental falsehood, and carry on your spiritual pursuits (*sadhana*) in full faith and assurance with undiminished enthusiasm and joy. The Sai Principle, the Sai Divinity can never be affected by any slander; it can never be shaken by any tactics; its progress can never be halted. Do not pay heed to the barkings you hear.

A stray dog stops and looks at its own shadow in a stream; it mistakes the shadow for another dog and starts barking. This sets off all the dogs in the neighborhood barking in unison. The reason why the first dog barked is its own ignorance of the fact. The reason the other dogs followed suit, is that the first dog called the tune. Then a huge scandal is built on a patent falsehood; the story goes on, adding one thing to another.

Just as devotees remained unruffled in the time of Krishna, you too, must stand firm and be unaffected. Faith must endow you with courage and calmness. The life of Krishna teaches you this lesson. Do not lend your ears to such lies or mortgage your minds to purveyors of scandal.

Krishna had to meet these malicious slanderers and destroy them, one by one, throughout his life. His parents, his companions, his devotees—no one had peace from that tribe of Kauravas. The message is that you must find the truth that is covered by all the tales and scandals which tarnish the name.

Devotion to the divine will, gives you

bliss, prosperity and peace. It cannot inflict pain, perturbation or personal anxiety. It fosters love and brings everyone together as one band of brothers. The Avatar will not be affected in the least by these trivial tactics. The Avatar is love itself, so he is always filled with bliss, always happy in song and dance.

Krishna lived all his years singing and dancing in the ecstasy which was his very nature. He was humming a tune within himself all the while, whether he was in a garden or on a battlefield.

I too am unaffected by praise or blame. My bliss (*ananda*) never suffers diminution. Where there is love, there is *ananda* and there is music. That is the reason why Krishna sang the *Bhagavad Gita* (Celestial Song) while the ranks gave the clarion call to start the battle.

Love knows no fear, no untruth, no anxiety, no grief. I am love; I shower love; I share love; I am pleased with love; I bless that you give more love to more beings. Love is God. Gog is love; that is the message of Sri Krishna.

—Sathya Sai Baba

June 10, 1974

The truth must be told about Krishna. The smallest act of his was saturated with supreme sweetness. Even the suffering he inflicted on those he wanted to punish was sweet. So no one felt the least anger toward him. Instead, they yearned to meet him more often, to play with him longer, to talk with him and stay with him as much as possible. Whatever his pranks, the victims never felt annoyed.

The reason was the love that motivated all of Krishna's words and acts. The cowherd maids (the Gopis) rushed toward him with sticks to beat him, but when they neared him, and cast their looks upon him, their hearts were filled with love, and they came away with a prayer on their tongues. Whatever he did appeared as divine sport.

—Sathya Sai Baba

Bhagavatha Vahini, page 254-55

His Return

Talk about Christmas

*with pierced hands and feet on a cross
a realized soul put to such abuse*

Think about His life

from lonely sadhu trudging through the Middle East
to the Himalayan Mountain peak
in silent solitude
into His own Atmic** awareness*

A mission enacting the "will of His Father"

the same one we have come to know as Sathya Sai Baba

*He lived His life as an example—there is no doubt to that
the sadhaka*** must also strive to conquer
the separate "I" that drives him apart*

On this day, may we have that same detachment

*so as we are crossed out
we can look with love
giving true meaning to His life
and the Father He spoke of*

From, *Advent*, Vol. I, by
—**Michael Hollander**
Montvale, New Jersey

* *sadhu* is a virtuous and wise aspirant.

** *Atmic* is the unseen basis, the true Self, Divinity within.

*** *sadhaka* is an aspirant for spiritual progress.

God, I Am Home

The first message Swami sent to me was written across the autumn sky a month before his seventy-first birthday. In truth, it was a painting, a simple but beautiful rainbow. I was driving my jeep in England, when I noticed the multi-colored gift blessing me from above a modest English house along the street. Intuitively, I knew it was a divine sign, because my soul responded to it in such a way that, in an instant, I was filled with sheer joy.

I urged my friend on the passenger's side to look out the window, but he could not really witness the spectacle from his seat.

The divine sign turned into a miraculous event when I accelerated to follow the local bus which was moving away from the bus stop. The rainbow, to my amazement, began following us!

Proceeding slowly behind the bus on the street near the English countryside, I was overwhelmed to find it steadily but surely catching up with us above the roofs of all the houses on my side of the street. I had the biggest smile on my face and kept crying out like a child, "It's God! He is blessing us! He is greeting us!"

By the time we got to the end of the half-mile street to make the left turn up the hill, I was quite certain that the magical rainbow would still be with us. I was right, it started climbing up the hill alongside me.

A few days later, I was at Heathrow Airport in London to fly to New York. There again, I spotted a short, almost vertical rainbow, literally a minute before boarding the plane. If the first rain-

bow was a sign of blessing and greeting, then the second looked like a reassurance from God. I repeated, "Thank you" several times in my heart.

As soon as I arrived at my apartment in Manhattan, I had a strange impulse to go out, despite the fact that it was already 8:00 p.m., and I was exhausted after a long flight. However, I wanted to go to a local bookstore right away.

As I walked into the store, I looked for the New Age section. When I found the shelf, I literally froze right there, for a picture of Baba was waiting for me on the cover of a book entitled, *Transformation of the Heart*. It seemed like the book had been placed on the shelf at a certain angle, so that Baba's eyes would meet mine directly as I arrived.

I said in my mind, "It is you, Sai Baba! It was you who showed me the rainbow!" That night, I talked to Baba, in my prayers, for the first time. I was extremely happy about the attention I was getting from God, himself. But the string of events did not surprise me.

My family had a crucial time last summer. What happened then had made us considerably closer to God. We were praying intensely, we were experiencing some psychic events at home. I felt that I was becoming a better Buddhist, and Mother Mary was very close to my heart. In other words, I knew I was about to experience a spiritual upheaval in my life. It became apparent that Sri Sathya Sai Baba was to play a major role in the climax, and that he was to be there, probably, for the rest of my physical life!

Transformation of the Heart,* was the first book I read about Sathya Sai Baba. I related to everything in the book, and wept several times. I thought Baba's messages and teachings were the ultimate truth. Everything I had learned from Buddha and Mother Mary was reflected in Baba's words. That first week back in New York City, I went to church everyday. I told Mother Mary in my prayers what had happened, and thanked her for asking Baba to come into my life, I believe that Mother Mary is a messenger of God.

I finished reading that first book about Swami within a few days. I desperately wanted to attend meetings at a Sai Center, but the book did not have any information about the Manhattan Sathya Sai Baba Center. I prayed to Baba that things would work out for me soon.

It seemed that I did not need to worry at all. Swami answered my prayers right away. Within a few days, a lady from a real estate agency visited my apartment to show some people the rooms. She noticed the picture of Baba on my altar, and told me that she had been to Prasanthi Nilayam. I got all the details about the local Sai Center meetings from her without any effort.

"I had the biggest smile on my face and kept crying out like a child, 'It's God! He is blessing us! He is greeting us!'"

In this way, my beloved Lord insured that I would start getting involved in the center right in time for his seventy-first birthday. In a short while, I got to know many wonderful people through the meetings, and I was having the greatest

time of my life. I spent the best Thanksgiving in New Jersey visiting the Roseland Sai Center, and some other lovely Sai families. I was

immersed in the vibrations of his love. I thanked Swami every five minutes for showing me a wonderful time.

For a month or so after Baba's birthday ceremony, I cried constantly. While writing in my journal, praying and meditating, or just looking at Baba pictures, the tears of joy would flow uncontrollably. As my tear drops cleansed my soul, I was in the care of my Lord, not alone anymore. His love was stronger than anything I had known in this lifetime.

I have found God. I have surrendered to his love and wisdom. For twenty-five years he let me walk alone. He let me make mistakes, and allowed me to learn about suffering. Now I am home. I am never going to leave him again; for he and I are one.

From, *Sai Student Bulletin*, Spring '97, by —Junis, New York

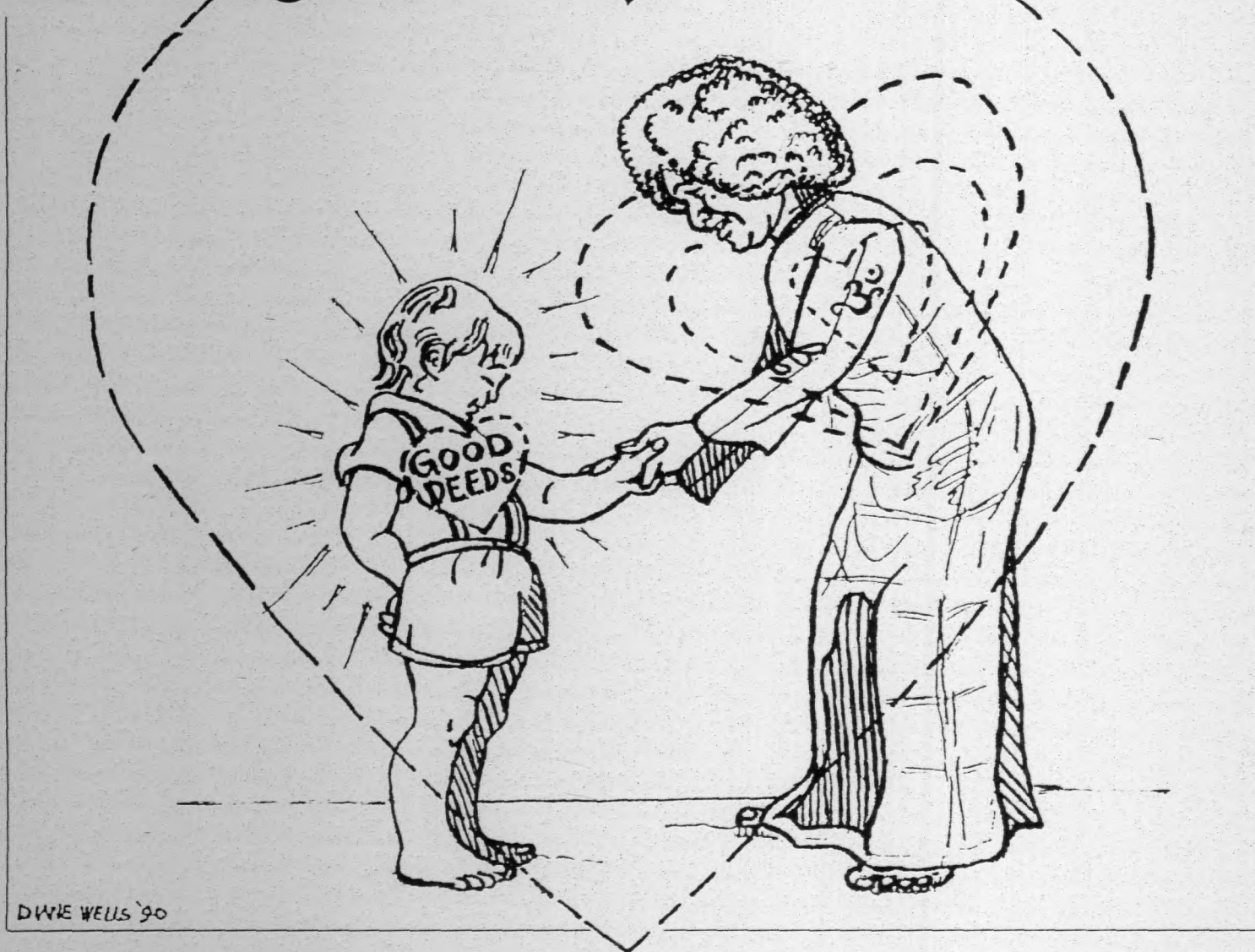
Let him who is wise understand these things; let him who is prudent know them. Straight are the paths of the Lord, in them, the just walk.

—*Holy Bible*, Chapter 14, Verse 10, Hosea

*The book, *Transformation of the Heart*, is available at the Sathya Sai Book Center of America. See page 36 under, *Other Books for Your Enjoyment*.

Children's Corner Birthday Gift

To Baba



To those of us who are lucky enough to know Sathya Sai Baba, he is love, joy and peace. He is the one who will guide us, step-by-step, throughout our lives.

Sweep from your heart all the darkness of worry, anger and jealousy. Instead, make your heart a clean, bright place for God to stay. Let his love radiate through you to those around you. Let this love be in your speech. Speak truthfully and sweetly. Let love be in your actions and your thoughts.

This birthday, give Baba the gifts of: good deeds, good words, good actions, good thoughts. Wherever you are, whatever you are doing, today or in the future, take a moment to say, "Lord, you make me very happy; I am grateful to you for being here and for letting me know you."

—Anne Sohani, Clifton, New Jersey

Excerpted from, *Sri Sathya Sai Baba's Birthday Celebrations*

Cricket Match in Puttaparthi?

Come November, 1997, the cricket fraternity plans a unique commemoration on the occasion of the 73rd birthday of Bhagavan Sri Sathya Sai Baba. Sai Baba has insured that the cricket match will be played in Puttaparthi in the new stadium which is larger than Calcutta's Eden Gardens. A professional engineering team has been entrusted with the task of designing and executing the work on the stadium with an intended spectator capacity of one hundred thousand.

Sathya Sai Baba is also responsible for the construction of one of the best Super Specialty Hospitals in the world, an outstanding University and a Water Supply System for the dry Anantapur district. It is noted that the stadium will be just as successful as these other projects. In the past, the stadium has been used as a venue for annual sporting events for the students of the Sri Sathya Sai Institute of Higher Learning and other educational facilities.

One of the engineers said, "We know that it is a bit of a challenging task. But with the blessings of Sathya Sai Baba,

we are confident of giving shape to the proposed stadium, well before the deadline." According to the gentleman, the structure being built will definitely be very modern. A devotee connected with the project said, "You know the discipline at Prasanthi Nilayam, Baba's word is final and binding. He always prefers to serve humanity without expecting anything in return."

It's not that Baba wants to organize a cricket match. The idea came from some of his devotees who are among the international cricket stars. Many of them have expressed their wish to honor the birthday of Bhagavan Sri Sathya Sai Baba by playing a cricket match on the eve of November 23, Sai's 73rd birthday.

Whether the stadium will play host to just this one match, or it becomes a key venue for international events remains to be seen. But as of now, there are few doubts as to its success. After all, Baba can wave his hand and voila, there will be a stadium.

—Excerpted courtesy of *Outlook*, April 1997

Be humble and loving wherever you are, in whatever company. Remember the names of the Lord, indicate his glory, his mercy, his love. Then, all feelings of ego will flee from you. Life is a game of football [or cricket?]. You are the ball, and you are bound to be thrown about and kicked about to this side and that. How long must you to bear this treatment? As long as air is in the ball. Deflate the ball, and then no one will kick it again. The air that inflates it is the ego. When the ego is out, then bliss comes in.*

—Sathya Sai Baba

Sathya Sai Speaks, Vol.XI, Chapter 5

*Please don't write and tell the *Newsletter* staff that cricket balls are not inflated, we already know. *Sai Ram*

—Editor

Announcements

The problem of misguided individuals soliciting funds in the name of Sathya Sai Baba has reared its ugly head again. We cannot emphasize strongly enough that Sai devotees do not ask for funds using Swami's sacred name.

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

1. The Sri Sathya Sai Super Specialty Hospital, Prasanthi Nilayam
2. The Sri Sathya Sai Institute of Higher Learning with campuses at Prasanthi Nilayam, Anantapur and Whitefield
3. The General Hospital at Prasanthi Nilayam
4. The Sri Sathya Sai Hospital at Whitefield
5. The Sri Sathya Sai Primary and Secondary Schools at Prasanthi Nilayam
6. The Sri Sai Vidya Vihar at Muddenahalli, Chickaballapur, Kolar District
7. [Now we can include the Sri Sathya Sai Water Supply Project]

No other institutions under any name or style, including those in the area surrounding 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

Misuse of the Lord's Name: A Warning

Emphasizing the need on the part of Sai devotees to protect Bhagavan's name from being misused by unscrupulous persons for private benefit, Dr. Michael Goldstein has issued the following appeal and warning:

As I sat before Swami and asked his guidance on troubling matters regarding misuse and abuse of his name, Swami said that the greatest devotion is protection of the name.

Bhagavan Sri Sathya Sai Baba is here on earth to restore awareness of man's inherent divinity. If we demean his name, we denigrate his teachings. If we denigrate his teachings, we decrease the love and goodness in the world that results from the practice of his teachings. Therefore, let us all be constantly aware of the sacredness of his name.

We must protect the name from the actions of the ignorant, the ignoble, and from our own failure to live up to Swami's teachings. In this regard, there are several recurrent and unfortunate themes and schemes:

Unauthorized Appeals for Money and Using Swami's Name

Swami says, "Where money is asked and received, I have no place." All appeals for money using Swami's name are unauthorized. Swami has never, and will never, permit us to use his name in the conduct of business for financial profit.

To all those people who have used his name falsely for their own profit, we appeal to them to cease and desist and to reflect on the significance of their actions. Henceforth, the Sai Organization will actively and vigorously pursue all measures to stop these illicit activities.

To all Sai devotees and people of good will, we appeal to you not to give credence to those who come to you with open hands to collect money in Swami's name. The Lord teaches us with his words and his actions. His words and his actions are always clear and consistent regarding money. He gives to uplift the needy. He gives to accomplish noble objectives that uplift mankind. He does not ever take anything for himself.

Swami gives free education in the Sai school system. He gives free medical care in the Sai hospitals. He gives free water to the multitudes of people who are suffering from lack of water in many areas of India. Most importantly, Swami gives us hope and love. He instructs us; he inspires us. He asks only for our love and that we should be true to ourselves.

Sathya Sai Baba inspires and guides us. Then he stands apart and does not participate in the worldly execution of these humanitarian programs. Swami takes part only to correct us when we mistakenly transgress and violate spiritual principles in our exuberance to accomplish the task at hand.

Swami has never permitted anybody to ask for anything in his name, and he never will.

False Claims

People Who Claim to be Spiritual Gurus, and People Who Claim to Have Special Powers Using Swami's Name

Again and again, in public discourses and private interviews, Swami has reiterated that there can be no intermediaries between a devotee and the Lord. Baba tells us that our conscience is our guru and that, through our conscience, we have a heart-to-heart connection with him.

Swami has not conferred upon anyone special powers to lead us, to heal us, or to solve our problems. He has not given anyone special authority to intervene in our lives. Swami has not appointed anyone to be an intermediary in our heart-to-heart relationship with him. Let us not be gullible in accepting such false claims.

False Predictions

Dire Predictions of World Catastrophes Associated With Swami's Name

From time-to-time, reports are circulated that Swami has predicted some great world catastrophe. These reports are false. Swami has said that he will never make predictions of this kind.

There are unscrupulous people who thrive on the fear and panic that are caused by these reports of impending calamities. These people generate or encourage false rumors and then offer a panacea that treats the terror that they have created through their deceit and/or irresponsibility.

These predictions of imminent dangers and disasters do not come from Swami. Let us replace this nonsense with common sense and faith in Bhagavan.

Live His Message

Perhaps the greatest detraction from the divine name, Bhagavan Sri Sathya Sai Baba, comes from those of us who love him and acknowledge his divinity. We love him, but sometimes we do not follow him. We acknowledge his divinity, but sometimes we do not earnestly incorporate his teachings into our lives. The world looks at us and judges him.

Swami has said that our lives should embody and represent his message. To the extent that we fall short of embracing and exemplifying the universal human values, we are detracting from his name.

Regional Conferences in All Ten U.S. Regions

By the time this Newsletter reaches you the Regional Conferences will have been over. They have taken place from September 27 through November 2 with the doctors: Michael Goldstein and William Harvey, USA Central Co-coordinators for World Region I, and Dr. John Evans, President of the USA Central Council. The purpose of those meetings was to share spiritual love, and to deepen our understanding of Swami's spiritual message.

World Youth Conference

The recent Sathya Sai World Youth Conference (see page 4) in Prasanthi Nilayam, was a great success. Swami said that many of the young adult delegates from various parts of the world have written to him, and the letters were happy and enthusiastic regarding the World Youth Conference. Baba said, *They are the leaders of tomorrow*. Swami is pleased with the young adults.

Sathya Sai EHV

We are fortunate in the United States that the leadership of our Sathya Sai Education in Human Values program is represented by a triumvirate who have great talent, dedication and experience: Bea Flaig, Ronne Marantz and Berniece Mead. We will continue to encourage and support the Sathya Sai Spiritual Education program for the children in our Sai Centers. In addition, we will be creating suitable materials and seeking opportunities to establish Sathya Sai Education in Human Values programs for children in our communities and public schools.

CD Rom Disk with Swami's Discourses and More

Sathya Sai Baba has authorized the production and distribution of a CD Rom disk that contains all his writings, all volumes of *Sathya Sai Speaks*, and *Summer Showers*, and all his discourses that have appeared in *Sanathana Sarathi*, up to 1996, and, also, his biography, *Sathyam Sivam Sundaram*. This disk will have a "search engine" that will permit one to find Swami's words on any given subject. This

will be the only authorized CD Rom of Baba's works. Upon completion, it will be distributed internationally through the Sathya Sai Book Center of America. You will be informed when it is ready for distribution.

Ashram Rules

Sai devotees from outside India will be permitted to remain in the ashram for a period of 30 days. Devotees under 25-years-old should travel to the ashram with their parents, or older devotees from their area, who can offer a reference to the Accommodations Office.

Also, all visitors must register at the Public Relations Office, and they should bring a passport size photo of themselves to attach to their registration form.

Akanda Bhajans

This year, 1997, Akanda Bhajans will begin at 6:00 p.m. on Saturday, November 8 and continue until 6:00 p.m. on Sunday, November 9.

Excerpted from a message sent to all U.S. Sai Centers by
—Michael Goldstein, M.D.

Going to Puttaparthi?

Indian Airlines will continue flights to Puttaparthi. However, please know that this schedule is subject to change without notice. As of this printing, the flights are:

Mon. & Thurs. IC-969	Airbus A-320	Wed. & Sun. IC-970
12:35 p.m. depart Chennai (Madras)	Mumbai (Bombay)	depart 11:00 a.m.
13:30 p.m. arrive Puttaparthi	Puttaparthi	arrive 12:20 p.m.
14:10 p.m. depart Puttaparthi	Puttaparthi	depart 13:00 p.m.
15:30 p.m. arrive Mumbai (Bombay)	Chennai (Madras)	arrive 13:55 p.m.
Make reservations through a travel agent or contact Indian Airlines at:		
Location:	Telephone:	Fax:
Bangalore	91-80-141 or 2211893	91-80-2214784
Chennai (Madras)	91-44-141 or 8553039	91-44-8555208
Mumbai (Bombay)	91-22-141 or 2023031	91-22-2830832

Medical Services

Medical services for Western guests will be available at the Sathya Sai General Hospital at Prasanthi Nilayam from, November 19 through the 26th. (That's the small hospital on the ashram grounds.)

Doctors & other health care professionals who can volunteer, contact: Raghavendra S. Prasad, M.D., 1923 Greenwood Oaks Drive, Houston, Texas 77062, or phone: (281) 480-1505, fax: (281) 480-2250, E-Mail: Prasad RS@aol.com

Nurses wishing to volunteer their medical services, contact: Barbara Mofield, R.N., 764 West Saugerties Rd., Saugerties, New York 12477, for a prompt reply phone: (914) 246-1679



Every sage acknowledged that Vasishtha was a *Brahmarishi*, but no one called Vishwamitra a *Brahmarishi*. Vishwamitra was a *Rajarishi* (one who is emotional), though he desired to be a *Brahmarishi* (one who is Divine) like Vasishtha.

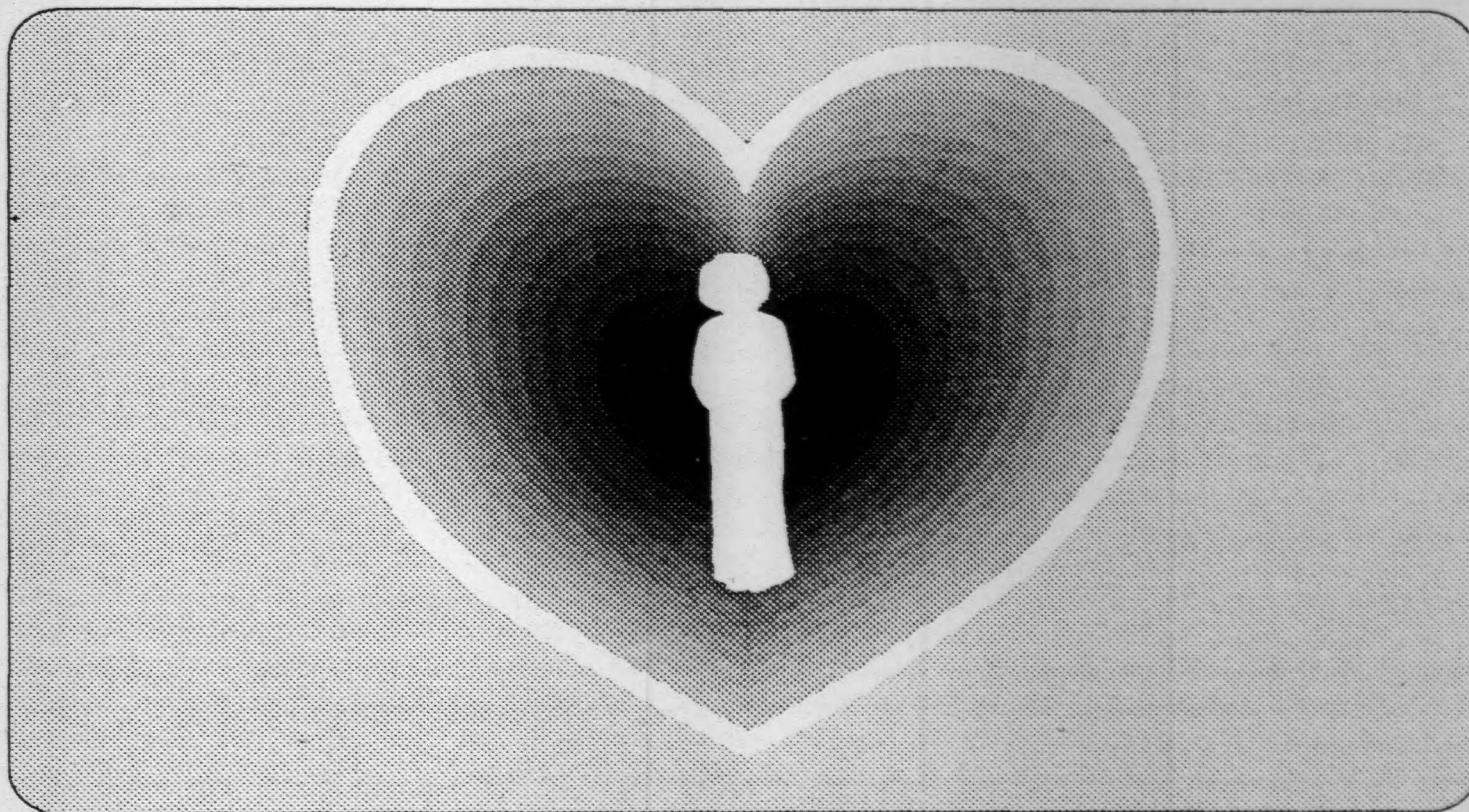
In the competition between Vasishtha and Vishwamitra, due to his qualities, Adisesha (the snake), was chosen to judge the two men. Adisesha bore the

weight of the entire earth; he had magnificent powers and penance; he was all-knowing, and one with Divinity. Adisesha agreed to be the judge on the condition that someone would take his place to support the earth. Vishwamitra tried, but he failed whereas, Vasishtha, due to his wisdom and penance, could keep the earth in balance.

Only the devotee and his devotion, nothing else, can bear the burden of the earth; devotion is the supreme state that man can attain. It cures all troubles, solves all mental problems and confers liberation. One who contemplates on God becomes God. To attain this state, one must have unity of thought, word and deed. Vasishtha conducted his life in this way, but Vishwamitra was put to shame because of his anger, and

consequently lost his wealth and respect. People today have lost their fine human qualities of truth, love, peace, right action and nonviolence.

Imagine that there is a light bulb and a wire, current flows through the wire lighting the bulb. In the same way, divine power exists in everyone. If there is to be a garland, there should be someone to make it. You may have all the



an unending supply of water. God is the tank full of unending bliss and love, and one's devotion is the tap.

The Gopis had a lot of devotion for Krishna. Their leader, Radha, had continuous devotion for Krishna. She did not waste any of her energy, but talked only of Krishna and heard only the melodious music of Krishna. One may consider that Radha's state is impossible to attain, but it is easily reached through taking everything as God's work.

You have come from different places. Each of you has traveled by various means of transportation—train, bus, plane or car—so each has taken a different amount of time to reach here. While traveling in an ordinary train, one may have to shift compartments to reach his destination. This can be compared to the *bhakti* path (path of devotion) which involves these various forms of worship:

love can make you fly to noble heights. Follow the greatest path, the path of love.

Everything is God, so spend your time on this divine journey. Take the example of the magnet and iron. They unite, and the iron becomes one with the magnet. Likewise, the knower of *Brahman* (the Universal Absolute) becomes *Brahman*. You are children of immortality; you are eternal. The relationship between God and you is eternal. The body changes through many births, but the mind and deeds continue from birth to birth. Just as an auditor totals the accounts for the day and carries the balance onto the next page, our mind follows to the next life. We should be able to control the mind by controlling the senses. Merge in truth and experience oneness with God.

—Sathya Sai Baba

Kodaikanal, April 16, 1996

Cassette Tapes of the Sathya Sai Newsletter, USA

Please check one

☐ New

☐ Renewal

☐ Address Change

I wish to receive the **Cassette Tapes** of the *Sathya Sai Newsletter, USA*, at a cost of \$12.00 per year (postage included). Please find enclosed \$_____ for my subscription which will include four (4) **Audio Cassette Tapes** annually.

Send check or money order to: *Sathya Sai Newsletter, USA, Cassette Tapes*
% Sathya Sai Book Cntr. of America, 305 West First St., Tustin, CA 92780-3108

Name _____

Street _____ Apt. _____

City _____

State _____ Zip _____

(Sorry, offer good only in the USA)



Every sage acknowledged that Vasishtha was a *Brahmarishi*, but no one called Vishwamitra a *Brahmarishi*. Vishwamitra was a *Rajarishi* (one who is emotional), though he desired to be a *Brahmarishi* (one who is Divine) like Vasishtha.

In the competition between Vasishtha and Vishwamitra, due to his qualities, Adishesha (the snake), was chosen to judge the two men. Adishesha bore the

all troubles, solves all mental problems and confers liberation. One who contemplates on God becomes God. To attain this state, one must have unity of thought, word and deed. Vasishtha conducted his life in this way, but Vishwamitra was put to shame because of his anger, and

consequently lost his wealth and respect. People today have lost their fine human qualities of truth, love, peace, right action and nonviolence.

Imagine that there is a light bulb and a wire, current flows through the wire lighting the bulb. In the same way, divine power exists in everyone. If there is to be a garland, there should be someone to make it. You may have all the

materials: flowers, needle and thread, but there must also be someone to make the garland. You may have gold, but there must be a goldsmith to fashion it into jewelry. There may be a container, oil and wick, but there must be someone to light the lamp. Similarly, in the body, you have a mind and a heart, but it is the divine current that illuminates them. A light could be dim due to the wattage of the bulb; likewise, the spiritual power in the body can become weak. Our inner divine light should shine brightly and be developed through expressing more and more love. When love grows, faith, too, grows. View all work as God's work and develop love and faith. If one doubts, his faith will decrease. Penance is the combination of unity, purity and divinity. But today, man does not have steady faith. For example, when one opens a tap there is an unending supply of water. God is the tank full of unending bliss and love, and one's devotion is the tap.

The Gopis had a lot of devotion for Krishna. Their leader, Radha, had continuous devotion for Krishna. She did not waste any of her energy, but talked only of Krishna and heard only the melodious music of Krishna. One may consider that Radha's state is impossible to attain, but it is easily reached through taking everything as God's work.

You have come from different places. Each of you has traveled by various means of transportation—train, bus, plane or car—so each has taken a different amount of time to reach here. While traveling in an ordinary train, one may have to shift compartments to reach his destination. This can be compared to the *bhakti* path (path of devotion) which involves these various forms of worship:

listening to the glory of God, chanting his names, worshiping at his feet, salutations, ritual worship, friendship, service, and surrender.

In friendship, we invite our old friends to our homes and offer them refreshments. God should be our oldest and closest friend. Consider God as your oldest and best friend—old is gold—have this type of friendship with God. Today's friendships often depend on status and power. God is in you, with you and around you; whereas worldly friends and events are like passing clouds.

Divinity neither comes nor goes. God is total love. The following points are important to remember: In this world, you and the world are temporary. Truth and love are permanent. Love is God, so live in love; truth is God, so follow truth. Like the two wings of a bird, truth and love can make you fly to noble heights. Follow the greatest path, the path of love.

Everything is God, so spend your time on this divine journey. Take the example of the magnet and iron. They unite, and the iron becomes one with the magnet. Likewise, the knower of *Brahman* (the Universal Absolute) becomes *Brahman*. You are children of immortality; you are eternal. The relationship between God and you is eternal. The body changes through many births, but the mind and deeds continue from birth to birth. Just as an auditor totals the accounts for the day and carries the balance onto the next page, our mind follows to the next life. We should be able to control the mind by controlling the senses. Merge in truth and experience oneness with God.

—Sathya Sai Baba

Kodaikanal, April 16, 1996

Sathya Sai Book Center of America

305 West First Street, Tustin, California 92780-3108

Phone: (714) 669-0522 Fax: (714) 669-9138

New Book

Greater Than You Know, Sathya Sai Baba, Jesus Christ and Christianity written by Peter Phipps. Mr. Phipps has just released his latest literary effort which deals with his discovery of unity in the teachings of Sathya Sai Baba and Jesus Christ. # BW068 \$12.50

1998 Calendar

By popular demand, the Book Center is publishing a calendar for 1998 with a color photograph of Sathya Sai Baba. There is no catalog number, just request:

1998 Calendar \$4.00

Cassette Tape

Golden Light With the help of many musically talented Sai Center members throughout the U. S. the Sathya Sai Council has produced another cassette tape of English devotional songs. The tape includes song sheets with words and music.

SCE37 \$2.50

How About a Trip to India?

Journey to Sathya Sai Baba—A Visitor's Guide written by Valmai Worthington. With so many seekers traveling to India to see Baba, we would like to bring to your attention this visitor's guide book, which has proved helpful to first-timers as well as experienced travelers. # BWO73 \$7.00

Other Books for Your Enjoyment

<i>Life is a Game, Play It</i> by Joy Thomas	# BW-075	\$7.50
<i>Loving God</i> by N. Kasturi	# BW-095	\$4.50
<i>My Baba and I</i> by Dr. John S. Hislop	# BW-100	\$7.50
<i>Pathways to God</i> by Jonathan Roof	# BW-120	\$9.25
<i>Sai Baba, Holy Man and the Psychiatrist</i> by Dr. Samuel Sandweiss	# BW-150	\$7.50
<i>Sai Baba, Man of Miracles</i> by Howard Murphet	# BW-155	\$6.75
<i>Sai Baba, the Ultimate Experience</i> by Phyllis Krystal	# BW-160	\$9.00
<i>Sai Baba's Mahavakya on Leadership</i> by Lieut. Gen. M. L. Chibber	# BW-161	\$8.75
<i>Transformation of the Heart</i> by Judy Warner	# BW-200	\$7.75
<i>Vision of Sai, Part I</i> by Rita Bruce	# BW-215	\$9.25
<i>Uniqueness of Swami and His Teachings</i> by Dr. A. Adivi Reddy	# BI-069	\$5.00
<i>Conversations With Sathya Sai Baba</i> by Dr. John S. Hislop	# BW-035	\$5.50
<i>Divine Memories of Sathya Sai Baba</i> by Diana Baskin	# BW-050	\$7.80
<i>Finding God</i> by Charles Penn	# BW-065	\$5.50

Four Decades of Divine Discourses by Sathya Sai Baba

<i>Sathya Sai Speaks, Vol. I.....</i> (the years 1953 to 1960, Revised Edition).....	\$4.20
<i>Sathya Sai Speaks, Vol. II.....</i> (the years 1960 to 1962).....	3.75
<i>Sathya Sai Speaks, Vol. III... (the years 1963 to 1964).....</i>	2.75
<i>Sathya Sai Speaks, Vol. IV... (the years 1963 to 1965).....</i>	3.75
<i>Sathya Sai Speaks, Vol. V.... (the years 1964 to 1967).....</i>	3.75
<i>Sathya Sai Speaks, Vol. VI... (the years 1967 to 1968).....</i>	3.75
<i>Sathya Sai Speaks, Vol. VII..(the years 1966 to 1971).....</i>	4.00
<i>Sathya Sai Speaks, Vol. VIII..(the years 1970 to 1973).....</i>	3.00
<i>Sathya Sai Speaks, Vol. IX.. (the years 1974 to 1975).....</i>	3.00
<i>Sathya Sai Speaks, Vol. X... (the years 1976 to 1979).....</i>	4.00
<i>Sathya Sai Speaks, Vol. XI... (the years 1979 to 1982,.....</i>	3.50
<i>Sathya Sai Speaks, Vol. XII.. (the years 1981 to 1982, Revised Edition).....</i>	5.40
<i>Sathya Sai Speaks, Vol. XIII.(Revised Edition).....</i>	4.50
<i>Sathya Sai Speaks, Vol. XIV. (Revised Edition).....</i>	5.75
<i>Sathya Sai Speaks, Vol. XV... (the years 1981 to 1982, New Edition).....</i>	5.40
<i>Sathya Sai Spaks, Vol. XVI..(the year 1983, New Edition).....</i>	3.50
<i>Sathya Sai Speaks, Vol. XVII (the year 1984, New Edition).....</i>	3.50

Divine Discourses by Sathya Sai Baba given to college students

<i>Summer Showers in Brindavan, 1972 (Revised Edition).....</i>	\$4.25
<i>Summer Showers in Brindavan, 1973.....</i>	3.00
<i>Summer Showers in Brindavan, 1974.....</i>	3.00
<i>Summer Roses on the Blue Mounains, 1976 (Revised Edition).....</i>	3.40
<i>Summer Showers in Brindavan, 1977 (Revised Edition).....</i>	4.75
<i>Summer Showers in Brindavan, 1978 (Revised Edition).....</i>	4.60
<i>Summer Showers in Brindavan, 1979 (Revised Edition).....</i>	3.50
<i>Summer Course, Indian Culture & Spirituality, 1990.....</i>	3.25
<i>Summer Showers in Brindavan, 1993.....</i>	3.25

This series, written by Sathya Sai Baba, contains the wisdom of the ages.

<i>Bhagavatha Vahini</i> (on the life of Sri Krishna).....	\$3.25
<i>Dharma Vahini</i> (on morality, Revised Edition)).....	2.80
<i>Dhyana Vahini</i> (on meditation, Revised Edition).....	2.10
<i>Gita Vahini</i> (on the classic <i>Bhagavad Gita</i>).....	3.25
<i>Jnana Vahini</i> (on wisdom).....	1.50
<i>Leela Kaivalya Vahini</i> (a stream of wisdom from the divine pen).....	1.30
<i>Prasanthi Vahini</i> (on divine peace).....	2.00
<i>Prasnothara Vahini</i> (on religious scriptures).....	2.00
<i>Prema Vahini</i> (on divine love).....	1.50
<i>Ramakatha Rasavahini, Part I</i> (on the classic Rama story).....	5.00
<i>Ramakatha Rasavahini, Part II</i> (on the classic Rama story).....	3.75
<i>Sandeha Nivarini</i> (a question and answer series).....	2.00
<i>Sathya Sai Vahini</i> (basic spiritual values).....	4.00
<i>Sutra Vahini</i> (on the Fatherhood of God, brotherhood of man).....	1.75
<i>Upanishad Vahini</i> (on the classic, <i>Upanishads</i>).....	2.00
<i>Vidya Vahini</i> (on knowledge which illuminates).....	1.75

SATHYA SAI NEWSLETTER, USA

P. O. Box 660908
Arcadia, California 91066-0908

ADDRESS CORRECTION REQUESTED

DATED MATERIAL

Nonprofit
Organization
PAID
Arcadia,
California 91066
Permit No. 71

© *Sathya Sai Newsletter, USA*—Winter 1997-1998, December, January, February.
Printed under the auspices of the Sathya Sai Book Center of America. **All rights reserved.**
Reproduction in whole or in part—without written permission—is prohibited.

