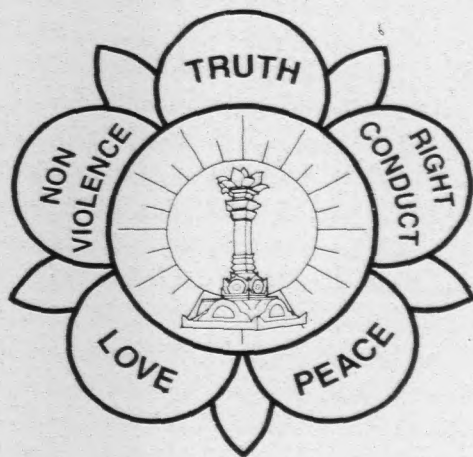




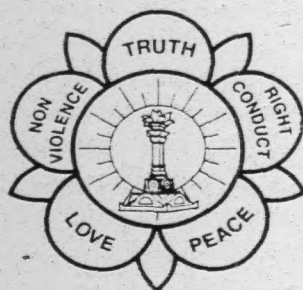
# SATHYA SAI NEWSLETTER, USA

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# Sathya Sai Newsletter, USA

*This publication is dedicated with Love and Devotion to  
Bhagavan Sri Sathya Sai Baba*

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—Barbara Bozzani, Editor



## *BABA'S WORDS OF COMFORT*

Dear Brothers and Sisters,

*Sai Ram* to all of you! Recently, Americans have been overwhelmed with the terrible tragedies in New York and Washington D.C. Communication was sent to our beloved Swami with a report on the situation and status of the New York Sathya Sai Baba Centers. All of the Sai Centers in the New York area have reported to their regional president that all of their members are safe and unharmed. A number of reports have been received from devotees indicating that our beloved Swami prevented many of his devotees from being injured or killed in the World Trade Center where they were employed or had meetings scheduled. His miraculous intervention on behalf of his devotees is clearly evident. Included in the communication sent to Swami was a letter written to him by the officers of the New York and Washington D.C. regions that expressed their gratitude to him for his divine protection, and their desire to be of service to the less fortunate victims of this cataclysmic disaster.

This is Swami's response to that communication:

***Be brave! Events of this kind overcome humanity from time to time. Face this with fortitude. This is the time for repetition of the Lord's name (Namasmaraṇa) and remembrance of God always.***

**—Bhagavan Sri Sathya Sai Baba**

Our beloved Swami teaches us that the darkest clouds of gloom and doom are short-lived and pass by quickly as do the pleasures of the world. We must focus on the inner truth, our spiritual heart, the God within us. As a result, regardless of what might happen in the future, our actions and emotions will be noble and selfless.

To those who grieve, let us pray that they will find peace. To those who are enraged, let us pray that they will find wisdom and resolve. To those who are injured, let us extend compassion and pray that they will find courage. To those who have perished, let us pray that they now reside in heaven.

**—Michael Goldstein, M.D.,  
Sathya Sai Organization,  
Chairman, International Zone I**

# THE SAI TRINITY

Baba has said, *I came because the good, the saintly and the wise, the sadhus and the sadhakas, the gurus and the godly of the world pined for me.*

Sri Sathya Sai Baba and the advent of his triple Sai Avatara, was prophesized five thousand years ago. These three Avatars are also mentioned in several nadis (liturary predictions) and epics. Sometime during the late 1940s, Swami proclaimed to devotees at the old mandir:

*Three Avatars will descend to earth after Rama and Krishna. All these would be in the very sacred and holy land of Bharat (India). The first in Shirdi as Shirdi Sai, then at Puttaparthi as Sathya Sai and the third in a village in Karnataka as Prema Sai. The Sri Shirdi Sai Avatara is over. The present body of the Sathya Sai Avatara will last for ninety-six years, and after a gap of one year, the Prema Sai Avatara will assume a human body that will last for seventy-five years. My sankalpa (divine will) will be fruitful with these three Avatars. The world will be a peaceful and joyful place to live in.*

*Science has its own limitations. Scientists are not in a position to interpret everything. Material science can only see the universe made of the five elements. Even that is limited to sensory perceptions. It cannot perceive the things beyond; it is possible only with spiritual insight. I can*

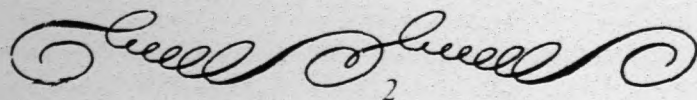
*see things which even the most sophisticated instruments cannot. I can diagnose and cure diseases beyond the capacity of medical science.*

*I do not read books. But I know the entire history of the universe. I can see the past, the present and the future. I am beyond time and space. You were surprised to see me in two different places simultaneously. In the future, why [only] two? I will take thousands of forms and appear simultaneously at different places. I materialize objects for expressing overflowing love, for giving pleasure to the recipients and for their protection from all dangers. Even if I have not materialized anything for you, I will come to your aid in your moments of crisis at any time and place, if you have deep faith and devotion in me. I will answer your prayers in any form or name, as all forms and names are mine.*

*I have taken this Avatara not to do small things, but for doing great things; the world will prosper. My task is gigantic—to uplift the whole of humankind and put all on the correct path of sathya (truth), dharma (righteousness), shanti (peace), prema (divine love and, ahimsa (nonviolence). And I grant liberation for true aspirants. In doing my work, I do not fear anyone. I do not bend to anybody. For I am Truth.*

**—Sathya Sai Baba**

From: Sri Sathya Sai—ANANDA  
by Karonamba Ramamurthy, pp 64-65

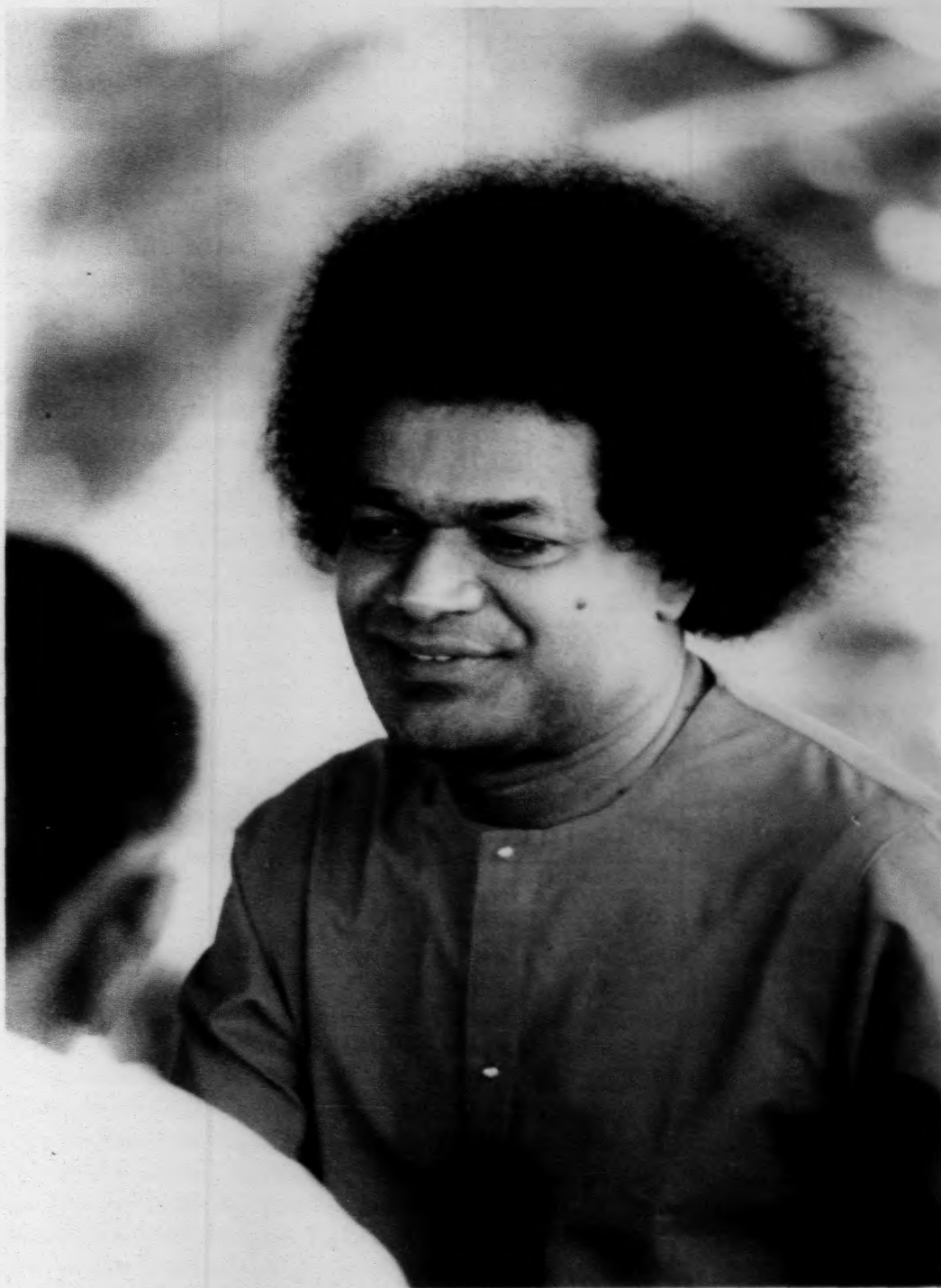




## THE THRONE OF THE ONE THAT IS

Once, when the world was young, the stars shone brightly in the heavens; each one knew its worth and station, proud to add its luster to the brightness of the universes. The humans below smiled from afar as they raised their eyes in admiration. They sought guidance from Jupiter, strength from Orion and from little Pleiades, joy. From the great square of Pegasus, they derived courage, fortitude, forbearance and calm. From Mars strength, Virgo discrimination, Libra balance and Aries determination. Mercury, the messenger of the gods, conferred clarity and wisdom, Taurus, stability, Capricorn tenacity and Libra balanced them all. But above all, each in its place in the three sacred points of the heavens, were Harmonica, Pacifica and Unita, the crown jewels of constellations, the throne of The One That Is.

The eternal dancing, dazzling light from the brightness of their brightest stars shone



### ***The One That Is***

down on earth, their energy permeating the heart of the tiniest particles of matter, so harmony, peace and unity reigned in the

vastness of infinity. Their truth, beauty and goodness reached the earth in its orbit, smiling their benevolence upon the elements in the ethers: air, fire, water and earth. Every living creature, animate and inanimate, received its portion in perfect balance and proportion. The humans, above all, felt the joy of well-being. Fulfilled and contented, their hearts filled with gladness, they took delight in serving each other, each in his or her way. Indeed, as the birds fly as one in the sky, human beings lived and breathed feeling no distinction, the one from the other.

As the eons and ages rolled by, alas, as is wont to be, the forces of chaos, that child of jealousy, envy, pride, greed, lust and anger gathered their strength, swirling their anti-matter in the galactic ocean, over the vast stretches of time. Their energy emerging out of the dark matter of the sky, permeating the light of the light years, obscuring the light of those three jewels of the heavens, the light that illumined the minds of humankind.

Time passed. Harmonica, Pacifica and Unita faded from view and were lost to the memory of all. At first, it was felt as weight, as if gravity itself were pulling them away from the light of day. Color was no longer a vivid delight, while human hues took on ominous distinctions. The scent of the grass and of flowers faded, while odors of skin and hair offended. Touch, that gentle friend of affection, no longer felt pleasing, but irritating and annoying. But of all human pleasures, the loss of which none was greater, sight and sound themselves became the conveyers of pettiness, gossip and quarreling.

Humans no longer looked toward the heavens, as the light retracted into the dark holes of void. As the light in the heavens diminished, so the mind of humanity gave way to doubt, worry, misunderstanding and ignorance. Brothers and sisters belittled and betrayed. Mothers and fathers decried and despaired. Teachers and leaders cried and bemoaned. Ascetics and holy ones beseeched and prayed. All cried out to the One That Is for Harmony, Peace and Unity to return. What forces of dark, devious obscuration had taken their sacred jewels of the heavens? What mystery of mysteries was the key to return?

At the dawn of an age, when all was thought lost—out of the pain and the pathos, the sorrow and tears—the mystery of mysteries slowly gave way. For within the prayer and the pleas lay the seed of renewal, primordial love, the sister of light, never gone but submerged, awakened. Out of the darkness came light. Slowly, so slowly, with each prayer, it gained strength diffusing and illuminating its radiance through matter and infinite time. Out of the chaos emerged order. Humans looked again to the stars and their heavenly light. Long forgotten, the strength of Orion they sought. There again Betelgeuse, his humor and honor beckoning all. Love brought the light and within it the dawn of another new age, a millennium like no other, golden and bright. And there in the three sacred points in the heavens, the throne of The One That Is, shone Harmonica, Pacifica and Unita—bringing harmony, peace and unity once again.

—Ronne Marantz, Ph. D., Scarsdale, New York



# LIVE A LIFE OF DIVINE LOVE

## *Embodiments of Love!*

The all-India president spoke about the fatherhood of God and brotherhood of man. But he did not speak of the motherhood of mothers. In this creation, however great persons may be or whatever they may have achieved, they have been born to a mother. The mother's womb is Mother Earth. Whatever is the quality of the seed, that will be the quality of the fruit. Whatever is the sweetness of the seed that has been sown, so is the sweetness of the fruit. Therefore, in each country, the womb of the mother is Mother Earth. That is *Veda Maata*, that is *Tyaaga Maata*—the mother's sacrifice.

## *Mother Land, Not Father Land*

The mother's pure womb is that which gives pure children to the world. In today's world, there are no pure people who sacrifice. What is the reason? We are not looking after the mother's womb carefully. If the mother's womb is peaceful, the whole world will be peaceful. So first and foremost, we need pure women in this world. Because of such women in Bharat (India), it has become known as a land of sacrifice (*Tyaaga Bhoomi*), and an example of the land of harmony (*Yoga Bhoomi*). In Bharat, people say motherland and not fatherland. In every country the mother is most important. The feelings of the mother are beyond all other feelings. These days, the defect of the children is because they don't look after the feelings of the parents. If you make your parents happy, the whole world will be happy. Mother is God. Father is God. We

must understand that parents are in the position of Divinity, of God.

## *Make Mothers Happy*

We have to make our mothers happy. Only then, will there be peace and bliss in the world. So, it is of no use pleasing God by worshiping him. Worship your mother. The main reason for your birth is your mother. There are no greater feelings than the feelings of the mother. Only if the mother's heart is like amrit (sweet, holy nectar), will the whole world be converted to sweetness.

What is the reason for Sri Rama to be called God? Because he was born from the womb of Kausalya, so he had the qualities of Kausalya. That is why Rama is worshiped as God. Also in the case of Jijabai, Shivaji's mother, Shivaji sacrificed for the country because he was born to the pure lady, Jijabai. That is the way good fortune will come to children—through the mother. Embodiments of Love! There is nothing higher than love. For all our good fortune, only divine love is the cause. A person without love is lifeless. We should therefore adore and worship the mother who is the embodiment of love.

Where is there peace (*shanti*) in the world? When we don't make our mothers happy, how can there be peace in the world? Peace cannot be bought in the bazaar. Every person's heart is the abode of love. Only when you fill your heart with love will there be peace in this world. Why is there unrest in the world? Because people do not have complete love, that is the cause for unrest. When you have complete love in your heart,

then there will be complete peace in the world.

### *Show Gratitude*

Embodiments of love! All our lives are human births. There is nothing greater than human birth; it is beyond all others. We are born, grow up and live as human beings in society. Then, why do we not look after the society's good? All the money that we have earned comes from society. We should show our gratitude to society. The problems of the world are because we are neglecting society; it should never be neglected. We are born and grow up in society from which all our wealth has come. However, we do not look after the best interests of those people. That is the great defect of humanity. We should respect the well-being of others which is our own well-being. Is anybody looking after society? No! It is all selfishness. There is nothing more petty than selfishness; put it to one side and go after goodness. If we have earned the good fortune of doing well, then we should look after others [who are less fortunate].

If we want peace in the world; we should acquire peace within ourselves. Where is peace? It comes only from our hearts. Our hearts are peace; our hearts are truth; our hearts are righteousness; our hearts are love. We have forgotten such a heart and are roaming in the bazaar looking for peace. We don't find peace in the bazaar; we only find pieces. Peace is only in our hearts. Make your hearts full. Whatever work you do, do it full of love. But now, wherever we go, there

is only selfishness. People are only looking for position; they are losing their purity.

### *Lack of Purity Extends to . . .*

The food we eat is bad; everything is impure. The air we breathe is impure. How will you escape disease? If you do not want diseases, eat pure food, breathe pure air, drink pure water and be pure. Wherever we look there is impurity. When we are surrounded by it, where and how can we have purity? When purity comes from us, then the reflection, resound and reaction are the images from the purity within us. First and foremost, we have to put purity into society. To whomever we speak, we should speak sweet words, not words of hatred and jealousy. Never speak like that. First, we have to learn that we cannot always oblige, but we can speak obligingly, speak with love.

We can see it everywhere, from head to toe, people are filled with anger. They have become like animals. Animals are better than people. The animals have a reason and a season. Today, people have no reason or season. If we are like that, how can we call ourselves human beings? To call yourselves human, first and foremost, put humanity into yourselves. Show humanity toward others—demonstrate humanity. Only then, you will be human beings. Just because you have a body, you cannot call yourselves human. The value of the body is to use it for humanity. That is truth (*sathya*), righteousness (*dharma*), peace (*shanti*), love (*prema*) and nonviolence (*ahimsa*). What is the use if you do not have humanity in your hearts?



First, demonstrate humanity by showing love. By divine love, all will become your friends. What kind of friends? Those who are full of love. Our real friend is God. God is love; he is suffused with love.

### *Correcting Our Defects*

If you want God, you should have complete love for God. You should not love God only in the form of material objects. Love him for himself; that will provide you with love.

Embodiments of Divine Love! In all persons is the same Atma, the same love and the same God. There are different forms; there may be many names but there is only one God. Learn this single-mindedness.

Increase love in yourselves. Your hearts should be full of love. All the words that come from you will then be full of love. Make your heart a tank of love. Your eyesight is a faucet; what we hear is a faucet. Both of these are like faucets. If your tank is full of love, whatever faucet you open, love will come out.

The hatred you see in others is only a reflection of yourself. All these defects are not to be seen. The defects you have in yourself look like the defects in other persons. What is seen is only the reflection of your inner being. If you see bad in others, it is actually your own flaw. So first of all, learn the truth that whatever bad you see in others is the bad in you. Whatever bad qualities you see in others is only your own bad qualities. All are one. That is love; that is God; that is Atma; that is everything.

You have all forgotten love. You are all desiring worldly things. Wherever you go it is only money, money, money. What is money? Money comes and goes. Morality comes and grows. What is wealth? Whoever you see wants wealth. But from that, do we get anything? All of it only pulls us down; it is not going to protect us. Only the wealth of merit acquired by good actions (*punya*) will protect us. Helping others is good action, but hurting others is *paapa*. Earn only the treasure of loving all equally (*punya dhanam*). Never hurt others—that is a sin.

### *What Can We Take With Us?*

Alexander [the Great] acquired so much; but when he died, what did he take with him? He went with empty hands. Whoever a person is, whatever they have acquired, it cannot be taken with them when they go. We take with us only our good actions. We only need good feelings to cultivate the qualities of goodness and divinity. That is all we can take with us. We cannot take even a handful of earth. If we were to take mud, then there would be rationing of mud. We should only take pure love with us. There is no charge for love, nor is there a shortage of love. If we earn that pure love, we are the wealthiest people in the world. The person who has love is the richest person in this world. The person who has many desires is the poorest person in the world. Everyone, from head to toe, has only desires. As long as you have desires, you will never be happy or peaceful. You will have peace only when you give up desires. Give up desires and see how much

love you gain. Then, find how much bliss (*ananda*) you can experience.

All bliss is within you, but you imagine that it is outside. What is outside is only reaction, reflection and resound. All reality is within you. If you are a good person, everything becomes good. If you wear blue glasses, you see everything blue. If you wear red glasses, you see everything red. So, the greatest riches are found in seeing only good qualities. Cultivate calm, soothing, balanced (*sathwic*) qualities. Do away with hatred, demonstrate nonviolence. Nonviolence is the greatest method to kill anger. Develop love, there is nothing sweeter within you than love.

### *Searching for Peace*

Now, people are going all over the world, but they can never find peace. Where is this peace? It is not in nectar; it is not in objects nor in vehicles. Everything is within. People are not experiencing the bliss within themselves. When people cannot experience the God within, how can they experience him outside? Everything is already within you. You are the embodiment of the cosmic being, but you are behaving like ordinary people.

Embodiments of Love! Shed the feeling that you are the body. Cultivate the feeling of divinity within. All qualities are within us, so we should try to bring out the love within.

“If we were walking with our beloved Baba all day, hand in hand, would we not feel love in our hearts for him? . . . All bad traits, all dark flowers of the night grow in darkness; they thrive in darkness. How can they be there? How can they persist when you are holding Baba’s hand throughout the day?”

—Dr. John Hislop, *My Baba and I*, page 269

This love you will not get outside; only by God’s grace it will come.

### *In Conclusion*

You are the complete embodiment of life and love. But you are cultivating all which is transient and impermanent. It may come and go at anytime. Why are you deluding yourselves with this impermanent body? That which is permanent is the Atma—cultivate it! That is the first bliss. For this bliss, love is the answer. If you cultivate love, all of God’s forms will come to you. There is no need to look for God. Have the courage to say, “I am God.” You are not the body; you are God. Have the firm belief that you are God. To learn this, you must first love your parents. They have given you their blood. They have given all their wealth. They have strived to make you a proper person. You should first love your parents. There is no greater devotion (*bhakthi*) than that. That is real devotion.

Swami has just come for a short while to Mumbai. He has not gotten the complete satisfaction in coming to Mumbai. He will come again. You cultivate love. Respect your parents—make them happy. I will come again and be with you and among you. Live a life of love.

—Sathya Sai Baba  
Dharmakshetra, Mumbai  
June 1, 2001



## JUST DO IT!

All over the world devotees—new and old, of all religions and races, from world organization leaders to staff, to Sai Center members and nonmembers—flagrantly disregard Swami's injunctions. We have flimsy excuses like: "That is only for Indians." "He doesn't really mean it." "If I say the truth, they will just argue." "Anything is okay as long as we have devotion." "What can I do? We have to pay bribes, or exorbitant prices." "But Swami took my letter!" "Shiva devotees do it." "My inner voice says it's okay." "It's too difficult to follow that in our country." We think it's perfectly acceptable to do whatever we're doing because Swami granted us *padnamaskar* (to touch the Avatar's feet). We think it's perfectly okay to do what someone else is doing because Swami granted them *padnamaskar*. We think something is perfectly okay because Swami didn't reprimand someone or stop them from doing it.

Swami is finally asking, *When you believe that whatever Swami says is good for you, why don't you follow his command? I do not want such people.*<sup>1</sup> Never before has he said this so strongly. But still, many of us don't take him seriously. Swami's kindness and tolerance are so great that some people think we can take advantage of him indefinitely.

Now Swami is stating openly that he is not talking to us. He has withdrawn. He says, *Swami has been speaking for years and nobody listens.*<sup>2</sup> He values his words, but we don't heed them. He says that, *Like a*

*thief, we utter God's name when we don't deserve success.*<sup>3</sup>

Swami gives us a long rope; his patience is beyond imagination. He doesn't like to say, "No." If we ask him for permission to disobey him, or even to act wrongly, he often grants permission or takes our letters. But he does not free us from the consequences, as we seem to think. Over and over again, he states unequivocally that there is no escape from the consequences of our actions!

We still think that we are somehow immune. We think that if we have devotion we are spared. Or we think that if we are serving Swami as a titled member of the Sai Organization, or wearing his scarf, that we can do no wrong or that Swami bears full responsibility for everything we do. We somehow think we can behave improperly and then just pay lip-service to devotion by dedicating our actions to God. We become free from the consequences of our actions only when we are completely empty of any sense of self, have no sense of doer-ship and are thus perfect instruments of God. If we achieve this state occasionally, we're probably doing well. At all other times, we bear the consequences of our actions.

We tell Swami how much we love him and then sabotage his efforts with our disobedience. It is long overdue that we sincerely make our best efforts to practice his teachings. If we're misbehaving sexually, we should stop it, and engage in procreative activity only with our own spouse—for proper reason and in proper season. If we're

misbehaving financially, we should stop it. We should refrain from giving or receiving bribes; we should not cheat others or exploit our workers or even overpay them. If we are misusing our sacred faculty of speech by speaking harshly, gossiping or lying for any reason, we should keep quiet. Let us tell the truth and tell it kindly. Let's not speak aimlessly, creating unnecessary conflicts. If we're sweet at home and tyrants at work, let's treat our coworkers more lovingly. If we're tyrants at home, let's treat our families more lovingly. If we take in harmful elements that Swami repeatedly tells us not to imbibe—meat, [fertile] eggs, tobacco, alcohol, drugs, [inappropriate] television, newspapers, movies—let us stop (with the help of prayers and professionals if needed). Let's replace them with pure, healthy substances for all our senses. If we are not honoring our parents, let us treat them always with love, respect and gratitude. Swami says it is a very grave sin to make a woman shed even a single tear; so let us stop causing sorrow to mothers, wives, sisters and daughters. If we are arrogant, let us remember to whom we owe everything. Let us eliminate jealousy and hatred, for Swami says these are increasing everyday. Therefore, he will no longer permit *padnamaskar* (touching his feet).<sup>4</sup>

There is a maxim, an ancient principle of law, stating: "Protection for allegiance, and allegiance for protection." If one party has a duty to protect another, the protected has the duty to obey the protector. Of course, this makes common sense. How can a parent protect a child if the child runs out into the street, or plays with matches, when told not

to? How can a teacher protect a novice student if the student fails to follow the safety precautions given? How can a sovereign protect the citizens if they are disloyal or fail to pay lawful taxes? How can Swami protect us—physically, mentally and spiritually—if we fail to follow his instructions?

Every single one of Swami's directives is for our good. Swami does not waste his words, and he has not been speaking to us for all these years to have us ignore instructions in the name of devotion. Swami says, *Devotion is the easiest path to God during this Kali Yuga (dark age)*. Some of us think we can simply feel special fondness for Swami and not make any effort. He tells us, *True devotion lies in obeying the command of the Lord. Under any circumstances, do not disobey the command of God*.<sup>5</sup> He has stated clearly, *Devotion is important, but discipline is more important*.<sup>6</sup> This year, Swami told us emphatically, *I don't want your bhakti (devotion). I want your transformation*.<sup>7</sup> In recent years, Swami has been delivering more and more reprimands. Whereas he used to say softly, *Avoid bad company*, he now says with emphasis, *Run away from bad company!* He has always told us not to ingest harmful substances. Now he says, *Four things my devotee will never do, are: eat nonvegetarian food, smoke, drink and use drugs*. He has even implored us to stop coffee, tea and sugar for just three days and find out how good we will feel.

Many people have observed how Swami seems disappointed in us this last year. He's talking to us less, calling fewer for interviews, taking fewer letters, walking more slowly,



keeping his gaze lowered more often. He has told us outright, *I am disappointed that you are not paying heed to my words. Then, how can you come up in life? What is the use of my talking to you or moving closely with you? This is the reason I have not spoken to anybody.* <sup>8</sup> These are words of a true mother and father, caring for the proper growth of his children.

Meanwhile, the amount of our pain and suffering he is taking on out of his infinite love for us far surpasses what any human could bear. For those who can see, it is heartbreaking to watch Swami rise from a chair, or climb steps, or sometimes even walk. The video of *Shivaratri* 2001 that shows him bringing forth the *lingam*, is unbearable to watch. It is his supreme joy to take on the suffering of his devotees; it should be our supreme joy to do his will.

He keeps giving and giving, and we greedily keep taking; then, we consciously disobey. We throw away his most valuable gift, the guidance of the greatest *sadguru* (divine teacher) the world has ever known. His words are precious; we should heed them, and do it with the love with which he delivers them.

God's love is always present, but Swami tells us that we owe a tax to God for the gift of life. We owe Sathya Sai Baba much more than we can pay. He wants only our

love, and he wants it now—in the form of our transformation and obedience. Let us express our gratitude by following his divine teachings.

Wherever our own resistance, we should look there first. It is our job to correct ourselves—and only ourselves. As Jesus told the crowd of men who were ready to stone the woman caught in adultery, "Let the one who is without sin cast the first stone"<sup>9</sup>

If each of us practices only one extra teaching of Swami's, the one we're most avoiding, our world would be transformed in the blink of an eye. Not only will we be happy, but Swami would be so happy he [might] start talking to us again.

If we are united on anything, let it be these: Let us be supportive of each other in our efforts to transform, never criticize each other. Lovingly tolerate each other's shortcomings; encourage each other's innate goodness through our love.

—Alova

Prasanthi Nilayam, India

1 July 4, 2001, page 9

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*Along with the process of listening to the exposition of ideals and messages, you have to practice them in daily life. Only then, can you declare that you have grasped the meaning and purpose of my teachings.*

—Sathya Sai Baba

*Sathya Sai Speaks*, Vol. XI, chapter 8

## FAITH AND SURRENDER

The past six months have been, to say the least, very hectic, confusing and stressful, or in other words, not very peaceful. What does Baba say about peace? *Peace, it can come only from the fountain of peace within.*

As always, my loving wife, Annapurna said to me, "That is a lovely quote from Swami, but do we put it into practice?" I had to admit that it is easier said than done.

With Swami's grace, I was in Puttaparthi for the *Guru Poornima* celebrations. I had total faith that Swami would talk to me, answer my questions and give me his divine guidance. Swami did shower his love, blessings and divine grace on me. He also revealed that he would give guidance in many ways and answer my prayers in many forms.

During the cultural program at the Poornachandra Hall, a devotee introduced himself to me. After a few minutes of cordial exchanges, he took out a printed page of text and handed it to me, saying, "I feel very strongly that you should have this and share it with everybody." I took the paper but couldn't read it right away. After my return to the USA, I pulled the paper out of my file and as I started reading, I realized how Swami had made Nires (that is his name), an instrument in giving me this divine guidance. This is the text of that page:

—**Krishnan R. Bala, D.D.S.**, Scottsdale, Arizona

*A life which is not spent in service is a life of darkness. Understand that society is the source of whatever pleasure you derive and whatever pleasure you receive.*

—**Sathya Sai Baba**, *Vision of Sai II*

### *Teamwork*

*There were four people named Everybody, Somebody, Anybody and Nobody.*

*There was an important job to be done and Everybody was asked to do it.*

*Everybody was sure Somebody would do it.*

*Anybody could have done it, but Nobody did it.*

*Somebody got angry about that, because it was Everybody's job.*

*Everybody thought Anybody could do it, but Nobody realized that Everybody wouldn't do it.*

*It ended up that Everybody blamed Somebody when Nobody did what Anybody could have done.*

—Author Unknown

The very next day of celebrations, Swami called me in for an interview and revealed to me his omnipresence and omnipotence. He also cleared many of my doubts, even before I could ask about them. As I left the interview room, I realized that he had not cleared all my doubts. Little did I know, he had already answered them the day before when Nires gave me the paper. Such is Sri Sathya Sai Baba's divine grace. Our only duty is to put it into practice.



## MORE ABOUT SURRENDER

Recently, the Sathya Sai Baba Center of Phoenix, Arizona did a study circle on surrender. The following may be considered as a prayer of surrender:

*Why get agitated? Let me take care of all your business. I shall be the one who will think about them. I am waiting for nothing else but your surrender to me. I intervene only when you know how to completely surrender to me; then, you do not have to worry any more about anything. Say farewell to all fears and discouragement.*

*You demonstrate that you do not trust me. On the contrary, you must rely blindly on me. To surrender means: To turn your thoughts away from troubles, to turn away from the difficulties you encounter and from all problems. Leave everything in my hands and say, "Lord thy will be done. You think of it; you say it." That is to say, "Lord I thank you; for you have taken everything into your hands and will resolve this for my highest good." Remember that thinking of the consequences of a thing is contrary to surrender. That is to say, when you worry that a situation has not had the desired outcome, you thus demonstrate that you don't consider your life to be under my control and that nothing escapes me.*

*Never think, How is this going to end? What is going to happen? In that way, you give into the temptation that you don't trust me? Do you want me to deal with the situation or not? Then, you must stop being anxious! I shall guide you only if you completely surrender to me. When I must lead you onto*

*a different path than the one you expected; I carry you in my arms.*

*What seriously upsets you is your reasoning, worrying and obsession of providing for yourselves at any price. I can do many things when the person—as much in his material necessities as in spiritual necessities—turns to me saying, "You think of it." Then he closes his eyes and rests quietly. You will receive a lot, but only when your prayer will rely only on me. You pray to me when in pain, so that I will intervene, but in the way you desire.*

*You do not rely on me, but you want me to adjust to your requests. Do not behave like sick patients who ask the doctor what their treatment will be; but at the same time, they are making suggestions to the doctor. Do not do that, but rather even in sad circumstances say, "Lord, I praise and thank you for the problem—for it is necessary. I pray that you will arrange things as you please for this terrestrial and temporal life. You know very well what is best for me."*

*Sometimes, you feel that disasters increase instead of diminish. Don't get agitated. Close your eyes and tell me with faith, "Thy will be done. You think of it." Then, when you speak, I accomplish a miracle when necessary. I only think of it when you trust me totally. I always think of you, but I can only help you completely when you rely fully on me.*

**—Sathya Sai Baba**

Submitted by an Arizona Devotee  
No Source Given

# SACRIFICE IS MY ENJOYMENT

*There is no disease equal to greed, no enemy equal to anger, no misery like poverty or joy equal to [spiritual] wisdom.*

Sanskrit Verse

## *Greed, Anger, Poverty*

Sickness is not confined to the body. The mind and senses are equally afflicted by diseases, the chief among them is greed. All know the ill effects suffered by Duryodhana and his brothers because of their greed. Greed is one of the chief diseases afflicting humanity. I do not suffer from any kind of physical illness because there is no trace of greed in me. Hence, bodily sickness is unknown to me.

There is no enemy equal to anger. I have no feeling of aversion to anyone nor does anyone have adverse feelings against me. I love all equally and everyone loves me. The life principle in everyone is the same; the entire creation is one mansion. The relationship between members of humanity is like that of various members of a single family. Hatred and anger are the source of all feelings of division. There is no trace of anger or hatred in me. Hence, everyone loves me.

There is no misery equal to poverty. I am not poor in any sense. The love in me is my wealth. How can greed touch me when I am so replete with wealth? There is no poverty in me. It is essential for all people to avoid these three negative tendencies. Because of this, I am in permanent bliss; worries do not bother me at all.

Embodiments of Love! Garga was highly respected by both the Pandavas and

the Kauravas. He was the family preceptor of Nanda and Yashoda. He was a great scholar replete with knowledge and wisdom. He went to the house of Nanda and Yashoda for the naming ceremony of their babies.

## *About Krishna*

There are a few esoteric matters which are not widely known. Incarnations generally occur in three categories of white (*shukla*), orange (*aruna*) and yellow (*pita*). But here was a baby who was black. Hence, Garga considered and found the name Krishna (black) as most appropriate. After the naming, Garga narrated several episodes that were to take place in the life of the child. After staying on to experience and enjoy some of the events, he departed. After a while, Garga visited Nanda's house again to see Krishna. He was a very austere person and was used to preparing his food with his own hands. He would not eat food even touched by anybody else. Yashoda therefore provided a secluded place for him to prepare his meals. He asked for a little flour, jaggery (a coarse, dark sugar) and milk. In those days, sweets were made with jaggery. Garga put the ingredients into a vessel and prepared some sweet pudding. As was his wont, he offered it to Lord Vishnu before eating.

Suddenly, the boy Krishna dashed into the room and started eating the sweet pudding in the vessel. Garga who was praying, opened his eyes and found the child eating the food that he had prepared for himself. He called Yashoda and told her, "Mother, do you see what your son Gopal is



doing? I am hungry, and he has eaten the food before I could." Yashoda caught hold of Krishna and admonished him for his action, saying, "Don't you know that the venerable Garga is the guru of our clan and you have defiled his food? Is it not our duty to honor our guests in a befitting manner?" Krishna replied, *Mother, I have not done anything on my own. It was he, himself, who called me to eat the pudding.* Yashoda then asked Garga as to why he called Krishna whom she had kept safely away. Garga protested that he had not called Krishna. Krishna remonstrated saying, *Oh sage, why are you uttering a falsehood? To whom did you offer the food in prayer before partaking of it? Is it not myself to whom you prayed? How can you offer everything to me first and then start complaining?* Garga was perplexed for a moment, but he recognized that Krishna was none other than Lord Vishnu. He had prayed to Vishnu and Krishna had responded. Realizing this, Garga was happy to partake of the leftover pudding eaten by Krishna.

When was Krishna actually born? He was born 3,228 years before the Christian era on July 20th at 3:00 a.m. As this is 2001 A.D., today, he would be 5,229 years old. In the auspicious month of *Sravana*, in the brighter fortnight (*bahula paksha*), on *Ashtami* day (8th day of the phase of the moon) under the star *Rohini*, the holy child was born. This confluence of *Ashtami* and *Rohini* has resulted in the occurrence of many marvelous events.

At that time, there was a demoness named Balanthaki. Her real name was not

known to anyone, but she was generally known by the name Poothana. It was her practice to wander from village to village and kill infants with poisoned milk. In the course of her wanderings she came to Repalle. She took on a beautiful form and entered Yashoda's house and started feeding her poisoned milk to the infant Krishna. The infant Krishna sucked out, along with the milk, her poison until she fell dead. Yashoda came running to Krishna as she heard the thud of Poothana falling down. Seeing the dead demoness, Yashoda questioned Krishna as to why he went to her. Krishna replied, *Mother, I did not go to her, in fact, it is she who came to me. It is my duty to kill this cruel demoness who had come with the evil intention of killing me.*

As he grew up, he started taking the cows for grazing into the forest each day along with other cowherd boys (gopalas). One day, as they were lost in playing games, the cows moved to some other forest. Suddenly, there was a big surge of flames in the forest. Frightened by the fire, the gopalas started praying to Krishna to save them and their cows. Krishna dispelled their fear by saying everything would be all right and told them to close their eyes for some time. The gopalas never disobeyed Krishna and did as he said. After some time, the raging fire was extinguished and the cows started returning safely. Amazed by this experience, the gopalas went about sharing this miracle with others in the village. They said, "Krishna is no ordinary being, he is verily God as it is not possible for anybody to perform such a miracle."

*Please turn to page 31*

# BIRTHDAY

Fifteen years ago, on Swami's birthday, November 23, 1986, was the time that Bhagavan established the adoption of 600 villages by his devotees. He spoke these words which are just as valid today as they were then:

*You must be thinking about a gift you have to offer Swami on this birthday. You can be happy that you have given a proper gift only when you love mankind, share their suffering and engage yourselves in serving them. That is the only gift I wish for. The present given to God has to be pure, steady, selfless love.*

*On this birthday, I have only one desire: I want only to promote your bliss (ananda). . . . Rich people and people in power have plenty. But the distressed, poverty stricken and those who suffer have no one to serve them. Go to such people and be their friends, their kith and kin, their well-wishers. Let them welcome you as such.*

*If you pour spirituality into those who are tortured by hunger, it will not be assimilated. First, quench their hunger. Give them God in the form of food. Give them God in the form of clothes. Give God in the form of peace to those who are afflicted with anxiety. Give medicine to those who are suffering from ill-health. Give God in whatever form will assuage fear, pain and sorrow. It is only when these are done that spirituality can soak into their hearts. . . .*

*You must understand well the nature and significance of love. You are experiencing and sharing love at the level of your awareness of the principle. This is a mistake. It is*

*too literal an interpretation. The principle of love has no trace of ego or blemish. It is fully free from selfish attachments. Whatever Sai does, whatever Sai thinks, whatever Sai says, whatever Sai observes— it is all for your sake, not for Sai's sake. My only desire is your joy. Your bliss is my bliss. I have no bliss apart from yours. . . .*

*Embodiments of divine Atma (divinity within)! You may not be able to see what I am about to tell you, but it is clear before my eyes:*

*As days pass, even those who are not able to recognize the truth of Swami will have to approach with tears of repentance and experience me. Very soon, this will be worldwide. Swami is now restraining this development. When once it is allowed to manifest, the whole world will be transformed into Prasanthi Nilayam. So come forward, all of you who are determined to practice the ideals laid before you. In the coming years, you may not have the chances you have now. You will not have the opportunity to be so near. Millions will rush to this place and gather here. This will happen soon, so earn the compassion of Swami and his love through service activities, and fill your lives with meaning. . . . I bless that you have a long life, good health, bliss, peace and prosperity; that you will devote your physical, mental, intellectual and spiritual strengths and skills for the service of your country and for all of humankind.*

**—Sathya Sai Baba**  
November 23, 1986



## COME LET US ADORE HIM

The illustriousness of the Christmas, two years ago, excelled all others. It was truly appropriate for a king, our king, Sai Baba. Let us rejoice! It was an unparalleled event. I have observed Christmas each year at Prasanthi Nilayam and the charm and grace have gradually improved, but in 1999 there was a leap of love. That Christmas festival, closing the last century, was an example to us all of the transformation Sai Baba has made in the hearts of all his devotees.

Kulwant Hall, his *darshan* area, was magnificently decorated for our king in the traditional Christmas manner, with gold, red and green colors. Above his entrance gate was a large velvet hanging that said, *Sarva Dharma Priya Sai Deva*, which means, "The Lord Sai, the one who loves all religions." The symbol for each religion in gold was on the banner. On the opposite side of the banner, the side that Swami saw as he came for *darshan*, the sun was radiating light with a king's crown on top. It was symbolic of the light of Sai Baba shining through all the religions represented on the other side of the banner. There were twelve pillars representing the twelve apostles. Pine boughs, shining gold and red, and cherubs decorated the entire hall.

We came with no prior preparations, only with the desire to give a wonderful Christmas presentation for the Lord and his guests. If you have never participated in the Christmas program, you would have some difficulty realizing the miracle that happens each year. Because we came with nothing, it

was easy to see him as the divine doer filling every position—material gathers, singers, artists, electricians, carpenters, seamstresses, musicians, child-minders, dancers, etc. They were all brought together and inspired by him; for example:

Swami told us that Mary's name was Maria, and that at the time of Jesus' birth Joseph was wearing a red shirt. The seamstress had a different color robe for Joseph. So at the last minute, it needed to be changed. A *seva dal* (service volunteer) who lives in the ashram, offered to look for fabric in the village. She looked everywhere but could not find the right shade. However, she got material as close as possible to the red color. The seamstress started to cut the fabric but felt it was not right. She called to Swami to help her and started looking through the pieces of fabric that were there. When she turned around, there appeared from nowhere a piece of red fabric, the perfect color for Joseph's robe.

Devotees came from everywhere, sixty-four countries in all; each of them with a different talent to give service to our Lord. How could all that take place in a short period of eight days? Because he is the doer, and we all had to draw deeply from the spring within each of us—knowing we are his instruments. It was a great experience which stretched us beyond what we thought was humanly possible. The Lord has no limits. Two weeks work on the sets and props was completed in five days. There was sweetness, harmony and joy glowing from

our Lord as well as the divine within each of the devotees. It was an example of what can be accomplished when the leaders give love, discrimination and support, trusting that the Lord is the doer. When the events were tense and stressful, we gave love to each other because it radiated, it healed, comforted, calmed and steadied us. No ego or ownership was displayed; we were one. We continually reminded each other that there must not be any jealousy nor anger; only helping would overcome barriers and make our gift pure for Sai on Christmas.

The Christmas program on December 24th started with the main choir of 400 members singing with all their hearts. Three of the songs they sang were: "*Dona Nobis Pacem*," "Glory to God In the Highest," and a joyful ending with, "When the Saints Come Marching In."

The play that year was far more industrious than some in the past. But as in our lives, the longer we are with him, the more he expects from us. The greater the intensity, the more love Baba showers on us.

There was a shortage of facilities, so the management of time and space for practice, sewing, props, etc., was unbelievable. "All are one, be alike to everyone," Jesus said. This being the Birthday of Jesus, our beloved Sai allowed us to honor Jesus by practicing that teaching.

The title of the play, "Jesus and the Wizard of Love," was taken from the book, *The Wizard of Oz*. The opening scene began on a hillside overlooking the Sea of Galilee. Jesus was speaking to a crowd about his

message of love and compassion. The crowd pushed the children into the background, but Jesus called them forward. He told the crowd that the children were practicing his teachings of love, and the adults would do well to learn from their innocence.

He asked the children questions about helping their parents and their studies. The crowd was hungry. One child had bread from his mother, and another child had olives from her father's garden. Jesus multiplied them to feed the people. There were five children, one from a Western country, as well as India, Mexico, China and Africa.

Jesus spoke of his Father to the children and they asked, "Who is your Father?" "He is the Wizard of Love," said Jesus, "Would you like to meet my Father?" "Yes!" they responded. Jesus told them that the journey was difficult, only the strongest can make it; only the most determined will get through the tests. "But don't be afraid, I am always with you." Before they left for the journey, the children knelt and prayed, "Our Father . . ."

The path that led them to the Father was the yellow brick road. They began their journey with the choir singing "Follow the Yellow Brick Road," and "We're off to see the Wizard, the Wonderful Wizard of Love."

The wicked witch appeared in the forest and scared them. The witch told them that they will not reach the Wizard of Love, and Jesus has deserted them. They kneel and pray again, "Our Father who art . . ." They heard Jesus telling them not to be afraid and that even though they could not see him, he is always with them.



As they traveled on the path of the yellow brick road, they met the Lion who had no courage, the Tin Man who had no heart [so he could not love], and the Scarecrow who needed a brain to discriminate between right and wrong. The three of them decided to join the children; each one seeking from the Wizard: courage, love and discrimination.

As the children came to the Emerald City, the home of the Wizard of Love, they peered through the Emerald Gate. They were in awe of the magnificence of the city. It was designed like shimmering green emeralds, sparkling gemstones shining light in every corner of the city. They saw acrobats and jugglers; joy and happiness prevailed for all the citizens. They had truly found the home of the Wizard of Love.

They were introduced to the Father of Jesus. The Father told the children that the qualities they were seeking—courage, love and discrimination—already exist deep within them. Because of their difficult journey, these qualities surfaced, as they shared their love with each other as well as loving and serving the Father in everyone they met.

The children then asked Jesus to tell them the story of his mother, Maria. The play closed with the Nativity story unfolding. The

Wizard of Love told the children, “Do not be deceived by appearances. Listen to your inner voice. Believe that God lives within everyone.” The Wizard of Love took off his hat and cloak to reveal Sai’s form. Someone said, “You see, the Father is the Wizard of Love, and he walks among us today as Sathya Sai Baba.”

Early Christmas morning, all devotee’s gathered on the *darshan* grounds awaiting the blessing of Bhagavan Sri Sathya Sai Baba. The carolers in procession, walked through the ashram, singing praises to Jesus. The small children led the choir into the hall carrying lanterns, followed by more children dressed in beautiful angel costumes with golden wings. Everyone sang while holding their candles and waiting for Sai to appear. As the energy excellerated, the lights were twinkling. Then, Baba appeared in his robe of white with a sweet smile and eyes of radiant light. He gave us *darshan* from the mandir balcony—slowly, so all could see.

A devotee said to Swami, “This has been the most beautiful Christmas that you have given us.” Swami replied, *Christmas is not beautiful, Christmas people are beautiful. Very happy.*

—Rita Bruce  
Sun City Center, Florida



*It is the principle of Atma which makes a person see Divinity and God in every moment, every act, everything that they do, every particle of the world and in all creation.*

—Sathy Sai Baba  
From a Discourse December 25, 1988

# SAI'S MESSAGE ABOUT JESUS

*There is a reason why you are alive. The purpose of being human is to experience unity with God. Regardless of your past or present conditions, you can move through the stages Jesus showed us during his life.*

*Rise above sorrow, pain and short-lived excitement. Realize the source of all problems and their simple resolutions. Resolve the conflicts in your life. Live happily by the Golden Rule of life. Develop piercing insight, calm resolve and sound judgment. Find out what God wants you to do. Remold your character along godly lines. Know what is best and gain enough courage to do it. Practice the spiritual disciplines necessary to take you along the path Jesus trod. Hear the Lord's name resounding in your heart. See Jesus as the Divine Principle ever with you. Become one with the everlasting light. Know God as your inner Self as Jesus did.*

*Few realize Jesus' most important message to humankind. "God is your own basic nature—your true Self."*

*What is the purpose of being human? God, the loving Creator of all things, has given each of us a human body, so we may use it to enrich our souls and serve God on earth. Thus, glorify God by becoming one with him as Jesus did.*

*What is a soul? A soul is a living entity which considers itself, in some way,*

*separate from God.*

*How can we enrich our souls? God's wish for each soul is that it grows beyond ideas of separation and becomes fully aware of its unity with the Almighty.*

*What does God want you to do? Part of the mission of the soul, in its gradual development toward God realization, is to do as Jesus did and be a living example of God's unselfish love. This is the ideal way to serve humanity, by demonstrating that one can achieve divinity while living on earth as a human.*

*How will your example help others? Your quiet success will show others that peace, harmony, divine love and contentment are possible and worth achieving. Your calmness, composure, humility, purity, virtue, courage and conviction will encourage others to follow Jesus. Your mission is a great responsibility. You must teach humanity by your every action. Such is the purpose of life, words alone are not enough.*

*Can unity with God be achieved? Yes, it can be done. This promise is made by every religion. Jesus gave his life to show us the way. There is no question of it not being possible.*

**—Sathya Sai Baba**

From the Divine Discourse:

"Follow Jesus," December 25, 1978







*Thus, glorify God by becoming one with him as Jesus did.*

## *THE GREATEST CHRISTMAS EVER!*

In studying for a sermon, I found a wonderful true story from nearly 50 years ago, told by a man who exclaimed to his pastor, "Roy, I've got to tell you about my Christmas. It was the greatest Christmas I ever had!"

Shortly before Christmas, the man's brother had given him a big, new car—a Packard. [This was the early 1950s when Packards were considered on a par with, or a step above, Cadillacs and Lincolns.] One afternoon the man came out of his office to get in the car and found a ragged little boy, a street urchin, walking around it and touching it and staring at it in admiration. When the man put the key in the door lock, the boy came around to the driver's side and asked him what a car like that cost. The man replied that he didn't know, because his brother had given it to him.

"You mean," said the boy, "your brother give to you, and it didn't cost you nothing?"

"That's right," said the man. "My brother gave it to me and it didn't cost me anything."

The boy appeared lost in thought. "I wish..." he said. The man thought he knew what the boy was wishing. He was going to say he wished he had a brother who would give him a car. But what the boy said jarred the man all the way to his toes, "I wish," said the boy, "I could be a brother like that."

"What did you say?" asked the man in

astonishment.

"I said," repeated the boy, "I wish I could be a brother like that."

The man felt confused and ashamed. He asked the boy to go for a ride in his car. The boy demurred. He was dirty, he said, and would get the seats dirty.

"You might be dirty on the outside, but you're mighty clean on the inside. You will do my automobile good. Get in."

Before they had gone very far, the boy said, "Mister, would you mind driving in front of my house?"

The man smiled, and followed the boy's instructions on how to get to his house. He thought he knew what the boy wanted—to have his family and friends see him getting out of a big car. But again, he was wrong. When they got to the boy's house, an apartment in an old brick building, the boy asked him to wait a minute, and he disappeared up a flight of stairs. In a short time he came down again, carrying a small boy whose tiny legs hung limply from the hips. He set the boy down on the bottom step, sat down beside him, and put an arm around him. Then he pointed to the car and said, "There she is, Buddy, just like I told you. His brother give it to him, and it didn't cost him a cent. Some day I'm gonna give you one."

The man, who had heard from the car, climbed out and went over to the boys. "So this is the reason you wanted to be a brother like that."



"Yes," said the boy. "You see, the store windows are full of pretty things, and I try to remember them, but I can't tell him about them very well, and some day I'm gonna give him a car, so he can see them himself."

"We won't wait until then," said the man. "I'm going to put you both in the car and let you see them today, and I am going to let you pick out anything you want, and I'll buy it for you."

The man did as he promised. And on Christmas Eve, he put up a Christmas tree for them and played Santa Claus. It was the grandest Christmas he had ever experienced.

"That, my friends, is what the kingdom

of God is like, acting out the antistructure, the opposite of the way things are, as if the kingdom had already come, even though we are still in the present life, doing the Father's will as though we were in heaven.

"And the funny thing is, when we do it, we are already there in the midst of it.

"Our own personal lives and faith struggles and successes give shape to my ministry, and meaning to what I attempt to do in the name of our Savior."

From: *Chicken Soup for the Soul*,  
Told by  
—**Reverend Charles E. Ensley, Jr.**  
Long Beach, California

*Embodiments of Love! There is no need to celebrate the new year. Every second is the beginning of a new year. People celebrate year after year, but there is no change in their lives. The body grows from year to year, but the life span is ebbing away at the same time. People should be concerned about that. Time is most precious. God is the Lord of time. Time wasted is life wasted. Never waste time, because lost time is beyond recall. Do not waste time in idle gossip. When you are celebrating the new year think of who presides over the passage of years.*

*God is the basis of all that exists. Rely on God rather than on things which are dependent on God. Develop Self-reliance on the basis of faith in God.*

*This was the lesson that Jesus taught to a man who was starving. On the first day, he gave the man some fish to eat. The next day, Jesus met the man and asked him, "You ate the fish I gave you yesterday; how are you going to get a meal today? How long am I to relieve your hunger by giving you fish day after day? You must learn how to secure fish for appeasing your hunger. Then, you will have no need to depend on others."*

—**Sathya Sai Baba**  
*Sathya Sai Speaks*, Vol. XXX  
pages 42-43



## SAI-INCIDENCE

Not a leaf turns without reason, nor does an eyelid open or close without his will. When we learn to take everything that happens to us as God's grace, when we learn to rely on him and on him alone, our lives move around the Lord as the earth moves around the sun—with perfect peace, ease and order. Sai is in complete command. It is for us to listen with care and follow his lead and let the results rest with him.

We have all had the experience of meeting someone unexpectedly after thinking of that person, or of having an idea simultaneously with someone. Life gives us many different so-called coincidences. All are familiar with these experiences which can become important factors in shaping the direction of our lives. Believing that the first law of creation is perfect order, the idea of coincidence fades away, and we see events as acts of divine will or as "Sai-incidences." He alone is the doer. It is his divine play in which each one is given our role to enact.

Over the years, when wondering how to proceed, I have felt guided to new service projects by paying attention to the Sai-incidences that he has sent my way. Several years ago, in an interview with Swami on work that I should be doing, he added at the end, "hospitals." The result was an effort to develop a support program for children undergoing surgery. There was a lot of research and a proposal which never materialized as the hospital involved moved its pediatric surgery elsewhere. The results of our efforts are his alone. Although two hos-

pital visiting projects involving teenagers have been developed, I felt that something more was needed. I asked to be shown the answer. At that point, a Sai-incidence resolved the problem. I was introduced to a doctor working at the largest cancer hospital in New York City who told me this inspiring story:

Mr. Williams, the CEO of a large, international corporation, was diagnosed with terminal cancer. An intensely active man, he was confined to a hospital bed. Williams lost all interest in living and was in a state of deep despair with little spiritual support that he could relate to. One day, he received a visit from an acquaintance who challenged him to make good use of the few months left to him. Williams agreed to do what was suggested.

Every morning, he purchased a large quantity of flowers and spent hours visiting patients in the hospital, offering a flower to each one. The patients were very happy; Mr. Williams was happy. Then, he began to add words of good cheer. The flowers helped all concerned. They were a symbol of loving and caring. Mr. Williams surprised himself and his doctors by living for several more years. Most importantly, he found peace.

When the doctor finished telling me his story, I knew that here was a Sai-incidence to be followed. I asked the doctor if I could do the same in his hospital, but he said that there were now lots of visitors and that a needier hospital would be better. We searched and finally located the largest hospital in New York dealing with AIDS cases, including a



floor for prisoners with AIDS. Seventy percent of the patients had no one in the world who cared for them and certainly no one to visit them. That the hospital was the correct choice was confirmed at a first interview with the volunteer director who was listening to Shiva chants and had recently heard about Sathya Sai Baba. A group of volunteers were trained to give each patient a flower and a Sai quotation as part of their friendly visit. The volunteers consist of high school students, adults who are new to the teachings of Sathya Sai Baba, as well as Sai devotees. In addition, a musical entertainment was formed. By following through on the Sai-incidences that the Lord places before us, new and effective ways of service can be developed.

Another example occurred at a devotee's wedding to which I had been invited. By "chance," I was seated at the same table as a New York juvenile judge. We had ample opportunity to talk about the serious lack of guidance and proper education for young people. Judge Henry was clearly a man dedicated to giving troubled teens another opportunity to change their ways. We met several times and talked about the absence of human values in both home and school. Lack of good examples or proper role models allow children no choice other than to follow the destructive path of their peers. The judge felt that mentoring was an essential ingredient in transforming first-time offenders.

Having volunteered as a mentor for 15 years, here was a new and important opportunity to serve. The judge invited me to visit

his chambers and to spend as much time as I wanted in his court to understand juvenile problems. I learned through his auspices, and became involved with two organizations he works with in his effort to rehabilitate those teens, rather than send them to prison. He has had good success. Now, there is a small mentoring program as well as values classes for younger teens. A different approach has been taken with the older teens, all of whom have spent time in prison and are out on parole. Several of these boys have come to the bimonthly meetings that serve as an introduction to the teachings of Sathya Sai Baba. Perhaps most interesting of all, is the appearance of a young poet who has the great gift of having found his own voice. The opportunity to mentor such a potential leader is indeed Swami's gift to me. The next step is to develop a full mentoring program with adults as well as Sai Young Adults who can be effective.

As the concluding words of this article were being typed, I received a phone call from the principal of an elementary school whom I have worked with using high school students to tutor the younger children. The principal asked if I would be interested in expanding this small program to include the beginnings of a high school mentoring program that would go far beyond the present tutoring. That is absolutely perfect and surprising. It is a Sai-incidence within a Sai-incidence although it might best be seen as a *Sai leela* (divine play).

The world will quickly change, Swami tells us, when each of us can influence two

others. What is needed is an army of Sai role models to develop, under the banner of the Lord's love, a new generation who will, *Be good, see good and do good.*

Swami tells us that, *Service is the most effective form of prayer.* When in search of new creative opportunities to serve,

pray to him, ask him. He will guide you and show you where the greatest need can be found. He will lead the way and hold all the results in the palm of his divine hand in which all creation so gently rests.

—Hal Honig  
New York, New York

## NO ONE LETS A STRANGER IN THE DOOR

*Have you sought the Lord above to ask His friendship?*

*Have you listened to the promise of His word?*

*Have you been so busy seeking earthly treasures,*

*That the offer of His love was never heard?*

*No one lets a stranger in the door.*

*Don't keep Him a stranger anymore.*

*Have you thought about tomorrow and forever?*

*Do you know that He is waiting for your call?*

*Always ready with His love and sweet forgiveness.*

*He will pick you up each time that you may fall.*

*No one lets a stranger in the door.*

*Don't keep Him a stranger anymore.*

*Are you thinking, I will wait and see Him later?*

*I have other things today that I must do.*

*But today may be the last time you are able.*

*Just to listen to that still, small voice in you.*

*No one lets a stranger in the door.*

*Don't keep Him a stranger anymore.*

—Alora Knight  
Gardnerville, Nevada





Baba Tells us that **A B C** stands for, **A**lways **B**e **C**ourageous, and **A**lways **B**e **C**onfident. Baba says that a lack of courage leads to doubts, despair, dejection and depression. Courage is developed through confidence, and a good way to boost your confidence is to have a positive attitude. View each problem on your path as a way to help bring you closer to God. Don't just be confident, be Self-confident. Your true Self is God, and if you always remember that, there will be no room for fear.

Text and Illustration by  
**—June Nissinen**  
 Norman, Oklahoma

### FOR PARENTS AND OTHERS

*You're never too old,  
 Too wacky, too wild,  
 To pick up a book,  
 And read to a child.*

*In churches and chambers,  
 Let's gather around.*

*Let's pick up a book,  
 And pass it around.*

*So join us sometime,  
 In your own special way,  
 And make it Sai Baba's  
 Read to kids day.*

—Author Unknown

## GIVE UP MAKING JUDGMENTS

Almost from birth we are taught to judge. First, we learn what is right and wrong, good or bad, high or low and happy or sad. We are told to think before we act, look before we leap, and later to use our discrimination. Discrimination is really making judgments based on our past experiences. Above all, we are told never to be mindless or thoughtless but, at the same time, we are asked to accept the rules without asking too many questions.

Judging then, is glorified in society. A person with extraordinary good judgment is esteemed by his fellow men. Good judgment is defined as being right. Being right is defined as making the correct decisions, which is finding the best way to do something you want to accomplish—without hurting anyone in the process. It is assumed that you cannot accomplish your desired goals without thinking, contemplating, and coming up with a judgment prior to acting.

We are easily seduced into becoming dependent upon making judgments, because we are promised that by making judgments, we will be protected from painful mistakes. We are not only protected, but we are given positions of power which inflate our egos and reward us with more freedom of choice. Judging then delivers many privileges. No one ever mentions that in prejudging, we surrender our natural spontaneity.

One of the things I first learned when I came to Sai Baba was not to judge. I remember him telling me, *Don't point. When you point at someone, you get three fingers back.* We are warned not to criticize. I still have a sign hanging on my wall that says,

“Critikills.” Making comparisons undermines a person's self-worth. It leads us directly to feelings of pride, envy and jealousy. Comparisons create a false sense of values.

Baba teaches us to reach out with love toward our fellow human beings. He tells us that we are all one. If we are all one, then loving another is the same as loving yourself. If we are making judgments about others, then it separates us from them and from ourselves. This judging creates disharmony, and it interferes with our ability to be helpful and loving. So, we are urged to root out this judgmental behavior in order to, “Love all and serve all.”

I have found giving up judging extremely difficult. In addition to my very rigid early parental training, I have found that judging has worked well in giving me many privileges. Now suddenly, I am told that judging is in fact standing in my way of becoming a loving human being. My problem is that I don't know how to do things without my judgment compass. Attempting to destroy and dismantle one of the basic building blocks of how we are taught to cope with adversity makes me feel exposed and vulnerable.

I have been extremely protective about my freedom to make personal choices. I desperately want to keep my right to choose. I believed that I needed to be able to judge in order to be sure to make the right choices. My fear is, if I were to give up making judgments, then I will be at the mercy of thoughtless actions. All my early training em-



phasized, "Think before you act." Now, I see the solution to the paradox. On the one hand, we must be discriminating and look at the possible consequences of our actions. On the other hand, we need to begin to trust that when we surrender our will to God, he will make the right choices for us. By surrendering our attempt to be in control, we recover our real freedom and spontaneity. If only we can have the faith to rely on our God-given intuition, we will no longer have to make protective judgments.

It is now easier to see that judging my fellow man can be hurtful. I feel certain that surrendering to God's will can help put an end to judging. Baba says to have good company (*satsang*) with people like yourself. He says that to associate with people who do not have the values that you do, can undermine your beliefs. We just need to be alert to signals that indicate unsatisfactory relationships. We can be spontaneous and trust that we have his guidance and, at the same time, keep in mind that we must not measure anyone else's behavior. We can expect some occasional slips in the beginning but, in time, we will firmly set our new nonjudgmental system in place.

Because this behavior is still so new, doubts will certainly arise to challenge us. For example, how can we choose a mate without judging? One answer is to develop the habit of responding to everyone in a loving way. We need to trust that at some point, we will

meet someone who is easier or more pleasant to be with. I think we all have had the experience of meeting someone who is very

special to us, and we feel strongly drawn to that person. Our feeling of love for that person will be more intense and pleasurable. So it is possible to find the love of our life without those old

ugly judgmental qualities. We will be giving up that old habit of making comparisons and, along with it, the sense of pride that we have chosen the very best.

We have to rely on our intuition. Gone will be the game of being hurtful to others. Judging another person usually required that we justify our evaluations. This frequently leads to thinking and saying harmful things about someone we do not like. Sending these negative energies to another human being not only harms them, but it harms us and the society we live in. We will no longer criticize another person as a means of elevating our own self-image. Instead, we will act in a constructive and positive manner in order to earn an increased sense of self-worth.

I am finding it useful to remember that we can move away from any person who sends us a negative message. Most importantly, we can move away without trying to justify why we have made that choice. I feel that it is in the act of justifying our behavior that we frequently find the need to say hurtful or injurious things about another person. Our

*"... we need to begin to trust that when we surrender our will to God, he will make the right choices for us."*

need to convince everyone that we have taken the right action, is when we begin to injure others. If we are confident in following our intuition, we will not fail or hurt anyone. I suspect that as we make progress in stopping our judging of other people, we will find that our need to judge everyday situations and things will become less.

If someone says, I hate bugs, snakes and bees. It's clear that it is not good to invest negative energy in these petty judgments. No one says we have to touch these animals or insects that we are not drawn to. We can just avoid them. Baba says that we are all connected to one another. So, if we spend time sending negative thoughts to any person, place or thing, we drain ourselves of energy, and we injure the object of our dislike and ourselves. I am trying to develop an alert system, so that as soon as I sense my old judgment system being activated, I stop it, look carefully, and shut it down. With practice, we will gradually drop those behavior patterns that no longer serve us. When they no longer give us anything, they will atrophy and die.

Not judging makes it easy for us to be merciful and able to forgive. We are still allowed to ascertain if a person, place or thing

is helpful or beneficial to us. The difference is that we no longer engage in negative feelings. Our lack of judging does not mean that we condone or approve of the action, but the nonjudgmental character of our feelings makes it easy for us to forgive others for actions that we do not agree with. So again, not judging frees us from being trapped in negative relationships. We follow our new mantra, "Do no harm," and we move on happily—free of the old chains of judgment.

Baba says that the purpose in living is to discover our own Divinity. He tells us that we need to maintain and strengthen our inner connection with him. Eliminating judgment removes many barriers that we previously erected between ourselves and the Lord. Free now of being judgmental, we can bathe in the ocean of his bliss. I am again remembering Baba's words from his discourse on Christmas day, 1997. He said, *Whatever happens, say it is good for me; whatever happens, say it is good for me.* Those miraculous words still ring in my ears. Once we know, accept and trust that all is for our own good, we will no longer have any need to judge anything or anyone.

—Jack O. Scher  
Faber, Virginia



*Do not blame others or attribute blame to God. Above all, do not rely on the impermanent, objective world; it is full of sorrow and change. [Instead], cultivate detachment, equanimity, self-control and love. Develop knowledge about the higher levels of consciousness and the higher planes of existence.*

—Sathya Sai Baba  
*Sathya Sai Speaks, Vol. XI, Chapter 3*



The following day, they again went into the forest. After playing for some time, Krishna said that he was hungry. When the gopals wanted to go to the village to fetch food, Krishna told them to go to a nearby place where a sacred rite (*yajna*) was being performed and ask the Brahmins for food. The Brahmins bluntly rejected their request by saying that they would give only the remaining food after the final offerings were made and after partaking of the food themselves. Seeing the gopals returning disappointed, Krishna said, *Only mothers know the sufferings of children. Go and ask the wives of the Brahmins for food.* On the spiritual path, it is women who readily recognize divinity. The gopals went to the wives of the Brahmins and said, "Mothers, our Krishna is very hungry. He wants food." The mothers' joy knew no bounds as Krishna himself, who protects the entire universe, was asking them for food. They at once packed the food without even telling their husbands and went to Krishna. They served the delicacies to Krishna and the gopals and experienced bliss in his proximity. Krishna told them to return, as their husbands would be waiting for them. Discharging one's duty is yoga. Do your duty—do not delay.

They returned to their husbands and told them what had happened. Krishna's will transformed the minds of their husbands. They were very happy and in fact asked for the consecrated food (*prasadam*) of Krishna. It was evening by the time the gopals, along with Krishna, started homeward. On their way, a demon in the form of

a serpent by name Agadha, was lying on the ground. He was sent by Kamsa. If the mighty serpent opened its mouth, even cars could get in. The demon swallowed all the cows and was ready to swallow the gopals. The gopals appealed for help from Krishna. They said, "How would we answer if our parents asked for the cows?" Krishna pacified them and at once entered into the mouth of the demon. He enlarged his body until the demon's body tore open and rescued the cows. The gopals, awestruck with this incident, started spreading the glories of Krishna. Such miracles were experienced by the gopals every moment.

As the days passed, Kamsa realized that it was impossible for him to kill Krishna. Kamsa sent his minister, Akrura to bring Balarama and Krishna to attend the sacred rite performed by him. Knowing very well the evil intentions behind this invitation, Akrura went to Repalle to bring Balarama and Krishna; it was his primary duty to follow the command of the king. Seeing Balarama and Krishna mounting Akrura's chariot, the gopikas (female cow herds) and gopals blocked the pathway, thereby not allowing Akrura to take their Krishna away from them. They prayed, "Oh Krishna, don't leave us. Who will be our savior? Don't go to that evil king, Kamsa." Krishna consoled the grief-stricken gopikas and gopals with his gentle and sweet words appropriate to the moment; later they reached their destination.

Kubja, a short woman with a hunchback was assigned the task of carrying perfumes to Kamsa. On seeing her, Krishna asked, *Oh dwarf lady, what are you carrying?* She

replied that she was carrying the perfumes to Kamsa, which he was very fond of. Krishna went near her, deftly stepped on her feet and with his hands under her chin lifted her up. Kubja, who was short with a hunch on her back, became straight and good-looking.

### *Krishna's Glory*

These divine plays (*leelas*) were well expounded by Thyagaraja:

*You are beyond all description and  
human comprehension.  
Is it possible to estimate your glory and  
splendor even to Brahma (God)?  
We have been waiting for your grace.  
Oh Lord! Listen to my agony and  
redeem me.  
You are the one who brought back  
to life the dead son of your  
preceptor.  
You are the one who suppressed the  
serpent Kaliya.  
You freed Vasudeva and Devaki,  
You saved Draupadi from humilia-  
tion.  
You fulfilled Kuchela's desires.  
You made ugly-looking Kubja  
beautiful.  
You protected the Pandavas and  
protected the 16,000 gopikas.  
You are beyond all description and  
human comprehension.*

The stories of Krishna's glory and miracles started spreading in the entire village. That added fuel to the fire of hatred in Kamsa toward Krishna. As a part of his

plan to kill Balarama and Krishna, he sent Akrura to invite both of them to fight with the wrestlers in his court. When they were passing through the streets, even ladies who were inside their houses came out to greet Balarama and Krishna. They were whispering among themselves, "Who are these children who have radiant forms? Perhaps they are the sons of an emperor."

Balarama and Krishna entered the court of Kamsa where the wrestling competition was in progress. The competition did not produce a winner as none of the wrestlers gained an upper hand over the other. All of a sudden, Balarama and Krishna leapt onto the dais from where Kamsa was watching the proceedings and pulled him down. Kamsa fell down on the ground. Putting his foot on Kamsa's stomach, Krishna killed him.

Kamsa had two wives Asthi and Prasathi. After that incident, it was not possible for them to stay there. They went back to their parent's home. Their father was also a mighty demon. The moment he heard of the death of Kamsa, he became furious and set out to kill Balarama and Krishna. He went many times to fight with Balarama and Krishna, but was defeated every time and had to return humiliated.

The miracles of Krishna were twofold: First, to protect the pious. Second, to kill the wicked. This was the righteous activity for the *Dwapara Yuga*\* and not for the other Yugas. Now, with sweet words and ideals, people have to be set on the right path.

\**Dwapara Yuga* is the era in which the divine and the demonic elements were in the same kingdom. Yuga is a designated period of time.



## *His Mission, Then and Now*

One day, a lady brought some fruit in a cloth to sell. In those days there were no monetary transactions, only the barter system existed. The fruit had to be exchanged for grain. She was lost in bliss on seeing the beautiful forms of Balarama and Krishna. She called them near, selected some good fruits and gave them to the boys. Krishna said that he would eat her fruits, but he had to give something in return. So, Krishna went inside the house, and with his baby hands brought a few grains of rice; he spilled half of it along the way. The old woman received the few grains from Krishna's hands into her cloth. She paid little attention to the offering from the divine child. In her daily exchange of fruits for grain, she hardly noticed the little offering from the hands of a child. When she went home and opened her bundle, lo and behold, all the grains of rice had turned into shining diamonds. Such is the nature of the marvelous acts of the Avatar. Their significance is wondrous and beyond the human mind.

As the *Upanishads* say, "These are of a nature where the words and thoughts rebound in futility without comprehension."

The divine nature of Krishna was experienced and enjoyed by the cowherds. People living in those days were essentially sacred. They were engaged in selfless activities rather than in selfish deeds. All were engaged in helping others and never in hurting. In this manner, they could directly recognize divinity. Therefore, we should al-

ways direct our activities in a selfless manner and never indulge in selfishness. As I say frequently, "Help ever, hurt never." As the cowherds were constantly acting in this manner, many people noticed the marvelous nature of the child, Krishna.

The situation is not the same today. Strange news floats around at times. Someone says that Sai Baba is angry with X or Y. Sai Baba has no ill-feelings toward anyone. Equally, nobody is hostile to Bhagavan. Everyone loves and no one hates Bhagavan. My mission is well-known.

## *Education and Health Care*

You are aware what educating children involves these days. To admit a child in a primary school, one needs to spend something like 20,000 rupees. On the other hand, in the Sai institutions education is imparted from kindergarden to post-graduation free of cost without any kind of discrimination. Even doctoral work is done free of cost. Our institutions do not collect even a *naya* paisa (not a penny) from any of the students here. Thousands of students have enjoyed these benefits. The world knows this fact.

In the same manner, in the field of health care, you know how much a heart operation costs. Each operation may cost some two to three lakhs rupees (aprox. \$5,000-\$7,500).<sup>\*</sup> Is such treatment available to the poor? Where will they get such amounts? This is not a happy state of affairs with the aim that high. Health care should be available to all, so Bhagavan had the Super Specialty Hospital

<sup>\*</sup>These figures were estimated at 40 rupees to the dollar. Those numbers can change almost daily.

constructed at Puttaparthi. In these institutions, no aid is received from the government. Even the salary of the teaching staff is fully met by Bhagavan.

You know how the salary levels of educational staff has gone up these days. Baba's institutions are paying wages in full compliance with government regulations. Irrespective of your own nature or status, one should not go against rules and regulations. The same is the case with the Super Specialty Hospital in Puttaparthi. It is ten years since the hospital in Puttaparthi started functioning; already 12,000 heart operations have been performed. I leave it to your imagination to appreciate who is responsible for saving those many lives.

Early this year, Bhagavan started another Super Speciality Hospital in Bangalore. Within a period of six months, 1,500 operations have been successfully performed there. Who helped the suffering? The specialty doctors are highly paid. Some of them receive a lakh of rupees.\* When contrary opinions were raised, I said that no compromise should be made with regard to rules and regulations. When I am looking after the payments, why should anybody else bother?

### *And Other Projects*

Take the water project in Anantapur. Even now there are some areas where there is scarcity of water. I have spent 300 crores (one crore is 10,000,000)\*\* rupees and

made water available to the farthest extent possible. Take Mehaboobnagar; it is another water-starved area in Telangana. I asked the chief engineer, Kondal Rao, what it would cost to arrange for a water system there. He gave an estimate of about Rs 60 crores of rupees. I told him not to bother about crores, but to go ahead and carry out the project. There is no point in putting up a project from a depleting source like bore wells and pumps, so I arranged for water to be brought from the Krishna River at a cost of about Rs 110 crores. We have gone to the Medak district; the project for water supply is in progress.

Many other similar projects are coming up and will be dealt with in a similar manner. These hands are forever engaged in helping, not in hurting. There are some jealous and petty minds who spread false and imaginary propaganda. I take no note of this. I am only concerned with my special duties and not with the comments of others. I am aware that all love me as much as I love them. In the family of humankind, where is there room for jealousy or hatred? These are all imaginary. Whatever anybody imagines, my truth is unwavering.

Speak the truth, speak pleasantly and do not speak unpalatable truth. There is nothing greater than truth in this universe. Truth is God; love is God. Live in love; love is my wealth. Sacrifice is my enjoyment. What greater joy do I have? I have been spending all this time in the same state of joy. All my actions are fruitful; all I do is for the good.

\*One lakh is 100,000 usually used in regard to rupees. The symbol for rupees is Rs.

\*\*One crore is equivalent to 10,000,000.



Good actions should not be criticized. Good actions always succeed.

### *From Where Does It Come?*

All may not be aware of this state of affairs: The Bangalore Hospital involves an expenditure of Rs. three crores per month. Special medicines, artificial heart valves, etc., have to be imported from America. Similarly, the Prasanthi Nilayam Hospital costs about Rs. two crores per month. I do not desire any assistance or support from the government, nor are they giving any. Again, there are educational institutions in Prasanthi Nilayam, Anantapur, Bangalore, Muddenhalli and Rajahmundry. These cost about Rs. one crore a month [each]. In this manner, roughly the expenses come to Rs. six crores per month. Wherefrom does it all come? I am giving it. It would require about Rs. 600 crores in deposit, which will yield an interest sufficient to run the hospitals and educational institutions. If that is done, this level of free health care and education can be maintained.

There are thousands of you here, and I have never asked for any assistance. My hand is always giving and never receiving. My hand is stretched only for love, but none realizes this fully. What I needed was 600 crores and only today, I have received the news that a sum of Rs. 600 crores is arriving from the U.S. If this amount is apportioned as 300 crores for Bangalore, and 200 crores for Puttaparthi Hospitals, 100 crores for the educational institutions are invested, the interest will take care of costs.

I have no personal desires. My entire being is selfless. There is no selfishness in me

at all nor have I asked anybody. Will anybody simply give 100 crores as a gift for the mere asking? None. But one individual has come forward to give 600 crores. I have no direct contact with that person. The message says, "Swami, you will receive the amount on Monday, noon. Please deposit—300 crores for the Bangalore Hospital account, and 200 crores in the Puttaparthi Hospital account, as fixed deposits—as soon as the amount is received."

It may be hard to find entirely selfless people, but if you undertake selfless work, resources flow on their own accord. Bharat is a land of sacrifice (*tyaga*), spirituality (*yoga*) and not of sensual enjoyment (*bhoga*).

Immortality is not attained through action, progeny or wealth. It is attained only by sacrifice. It is this spirit of sacrifice that makes such achievements possible. I have many other projects in mind.

### *Sacred Feminine Principle*

First thing in the morning, you look at the newspaper which is full of obscene pictures and news totally opposed to our culture. How sacred is the code of conduct of the women of Bharat? From ancient times, women have been highly regarded in our tradition. All energy emanates from the female principle. This sacred feminine principle is grossly perverted in unsightly and immoral forms by films and magazines. Such vulgar exhibitionism is destructive to Bharatiya culture. We have to protect our culture and restore the proper status of feminine behavior. We have to seek some suitable method for achieving this. Bhagavan desires to fund a few lakhs of rupees for those who can come up with

appropriate activities for the restoration and upholding of true feminine values and traditions in the media. With money, you can achieve worthy objectives like these.

In this world, much is achieved by money, and there is no harm in using money in the work of upholding righteousness. All manner of obscenity must be eliminated from newspapers and all media. Exposing young people to such images transforms and even ruins their lives. To work against this trend and to strengthen Bharatiya culture, I am prepared to help to any extent. Truth must be expressed, righteousness extolled, injustice and evil should be opposed, obscenity expunged and the honor and respect of women upheld. Respect of this culture is based on the high regard it bestows on women. The welfare of women is the true welfare of Bharat. We are converting the goddesses of welfare into objects of vice.

### *Parents and Children*

Our Krishna Kant, [Vice President of India,] is here. His mother is a very pious lady. She is constantly God-minded. In fact, it is his mother's influence which is responsible for the exalted position occupied by Krishna Kant. Many great men of this country owe their greatness to the influence of their mothers. I am very happy to see such persons. Even now, she advises her son in the right path as if he were a little child. Krishna Kant is also a model son, and respects his mother highly and obeys her desires with great humility. Today's need is for more such mothers and children. If mothers are good, children are also good.

To insure proper mother and child care, I am proposing to construct a mother and child health center in Bangalore. The relationship between parents and children is far from ideal today. While the parents are abusive, the children are disobedient. This is a very unhappy situation.

Revere your mother, father, preceptor and guest as God. Parents expend their entire lives for the welfare of their children; children should realize this and behave in an appropriate manner in return. Krishna Kant is affectionate to his mother; he has been obedient to her and has lived with great happiness in her love. Such examples must be widely emulated in our country.

### *Help for Children*

Unfortunately, today in this country there are many fatherless and motherless children in great distress. My resolve is to find such children and provide them with proper amenities by way of residences, studies and other facilities, so they become ideal citizens. I have spoken about this to the local district collector. He has agreed to help, and has allocated some land for this purpose. The construction will commence shortly.

There is no matter of hide and seek in my actions. All I do is transparent. Bring to my attention any such deserving orphans or children without fathers. I shall arrange to allocate to them rupees one lakh per child to be kept in fixed deposit for their up-bringing until they are able to support themselves. All I do has a great ideal behind it. I have already instructed the Chairman of Nagarjuna Constructions, to take up the construction of the



building and complete it expeditiously. He has consented with alacrity. The project is to construct one house per fatherless family, provide the wherewithal for livelihood and schooling until the children are educated; also make them capable of discriminating.

### *Do We Lack Resolve?*

Today, educated children abound, but many lack discrimination. Education should always lead to discrimination. My firm resolve is to disseminate such discrimination widely. What others say is of no concern to me, for what I am proposing is good. I have no ill will against anybody; I love everybody equally. If you love all equally; everyone will love you in return. Love to love, and heart to heart. Disregard all manner of adverse comments. Hold firm to your resolve.

*Having resolved what ought to be,  
Hold on until you succeed.  
Having desired what ought to be,  
Hold on until they are fulfilled.  
Having asked what ought to be,  
Hold on until you get it.  
Having thought what ought to be,  
Hold on until the thought is realized.  
With heart mellowed, the Lord must  
yield to your wishes,  
Or forgetting yourself, you should ask  
Him with all your heart.  
Persevere, be tenacious, and never give  
up  
For it is the quality of a devotee never to  
retreat,  
Abandoning his resolve.*      Telegu Poem

Pursue your resolve without concern for yourself; make me yield by your sheer perseverance. This should be the relationship be-

tween you and me. Be active in good deeds, act righteously, respect womanhood. The welfare of women is an index of the welfare of the country. The history of Bharat is replete with the stories of great women such as Savitri who brought back her husband from the jaws of death and Sumathi who could make the sun stand still. We are conferring womanhood with casual disregard and treating them as worthless. This is a very wrong attitude. The country's welfare is closely linked to the welfare of women. Therefore, we have to uphold and respect womanhood. This is the highest education. Take to heart this lesson.

Going abroad and acquiring foreign qualification and earning a lot of money is not a sign of greatness. You have to stand firm in Bharatiya culture, and uphold the honor of your country. Engage in good works. Even love those who abuse you. I am an example of this. My life is my message. You should be the same. The good run into several impediments. Trees bearing fruit have stones thrown at them. Similarly, good people receive brickbats. That should not make us waver. Rough diamonds acquire value as they are cut and polished. In the same way, abuses turn into ornaments. Hence, we should disregard abuse and hold firmly to our righteous ideals.

The cowherds surrounding Krishna and Balarama became ideal persons. In the same manner, I want all the students here to become ideal. Serve your parents, respect and obey them implicitly. That indeed is the essence of Bharatiya culture.



May all the worlds be happy. (*Lokah Samasthah Sukhino Bhavantu*). This is our goal. Do not seek your own happiness; crave for the welfare of the entire universe. Abandon selfishness and pursue the welfare of others and attain the supreme goal, the highest good (*Paramartha*). That is true education.

### *Embodiments of Love!*

Your education is not merely for earning wealth, but it is for acquiring good qualities. You desire wealth, health and friendship, but without character, they are of little consequence. Therefore, you should build your character. You must emblazon the greatness of Bharat all over the world. With this, the whole world will be one with Bharat.

On this sanctified *Krishnashtami* (Krishna's Birthday), I affirm to you that soon the entire world—be it Pakistan, China, Germany, Russia or any other country, big or small—will be our friends. This shall be our resolve. Our natural goodness is the assisting factor for this. That is the root cause of this hope for unity. Unity contains purity, and purity leads to divinity. You should strive to achieve the triad of unity, purity and divinity.

—**Sathya Sai Baba**

August 11, 2001

Birthday of Lord Krishna  
Prasanthi Nilayam, India





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315 pages.....VNBA-201.....4.50

## We Did an Oops!

Last issue of the *Newsletter*, we published misinformation re: the cassette tape, ***Sathya Sai Baba Discourses on Values, Gossiping and the Internet***. It should have been:

39 mins.....T-C-053.....Not ~~T-C-052~~.....3.00

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***Have You Moved?***

We are sorry, but we will no longer be able to forward your *Sathya Sai Newsletter, USA* if we have not received your change of address. Kindly notify us as soon as you are planning to move.

***Serve, But Don't Ask***

Once again, there have been rumors of some misinformed people asking for money in the name of Bhagavan Sri Sathya Sai Baba. You all know that devotees do not ask for money, no matter how worthy the project may seem. Swami has said that if you cannot afford a certain service project, then serve society in some other way. He often says, *Where money is, I am not.*

***A Parting Thought for His Birthday***

*Embodiments of Love! The Divine has no special day earmarked as a birthday. The day when you cultivate holy thoughts, attitudes and modes of behavior in your hearts, the day when you decide upon some activity of pure unselfish service—that is the day of birth of the Divine for you. From that day, you can celebrate the birthday as a festival.*

—**Sathya Sai Baba**  
November 23, 1981



*Education must enable a person to discriminate between light and darkness. It must foster and promote the precious wealth of moral strength and spiritual victory, and purify the inner impulses of mankind . . . . Experience is essential for the confirmation and consolidation of what is learned from books. . . .*

*The ideal that is held before the students in our [Sathya Sai] Educational Institutions is different. Other institutions are engaged in a mechanical process of turning out young men and women who detest work that soils their hands or disturbs the folds of their clothing. The passion for profit is instilled in their hearts, and the urge to sympathize and serve is ignored.*

*Education must produce wisdom and moral character. It can be acquired only by hard living, and spending days of toil with no respite. But present day education makes those who undergo it mere bondslaves to their senses. They do not know how to avoid this bondage, so they revel in envy, greed and egoism.*

*What the country expects and demands from the educated person, however, is that they should set an example of honest labor by lighting the lamp of knowledge in every home.*

**—Sathya Sai Baba**

*Sathya Sai Speaks, Vol. X, Chapter 60*

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