

SATHYA SAI NEWSLETTER, USA



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The Organizations named after Me are not to be used for publicizing My name or creating a new cult around My worship. They must try to spread interest in prayer, meditation, and other spiritual exercises that lead mankind Godward. They must demonstrate the joy derivable from devotional singing and repetition of the Lord's Name, and the peace that one can draw from good company. They must render service to the helpless, the sick, the distressed, the illiterate, and the needy. Their service should not be exhibitionistic; it must seek no reward, not even gratitude or thanks from the recipients.

*—Bhagavan Sri Sathya Sai Baba
Sathya Sai Speaks, Vol. VII, ch. 36*

Swami's ashram in Mumbai (Bombay), India.

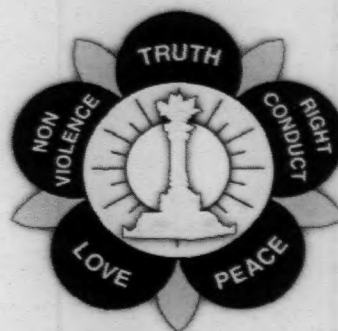
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*In This Issue We Explore
How to Be a Better Devotee of God*

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

Sai's Message



.....

The dhobi (laundry worker) beats the clothes on a hard stone and draws over them a hot iron to press out the wrinkles. So you too will have to pass through a terrain of travail in order to become fit to

approach God. See Me as resident in everyone. Give them all the help you can, all the service they need. Do not withhold the sweet word, the supporting hand, the assuring smile, the comforting company, the consoling conversation.

—Sathya Sai Baba

Those Who Sing Pray Twice

The Healing Power of Song

Many years ago, I saw a poster in a church choir room that proclaimed, "Those Who Sing Pray Twice."

There is no doubt that Sai Baba's emphasis on devotional singing encourages us to "pray twice." The power of song is surely very strong.

I had a fractured rib recently that produced considerable pain for a few months. One morning I just got tired of being in pain, and words to one of our devotional songs began running through my head. The following words came to me, to the tune of "I Surrender to You, Baba":

I surrender this pain.

Baba, I surrender the pain.

With each passing day, I'm feeling good.

I surrender the pain....

Thank You, Baba, for

Your perfect healing now.

Thank you, Baba, I love you.

As I kept singing these words, the pain subsided. Each time the pain recurred, I kept singing, and the rib soon healed. Now, as other body parts complain, they get treated with song.

Alternate words to other *bhajans* (devotional songs) occasionally come to mind, such as for "*I lay me down upon the ground and think upon our Bhagavan.*" Now those of us who live in urban areas rarely have the time or inclination to lie down on the asphalt and contemplate the few flowers and trees that might survive, so these words seemed relevant (I find it vital to pray twice while driving in traffic):

While driving 'round this busy town,

Just think upon our Bhagavan.

No shopping malls, no cell phone calls,

Just think upon our Bhagavan.

Sai Ram, Sai Ram, . . .

One resident at a local nursing home is a Native American man who was thrown off a horse many years ago and suffered a serious back injury, subsequent back surgery, and total paralysis from the shoulders down. His only ability to move consists of turning his head a little. Approaching his room one morning, I heard him singing, told him I'd heard this, and asked him to please sing again. As he sang the chants in his *Tohono O'Odham* language, I felt as though he were giving us

all a very beautiful gift. I asked Manny if we could record these songs on tape, and he readily agreed. With Native American drum-playing in the background, Manny sang six chants in praise of rain for growing crops in the desert.

Since then he has been giving these tapes to family and friends, and is so proud that he actually can do something for someone else while lying on his back in bed, incapacitated. Manny's body has

withered, but his heart, soul, and sense of humor and harmony are alive, well, and beautiful. How many of us would be singing if we were in that position?

The power of song is very strong. Incidentally, since Manny recorded the chants, Tucson's rainfall levels have risen nearly to normal after several years of drought. Sai Ram!

—Carol Rosen
Tucson, Arizona



Embodiments of Love! Only when we realize the preciousness of the diamond will we take care to safeguard it. Likewise only when we are aware of the value of chanting the Lord's name will we make the effort to practice it and benefit from it.

Devotees recite or sing the names of the Lord in two ways. One is keerthanam (individual devotional singing) and the other is sankeerthanam (group devotional singing). Keerthanam is done individually and benefits only the devotee concerned. Sankeerthanam is done collectively for the good of the world as a whole.

Keerthanam is of various kinds. First is guna keerthana—praising the qualities and attributes of God through song. Second is bhava keerthana—expressing the inner feelings and emotions of the devotee; these songs give vent to the emotional outpouring of the devotee. The third is leela sankeerthanam—praising, in song, the leelas or divine play of the Lord. This is done through singing or praising the glories and miraculous deeds of the Lord. The fourth is nama sankeerthanam—singing the names of the Lord. This is the most efficacious of all forms of devotional singing. But in actual practice the devotees derive joy from singing all types of devotional songs.

—Sathya Sai Baba
Sathya Sai Speaks, Vol. 19, p. 194

Your Divine Destiny

A Quiet Conscience – Pure Peace

The Divine is one without a second. *Ekoham bahusyaam prajaayeyethi* (I am One. Let me become many for their sake). Willing in this way, the Divine assumed a myriad and amazing variety of forms in the universe and taught in the *Gita* the three-fold paths of *karma* (action), *jnana* (wisdom), and *bhakti* (devotion), to enable humanity to realize the magnificence of the Divine.

Humanity's Grievous Error

Humankind has been engaged in exploring the infinitely wonderful secrets of nature in this marvelous creation in all possible ways. Because of the vagaries of the mind, intellect, and ego, people have failed to understand the true, eternal, and spiritual basis underlying everything in the universe. They have lost themselves in the pursuit of the external phenomenal world as if it were the only reality. In the process they have failed to realize their own true nature and have totally perverted their minds. The simple truth that everything is permeated by the One has been lost sight of.

The combination of the Atma and the body—that is, their relationship—explains the human predicament.

To remind humanity of this grievous error, Sri Krishna declared in the 18th chapter of the *Gita* (verse 61): *The Lord resides, oh Arjuna, in the heart region of all beings.* He went on to adjure in verse 62: *Take refuge in Him alone with all thy heart....* This means that if the Lord dwells in the heart of all beings, He must also reside in Arjuna's [and your] heart. Hence the injunction: *Seek refuge in yourself.* It must be understood from this that whatever one may say or do, one does it only to oneself and for oneself.

The *Bhagavad Gita* begins with Dhritarashtra's reference to *dharmakshetra kurukshetra*. *Dharmakshetra* is the seat of the *Atma* (the divinity within each of us). *Kurukshetra* is the body, the source of all actions. The combination of the *Atma* and the body—that is, their relationship—explains the human predicament. By forgetting the *Atma* and involving themselves in the claims of the body, people subject themselves to endless suffering. They grieve about things that are not worth lamenting, and fail to grieve for the things that ought to

make them sad. This state of delusion is the result of identifying themselves with the body and forgetting their inherent divinity. If people realize that they are one with the Omni-Self, they will have no cause for sorrow. They will be aware that truth and bliss are inherent in their spiritual reality.

When a person realizes that the Divine is all pervasive, there will be no room for acquisitive selfishness or divisiveness. When Dhritarashtra made a distinction between his sons and the Pandavas, he betrayed his spiritual blindness and his ignorance of the unity that subsumes the multiplicity in the world.

The Glories of God

Love for the Divine is devotion. Devotion is not something objective and concrete. It is an inner experience that springs from the heart.

As you think, so you become. Hence, the heart must be filled with good feelings. The senses must be engaged in good actions. When the eyes are turned toward God, all of creation appears divine. When you wear the right kind of spectacles, you see everything clearly. However, if the glasses are not correct, you get a distorted picture, and your vision is spoiled. Likewise, if your heart is filled with love for God, all your feelings become sanctified by that love. All other undesirable thoughts drop away. Devotees pray to the Lord to come and reside in their pure and

tranquil hearts. Where the heart is impure, there is no room for God.

In the *Bhagavad Gita*, a canto is devoted to the *vibhutis* (manifestations) of the Lord. What are these *vibhutis*? They are the glories of God. Everything in the universe testifies to the glories of God. Everything is a gift from the Divine. To the one who has unqualified faith in God, nothing is good or evil. He welcomes everything equally. When a child is well, the mother gives it palatable, tasty

foods. However, when the child is unwell, the doctor prescribes a bitter medicine.

Likewise, one who gropes in the darkness of igno-

rance has to be enlightened by the discipline of wisdom. The enforcement of such discipline does not mean that the Divine is angry or displeased. Grace is bestowed even in the severity of the discipline. This grace is like a surgeon's scalpel, which is used to perform a necessary and precise operation. Devotees should look upon pain and pleasure alike as designed for their own good; then they will not be affected by troubles. They will regard troubles instead as stages in the evolution of their consciousness. Pain and pleasure are inseparable twins in life. One leads to the other, even as the new moon culminates in the full moon. These are but the manifestations of the wheel of time, and expressions of the divine will.

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The Root of All Troubles

Everyone should get rid of *ahamkara* (the feeling that he is the doer). As long as the ego is dominant, the *atmic* consciousness (awareness of the inner divinity) will not develop. An egoist cannot recognize the *Atma*. Egoism is at the root of all man's troubles. This delusion is based on the misconception that the body is real and permanent. The truth is otherwise. From an early age one should

recognize the evanescence of the body and the senses, and control the desires prompted by the sense organs. Desires are in-

satiable. The pursuit of wealth, power, and position can end only in misery. Instead, one should take refuge in God and dedicate all actions to the Divine.

Achieve Inner Peace

In spite of their precious birth as a human being, people lead their lives worse than animals. Animals are not consumed by envy. They do not take pride in their possessions. They have no bank balances and no monthly salaries. They live happily from moment to moment, content with whatever food and shelter they can get. As people's knowledge and skills have increased, their moral caliber has declined.

To discover the secret of a good life, you must realize that you have taken birth not for the enjoyment of worldly pleasures, but

to realize your divine destiny by the cultivation of good qualities and the performance of good actions. To indulge in demonic actions while having the human form is to degrade human nature.

Of what use are wealth and position if you have no peace of mind? A quiet conscience is your brightest jewel. To achieve inner peace, desires have to be subdued, and all thoughts should be centered on God. Engage yourselves in service activities in a

Of what use are wealth and position if you have no peace of mind? A quiet conscience is your brightest jewel.

spirit of dedication. Do not hanker after leadership. True service consists in helping the poor and the forlorn with humility and dedication. This is real

service to the Divine. *Rama in the heart, and service with the hand.* Prepare yourselves for serving people with God in your hearts and strength in your arms!

—Sathya Sai Baba

Discourse of September 1, 1988



Queen Elizabeth Is Briefed About Sai Education

Sai School of Harrow Entertains Her Majesty

Sai School of Harrow, one of the most popular weekend schools in the United Kingdom, which delivers Sai Education programs to 500 pupils on Saturday mornings, was selected to perform for Her Majesty, Queen Elizabeth II, on her recent visit to Harrow to celebrate this famous borough's 50th Anniversary as a recognized London Borough.

Security was of paramount importance, as we would be in close physical proximity to Her Majesty, and all children and accompanying teachers had to provide personal identifications prior to the event.

On the First of April, 2004, Sai School volunteers arrived at Harrow Town Centre by 6:30 a.m. to decorate our open-canopied area. The area was flooded with army officers and security chaps ensuring safety for the monarch and all the citizens who would turn out to welcome her. Metal rails were put up so that royal fans could stand behind them, whilst the participants were given central aisles where Her Majesty would come for a walkabout and viewing of the various displays and performances.

The four schools participating had to be in place by 11:00 a.m. and start entertaining the crowds with warm-up sessions before the

royal entourage arrived at 12:00 noon. Sai School participants entered the town center as part of the procession with our "Love All, Serve All" banner held high. Our young boys held human value banners, the girls wore union jack hats, and the Indian dancers wore bright costumes. The crowds broke into huge applause, and we could hear the cameras clicking and the excitement building up.

At 11:15, Sai School pupils began continuous dancing to entertain the large crowds that had gathered, while our young boys marched round the town center carrying the human value banners. A low-flying helicopter was heard at five minutes to twelve, and a police officer informed us that the royal limousine had just pulled into the town center, and Her Majesty would soon be appearing.

Nervous excitement and adrenalin began to flow, and most of us thought of Swami at that point and how everyone feels as He steps out.

Would the Queen approach us? Would she stop to talk to us? Would she take notice? Would she walk on this side or that side? As we were in a secluded area, we saw her from a distance, and before we knew it one of the most famous faces in the world was smiling

at our little boys holding the human value banners and saluting her. "You are from Sai School," she beamed. All the eleven boys saluted her, and she read the five values.

"We shall all bow to Her Majesty," commanded their teacher. All the boys did the perfect bow, and the Mayor then introduced the Head Teacher to Her Majesty, who was very interested in the School and its activities. The Headmistress briefed the monarch on their education program and the success it brings to the pupils and the community as a whole. She had practiced curtsying for a whole week, praying that she would get the opportunity. During the Golden Jubilee, she had found it impossible to get close enough, and this time Her Majesty graciously allowed the Headmistress to do a full curtsy, before moving on to watch our other two performances.

She watched the Union Jack dance and stopped to talk to the pupils, then moved on to watch our *Vande Mataram* (Indian national anthem) dance, seemingly

mesmerized by the colorful costumes, jewelry, and dance movements.

As she climbed the steps to pull the curtain and officially reveal the plaque honoring Harrow's 50th celebrations, our pupils stood around the royal entourage, and before they were whisked off, the Duke of

Edinburgh stopped to talk with some of the pupils. There was immense cheering and applause, and we all waved until the plum-colored limousine eventually disappeared from our sight.

What impressed everyone most was how warm, humble, and soft-spoken Her Royal Highness was. She made each one of us feel very special, and we will remember this day's events for the rest of our lives.

If you want to find out more about the Sai School of

Harrow, please log on to www.saischool.com.

—Ranu Mehta-Radia

On behalf of Sai School of Harrow

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Her Royal Highness, watching the Union Jack dance, commented to the pupils, "You all look very smart."



Educare Comes to Life

An EHV Parent Project in Oceanside, California

Sarina Molina of the Encinitas, California Center has been shepherding an after-school EHV (Education in Human Values) program in a Montessori school in nearby Oceanside, California for several years. The program has really grown as the teachers and parents see the wonderful, positive difference that the values make in the children. The children in the project are all ages and a group of teens even attends from a nearby home for troubled teenagers. The parents of the children in Sarina's EHV classes have been so impressed with the values program for their children that they requested a parents' program, wishing to learn for themselves about the human values that were making such a positive difference in their children.

In November 2002, the Regional EHV Coordinator asked me if I would be interested in helping to present just such an ongoing EHV workshop for parents in Oceanside. Ever since the "First International Conference on Values in Parenting," which I attended at Prasanthi Nilayam in 2000, I had been working diligently to internalize the

"This class nourished my belief that the world can be a better place by continuing to focus on our children."

parenting materials presented there. I studied the books by Pal Dhal that we got at the conference, and I busied myself making visual displays for a possible future workshop. In my career as a Marriage, Family, and Child Counselor, I work constantly with parents and parenting. After ten years' service as a *Bal Vikas* (Sai Spiritual Education) teacher and raising two children, I thoroughly know the need for values training for parents in today's world. I had been waiting for just such an opportunity, so I jumped at the chance and said "Yes!"

These parents meet once a month for an hour and a half. They are from the community near the Montessori school and are from varied backgrounds and various religious or nonreligious orientations. Members of the group represent almost all of the continents: Africa, Senegal, India, U.S., Hungary, Japan, Colombia, and Palestine. What a great mix of parents!

The class is structured so that after each session parents take a few moments to write out any insights they have gained from the

session, and how they plan to apply those insights in their daily lives. Upon noticing the cultural mix of our class, one of the comments was, "I'm going to be walking on sidewalks and through stores seeing people in a new light. I really appreciate all the nationalities of the people in this class!" Another said, "This class nourished my belief that the world can be a better place by continuing to focus on our children. When I look around and see the many cultures in our small group, it encourages me to continue."

Suzanne Stein—a long-time devotee of Baba's and a licensed clinical social worker in charge of mental health services at Juvenile Hall in Orange County—enthusiastically joined me in facilitating this parent group. We follow the format suggested by Pal Dhal in his book, which makes use of sequential questions, brainstorming, group discussion, and role playing. These methods draw out the wisdom and values that are innate within the parents—which is in line with Baba's concept of Educare, or bringing out that which is already inside each of us.

In our group, the parents learn from each other, as we do not lecture or set ourselves up as experts. We only ask the questions, guide, and facilitate the parents, who share their own experiences and set their own goals. Each session has a clear aim and set of objectives, however, and follows a format designed to develop certain topics.

"I have learned that my language and actions are the best lessons I can teach my child about moral issues."

We began by asking the parents what they want for their children. Their answers just happened to include all the subvalues in EHV! Then we talked about our modern culture, and what parents' fears and challenges are. The parents are very concerned with the materialism, fast pace, and demands on time that keep them from spending quality time with their children. They feel that the media, internet, music, and peer pressure influence their children to place

too much emphasis on looks and outer appearances. They feel these things are negative influences. They decided it takes thoughtfulness, planning, courage,

and determination to manage the demands and distractions of the popular culture on their children and themselves. Many women feel pressured to work outside the home, and if they do, they often feel guilty for not giving their children enough time and attention. So they feel they are in a bind—guilty either way.

Then we talked about the role of parents in the moral development of the child, and how parents are ideally suited to teach values to their children. Some insights and conclusions of the parents were: "It is important to actively find time and a way to teach morality." "I can really understand my kids by looking at how I would feel in such a circumstance." "I will try to keep my words and actions congruent." "I have learned that my language and actions are the best lessons I can teach my child regarding moral issues."

Next we guided parents to reflect on their own experiences growing up, and how they learned moral lessons—in particular how communication, love, and discipline were helpful in developing their own values. During this session, the parents really bonded as they shared personal experiences. Some insightful comments were: “This parenting class is [like a] community. It truly has made a mark on my heart [because of] the peace that comes from all of us sharing our stories

as well as our insights.” “This class offers a new light of understanding. It’s helping me to let go of the negatives that the media seem to focus on.”

“This class offers a new light of understanding. It’s helping me to let go of the negatives that the media seem to focus on.”

The parents’ action plans were similar: “I’m going to work at maintaining open communication with my kids. I will tell them what I am feeling, or why I need them to do something. We must make our time together count, and make it memorable.” “Keep doing rituals for reinforcing morals and values. I will keep working on doing what I say.”

The parent group has been meeting now for over a year, and we are currently taking an in-depth look at the values of love, right action, peace, nonviolence, and truth. We plan to spend one or two sessions on each value, such as looking at how a foundation of love in the home creates a stronger bond in parent/child relationships. As we explore right action, we will focus on helping parents understand which parenting styles foster a sense of empowerment in their children, in

terms of making right choices in their behavior—such as doing household chores, which creates an opportunity for values and connectedness to develop within the family.

Then we will look at peace, particularly emphasizing how time spent together as a family can contribute to a sense of individual peace. We will also look at how those parents who remain calm and practice the values themselves, foster the value of peace in the child and in the home. For the subject of

nonviolence, we will elicit awareness of the importance of understanding and empathy in parent-child communications. This in turn lays the foundation

for nonviolence as the child matures and moves into society.

Finally we will cover truth, which we will treat as a culmination of all the values. Here we will set the stage for parents to understand the importance of spirituality, rituals, and connections with extended family and friends. This will help the child to know his or her own truth and to become self-aware, honest, and truthful, and to develop integrity and a sense of fair play and justice.

We look forward to continuing this project. We see so clearly and joyfully the evidence of Baba’s assertion that truth and wisdom lie inside us and need only to be drawn out.

Even before initiating this class based on the philosophy of Educare, I firmly believed in the teaching of parenting skills. Now,

seeing how the values flow out of these parents after simply focusing them and asking questions without any instruction at all, I am getting to see Baba's words of truth and wisdom come to life.

Now, even my professional parenting classes reflect the wisdom of this strategy. I am so very thankful to Baba for the opportunity He has given me. I have gained so much from it, and it is so satisfying to be able to contribute to the needs of the parents. I wish I had had a group like this while raising

my own children—so focused on the values and so supportive. What a thrill it is to play a part in helping other parents fulfill their duties. Baba says:

The obligations of parents do not end with providing food, schooling, and knowledge of worldly matters. The children should also be provided with right values.

—Susan Kehr

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Teachers, along with education you should have good qualities, which do not come from intelligence alone. You cannot measure good traits, nor can you buy character; it is only your day-to-day behavior that can earn it. We should teach others through the qualities of love, sacrifice, humility, patience, and the like. Endeavor to remove anger, selfishness, jealousy, and so on. Students who give themselves over to the upheaval of such emotions cannot advance in life. Such students should be properly instructed about the divinity within, and—in order to teach this to them—the teachers themselves should first undertake spiritual disciplines.

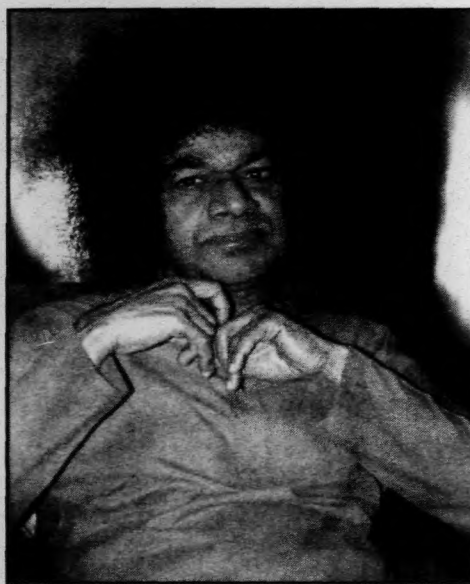
—Sathya Sai Baba

Speaking to Bal Vikas (Sai Spiritual Education) Teachers
December 27, 1983

God Incarnates to Serve Humankind

Inaugural Address, 7th World Conference of Sri Sathya Sai Service Organizations

Embodiments of Love! Just as the birds have two wings that help them to fly, love and service are the two wings that enable a human being to reach the goal of life quickly. (Telegu Poem)



Human beings are born to render selfless service and not to indulge in selfishness. Only through selfless service can humanity achieve unity. Only through unity can humanity attain divinity.

Hence service is most essential for understanding the unity in humanity.

People are under the impression that service means merely to help the poor, the weak, and the forlorn. It is a big mistake to think that you are rendering service to others. In fact, you are serving yourself, because the same principle of the *Atma* (inner divinity), the same principle of love, is present in all. All of humanity is essentially one; the differences lie only in feelings. So people should change their feelings and seek to recognize the truth that the same divinity is

immanent in all. Only then can there be transformation in humankind.

Selfless Service Kills Ego

The hands do the work, the tongue performs the task of talking, and the head enquires. All these parts of the body may be different from each other, but the divine power that exists in them all is one and the same. Likewise, the same divinity exists in all beings. Once you understand this truth, the service you render will become divine. Do not indulge in the egoistic thought that you are rendering great service, when in fact, service is meant to kill egoism. First of all, the ego has to be subdued. Body attachment is the root cause of egoism. Egoism will vanish once body attachment is given up, and once egoistic feelings are

annihilated, the spirit of oneness will develop.

Just as the hands, eyes, nose, and mouth are the limbs of the body, likewise human beings are the limbs of society. Society is a limb of nature, and nature is a limb of God. Seeing the vastness of nature, one should not conclude that nature is different from God. One must understand the fundamental truth that divinity pervades all of creation. Even though light bulbs may vary in color and

wattage, the current in them all is one and the same. Likewise, names and forms of individuals may be different, but the principle of the *Atma* that exists in them all

is one and the same. The service you render becomes meaningful only when you understand this truth.

Do not think that you are different from the one whom you are serving. This kind of dualistic feeling gives rise to evil qualities such as hatred, jealousy, and so on. In fact, all evil qualities—such as desire, anger, and greed—are of your own making. They arise out of the head, whereas the noble qualities of love, compassion, forbearance, and so on, originate from the heart. The head sees unity as diversity, whereas the heart proves unity in diversity. Hence, the head symbolizes *pravritti* (the outward path) and the heart stands for *nivritti* (the inward path).

Do not fool yourselves into thinking that society cannot progress if you do not render service. Society does not depend on you. If

not you, someone else will do whatever is needed. God governs everything. First, try to understand the meaning of the word “service.” You can understand the meaning of service once you understand who you are. You are a *manava* (human being). *Manava* does not mean the physical form alone. It is synonymous with the principle of the *Atma* (inner divinity).

A human being is the manifestation of the five elements. The ancient sages had total

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control over the five elements and thus were able to enjoy peace and security. One will shine forth as *Atmaswarupa* (an embodiment of the Divine) once one

masters the five elements.

Levels of Mind

The mind has different levels, namely, Super Mind, Higher Mind, Illumination Mind, and Over Mind. One reaches the stage of totality only when one attains the level of Over Mind.

Super Mind is related to body consciousness. The source of body consciousness is the principle of the *Atma*, which pervades the entire body. Body consciousness becomes thought consciousness when one reaches the level of Higher Mind.

Body consciousness is limited to the physical level, whereas thought consciousness has no such limits and can travel any distance. For this reason, thought consciousness is called “Higher Mind.”

Higher Mind transcends the five elements. To reach this transcendental state, one has to begin with Super Mind. Higher Mind, however, does not signify the highest state. Illumination Mind is, in fact, beyond Higher Mind.

The Power of Illumination Mind

A current flows through the human body from top to toe. The body itself is a big generator. Illumination Mind, which is

related to the current in the body, is very powerful. When one attains the level of Illumination Mind, one will have current even in one's nails and hair. A worldly

person will not feel any pain when his nails are clipped, but after attaining the level of Illumination Mind, one will get a shock when trying to clip the nails. Modern youth may attribute [reports of the long nails worn by the ancient sages] to the nonavailability of nail cutters in those days. But one need not have a nail cutter to clip one's nails. One nail can cut another. But a person who has attained the level of Illumination Mind will feel a shock when his nails are clipped.

The thoughts, words, and deeds of one with Illumination Mind are suffused with divinity. That gives rise to a very powerful "three phase" current in the body. Such people will have current even in their hair. You can feel the shock when you touch their hair. Even ordinary individuals carry some amount of electric current in the body.

...the current originating from sacred feelings in the heart can travel up to any distance.

The electricity within spreads throughout the body due to the pumping action of the heart. Doctors say that the lungs purify the blood with oxygen and send it to the heart. Actually, the life-force present in the lungs becomes current through vibration. That current can travel a long distance. Each time the heart pumps, the blood travels a distance of 12,000 miles in the body.

How can we say this? When we join end-to-end all the blood vessels in the body, both

small and large (arteries, veins, and capillaries), they cover a length of 12,000 miles. Just as a generator can illumine a light bulb connected to it even

at a distance of 100 miles or more, likewise the current originating from sacred feelings in the heart can travel up to any distance. This is the power of Illumination Mind.

God's Creation Is Most Mysterious

At the level of Illumination Mind, one's mind undergoes a great change and acquires subtle force. This subtle force has three powers—*prana shakti*, *mano shakti*, and *vijnana shakti*. No scientist, doctor, or engineer can understand this phenomenon. Similarly, you can give rest to any limb of the body, but not to the heart. The heart continues to function even in your sleep. Which doctor or scientist can understand this? Furthermore, the eye looks so small, but it contains 13 *lakh* (1 lakh = 100,000; 13 lakh = 1,300,000) light rays. Who has made it? All

this is God's creation. God's creation is mysterious, sacred, and wonderful.

All that is seen outside is nothing but the reflection, reaction, and resound of the inner being. You go to a temple or church in order to have the vision of God. When praying, however, you close your eyes. The inner meaning of this is that one must see God not with the physical eyes, but with the eyes of wisdom. You will gain eyes of wisdom only when you turn your vision inward. That is why people meditate with their eyes closed and visualize God within. The whole world is just the reflection, reaction, and resound [of God]. You desire the reflection while forgetting the reality.

Relationships of Body and Mind

- The gross body is made up of food.
- The mind, the intellect, the *chitta* (full knowledge), and the *ahamkara* (ego) constitute the subtle body, which experiences pain and pleasure.
- Illumination Mind comprises the causal body. It transcends worldly thoughts and feelings. It contains no trace of desire, anger, greed, ego, pride, or jealousy. The level of Illumination Mind is reached only when all worldly thoughts are subdued. In order to control worldly thoughts, one must attain the level of Super Mind.

- Super Mind is nothing but superior mind, or that which transcends the ordinary mind. The fundamental way to attain Super Mind is to cultivate superior love, that is, love without any desire. This is why I often tell you: *Love is God, live in love. Start the day with love, spend the day with love, fill the day with love, and end the day with love. This is the way to God.*

When you wake up in the morning, do not think of your mundane activities. Wake up with feelings of pure love.

Today, however, people do not have such feelings of pure love, because parents themselves have no sacred feelings. If parents

wake up in the morning abusing each other, the children go a step further and fight with each other as soon as they get up.

Fill the Mind with Love

At birth, man has no desires. However, as he grows up, he acquires many desires, which lead to bondage. Man should fill his mind with love for God. He should forget all his worries and instead contemplate only on God. This is possible only through practice. Reading, writing, walking, talking—all these are learned only through practice. Likewise, even in the path of spirituality, practice is essential. Start by practicing love. That is the correct way to begin spiritual practice. Share your love with more and more people. You will experience oneness. Once you start

continued on page 28

Who Is the Real Guru?

Have Perfect Faith in God

Shankaracharya* had five disciples. One of them was pure-hearted. The others keenly studied the scriptures. They also learned logic and grammar. One day, Shankaracharya was teaching these disciples the principles of logic. One of the disciples primarily concerned himself with service to the guru; he regarded himself as a *dasa* (servant) of the guru. He used to gather the guru's clothes after his morning ablutions, carry them to the Ganges, wash them, dry them, and bring them back to the ashram. Thus he was totally immersed in attending to the personal needs of the guru. He kept the guru's clothes clean while chanting the guru's name.

One day, while crossing from the opposite bank of the river, he did not realize that the Ganges was in spate. The river rose

up to the level of his neck. He looked around but had no fear of being swept away by the rising flood. His only worry was how to bring the clothes back to the guru, even at the cost of his life. Placing the clothes on his head and chanting the word, "*Guruji! Guruji!*" he continued wading through the river. Because of his intense devotion to the guru, at every step a lotus-shaped stone appeared upon which he could place his foot.

He thereby earned the nickname *Padmapada* (lotus-footed one). Shankaracharya called him and imparted his teachings to him, saying, "Service to the guru is a great virtue. You have adored the guru as God Himself. The guru represents the Divine Trinity and is the Supreme Self."

Today, the scriptural saying that the guru is Brahma, Vishnu, and Maheswara (Shiva). It should be understood not in the literal sense but in the sense that God alone is the real guru. Shankara taught Padmapada that individual teachers should not be wor-

*Shankaracharya or Shankara was a great teacher. His name refers to the fundamental message of the Vedas, that all are one and there is never any two. Shankara is also a name of Shiva, referring to He who causes bliss through bestowal of divine grace and protection.

*The one who considers God as all becomes one with God.
Therefore, direct your mind toward God.*

shipped as gods. Then he imparted to Padmapada the sacred truth.

Shankara's other four disciples had previously treated Padmapada as an ignoramus. After receiving Shankaracharya's teachings, Padmapada could repeat all the Vedic texts at one stroke. He became a worthy exponent of Vedanta, better than many scholars.

One day Shankaracharya summoned Padmapada and asked, "To whom are you preaching, and what message are you giving them?" Padmapada burst into a hymn in praise of Shiva (Shankara) and said that Shankara was the inspiration for all his teachings and that all his discourses were an offering to Shankara.

Who is "Shankara"? Shankara is one who is free from *shanka* (doubts). No one should have any doubts about God. One who doubts can achieve nothing. With total faith and total



love, you can accomplish anything. It should be realized that proficiency in fields such as music, literature, and all the arts is secured by the grace of God alone. All fine arts are gifts from God. Nothing can be claimed as one's own achievement. The recipient of God's grace will lack nothing and will have no troubles. Such a person will commit no wrongs because of his or her surrender to God. The one who considers God as all becomes one with God. Therefore, direct your mind toward God.

—Sathya Sai Baba
Guru Poornima Day*,
July 9, 1998

*Guru Poornima, a day for honoring one's spiritual guide or preceptor, is celebrated annually on the full moon (*poornima*) in July. Guru Poornima 2004 will be observed on Friday July 2.

Human Spirit Is Never Destroyed

Rising from the Ashes

There is something in our human spirit that can never be destroyed. How do we live from *that* place within us, at a time when the fires of destruction have challenged our peace of mind? The world's sages say that if we connect ourselves to the highest qualities of human excellence, we may live in harmony. [After a spate of recent wildfires,] on many areas of our local hills there is nothing to see but rock [and charred homes]. Somehow those rocks remain imperturbable. In the months ahead I shall seek to connect to the qualities of forbearance, fortitude, patience, and courage—to that firmness of spirit which, like those rocks, stands strong in the face of adversity. I shall try to avoid depression over the devastated landscape by recognizing that life is a cycle, and that beauty will inevitably be formed anew.

When I walk along our hillside paths and come across the bodies of animals that seem to deny the lives that once thrived within them, I shall try to remember that when I speak harshly, I allow the fire of hatred to burn another. When I hike into an area to find contemplation and solitude, I am instead overcome by the loss of green and shade once given by the trees. I shall try to remember that when I ignore the suffering of another, my heart dries up, loses its ability

to give the shade of comfort to my neighbor in need, and I become less than human.

At midnight, when I awaken, agitated by thoughts of a friend's selfish behavior, and lie there smug in self-righteousness, I shall try to remember that the faults I see in others are my own, and that when the fire of anger burns in my heart, health of body and inner peace are burned with it.

The next time someone asks me to do something I don't feel like doing, something that will give happiness to someone or make another life a little easier, I shall try—remembering the firefighters who risked their lives for us—to help, in spite of overwork and exhaustion. If someone attempts to control or manipulate me, I shall recall the wild blaze leaping over the hills, and realize that the greedy flames of human tyranny have no real hold over anyone, that a universal power controls our world. The next time someone tries to take over my life, I shall try to withhold panic, and remain calm, unaffected, and secure.

When it is possible once again to drive into the canyons, there to stare in sadness at our impure streams, I shall try to recognize that sorrow comes from clinging to desire—a desire for life to be other than it is. Instead, I will try to cling to the Creator rather than

the creation, which is forever subject to death and decay. I shall try to remember that to rage at life for all that has happened out there, to rage at the arsonists, or at any misfortune, is to be burned by the futile inferno of ingratitude, bitterness, fear, and thwarted desire—attitudes that have no lofty place in the grand scheme of our universe.

The heart of our areas still stands. Here, where people tread so many different paths

to reach the spirit, we have come together for a few days, forgotten our differences, and touched one another. We have experienced a new joy, a feeling that we are here on earth to help each other, that we need each other, and that through danger and crises, we come to unite, share, and realize that none of us is really alone.

—Joan Englander

There is no evil in the world. Only the mind sees evil. The darkness has no independent existence; it is only the absence of light. The skin of the orange is bitter. Its bitterness guards the sweetness of the orange from spilling over and protects it from pillage, just as a thorny plant is used as a fence around crops.

—Sathya Sai Baba

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A Prayer for Today's Society

Heavenly Father,

Help us remember that the person who cut us off in traffic last night is a single mother who had worked nine hours and was rushing home to cook dinner, help with homework, do the laundry, and spend a few precious moments with her children.

Help us to remember that the pierced, tattooed, disinterested young man who couldn't seem to make correct change is a worried 19-year-old college student, balancing his apprehension over final exams with his fear of not getting his student loans for next semester.

Remind us, Lord, that the scary-looking vagrant begging for money in the same spot every day (who really ought to get a job!) is a slave to addictions that we can only imagine in our worst nightmare.

Help us to remember that the old couple walking annoyingly slow through the store aisles and blocking our shopping progress are savoring this moment, knowing that, based on the biopsy report she got back last week, this will be the last year that they go shopping together.

Heavenly Father, remind us each day that, of all the gifts you give us, the greatest gift is love. It is not enough to share that love with those we hold dear. Open our hearts not just to those who are close to us, but to all humanity. Let us be slow to judge and quick to forgive. Let us show patience, empathy, and love. Amen.

—Anonymous

Study Circle Forum #6

A new emphasis on study circles has begun in the USA, and new study circle guidelines are available through the Tustin Book Center. Several regions have already started to focus on this important issue. On March 6 at the Region 10 Conference in Ft. Worth, Texas, attendees discussed study circle during the afternoon session with the National Study Circle Coordinator. Similarly, on March 20, Region 7 held a day-long study circle conference in Livermore, California with the National Study Circle Coordinator. Devotional coordinators, facilitators, presenters, and members at large discussed ways of improving study circles and implementing the new guidelines. Both meetings successfully explored means to improve and expand the usefulness of study circles in Sathya Sai Baba's program for our spiritual transformation. More regional programs in the USA are planned as part of a national effort to advance the effectiveness of the study circle program. It is hoped that similar meetings will be conducted in all ten national regions.

The Sathya Sai study circle has been an integral part of Swami's program for our spiritual transformation since the start of the



organization. Study circle is now a priority internationally, as well as in the U.S.

Our spiritual transformation requires more of us than just devotional and service activities. That transformation also requires that we gain knowledge of who we are. To manifest that universal vision, we must submit ourselves to Sai's program of spiritual transformation. That program requires that we purify our hearts and minds so that our *atmic* (inner divine) light may shine through. This requires the removal of egoism, anger, and fear from our nature.

Atmic consciousness lies within each person. As the sun is seen by its own light, the *Atma* is viewed by its own presence within us. It is self-evident. Our job is to remove ego and desire so that this self-evident light becomes perceptible within our own consciousness.

To accomplish that objective, Sai has given us a recipe for success:

The flour of service is mixed with the sweet sugar of devotion. Into this mixture is integrated the yeast of Self-knowledge. The whole mixture is baked with the heat (tapas) of intense spiritual effort, to yield the fragrant cake of divinity.

All the prescribed ingredients are required. We cannot leave out either the yeast of Self-knowledge or the flour of service. So also, the sweetness of devotion and the heat of intense effort are essential, or the whole mixture will go to waste.

Even for the successful completion of service and devotional activities, we must realize our divine inner nature. Sathya Sai Baba states that study circle should explore the "top facet" of the diamond (that point of view by which the topic of discussion may be best understood). So also in our daily lives, we must learn to view our activities from the "top facet"—that of *atmic* consciousness. Only when we understand the *atmic* unity of all beings do we truly understand the proper role of service and devotional activities. *Atmic* unity is the source from which love springs.

In our organization, there must be a constant attempt to cultivate love, which transcends caste, creed, race, and class distinctions. This sense of equality is its special feature. It is not enough if the units undertake material, moral, and spiritual teaching. Emphasis on the Atma (Divine Self) and the awareness of the Oneness of the Atma is a must.

—Sathya Sai Speaks, Vol. 14, pp. 308-309

Spirituality is the integrated vision that sees the unity in all humanity, not as a theoretical concept, but as a material fact that must be acted on. Spirituality means devoting oneself to others as manifestations of one's own larger Self. In spirituality there is truth, correct action, peace, love, and nonviolence. That spirituality manifests as the universal *atmic* vision of the Divine in all beings and all things. To reach the state of universal vision, we must relinquish ego and our small personal desires. That transformation requires study of our true nature as well as service and devotion.

The word "devotion" is synonymous with "spirituality." Spiritual life should not be regarded as living in isolation. Spiritual life enjoins one to be free from attachment and hatred, and to look upon all mankind with an integrated vision.

—Summer Showers in Brindavan 1979, p.30

The time has come for those who are serious about their spiritual transformation to act with duty, discipline, and devotion. Just as we act with discipline in service activities and in devotional singing, we must also apply discipline and effort to the practice of study. Study circle is the vehicle that Sai has given to us to accomplish that mission. It is important that all centers in all regions work to reinvigorate study circle and to act with discipline to make it an effective vehicle of their self-transformation. Now is the time to successfully implement that program. Have any suggestions? Contact the National Study Circle Coordinator at jonroof@aol.com

—Jonathan Roof
Tucson, Arizona

Children's Corner

Hands in society and head in the forest...



"Head in the forest" means, whatever task you may have to do,
Keep your head full of peace and quiet,
As if you were living in the forest.

"Hands in society" means that, whatever tasks we may do,
They should be helpful to all and cause no harm.

—Bal Vikas Magazine

The Wheelchair Dilemma—Solved!

“In rendering service, see that you do it for the satisfaction of your conscience and not to impress others. Treating service as an offering to the Divine, do it perfectly. Remember that God is watching every one of your actions. Be your own supervisor and scrutinize what you do. When you do everything to satisfy your conscience, you are well on the way to self-realization.”

—Sanathana Sarathi, January 1996

How to Operate a Wheelchair

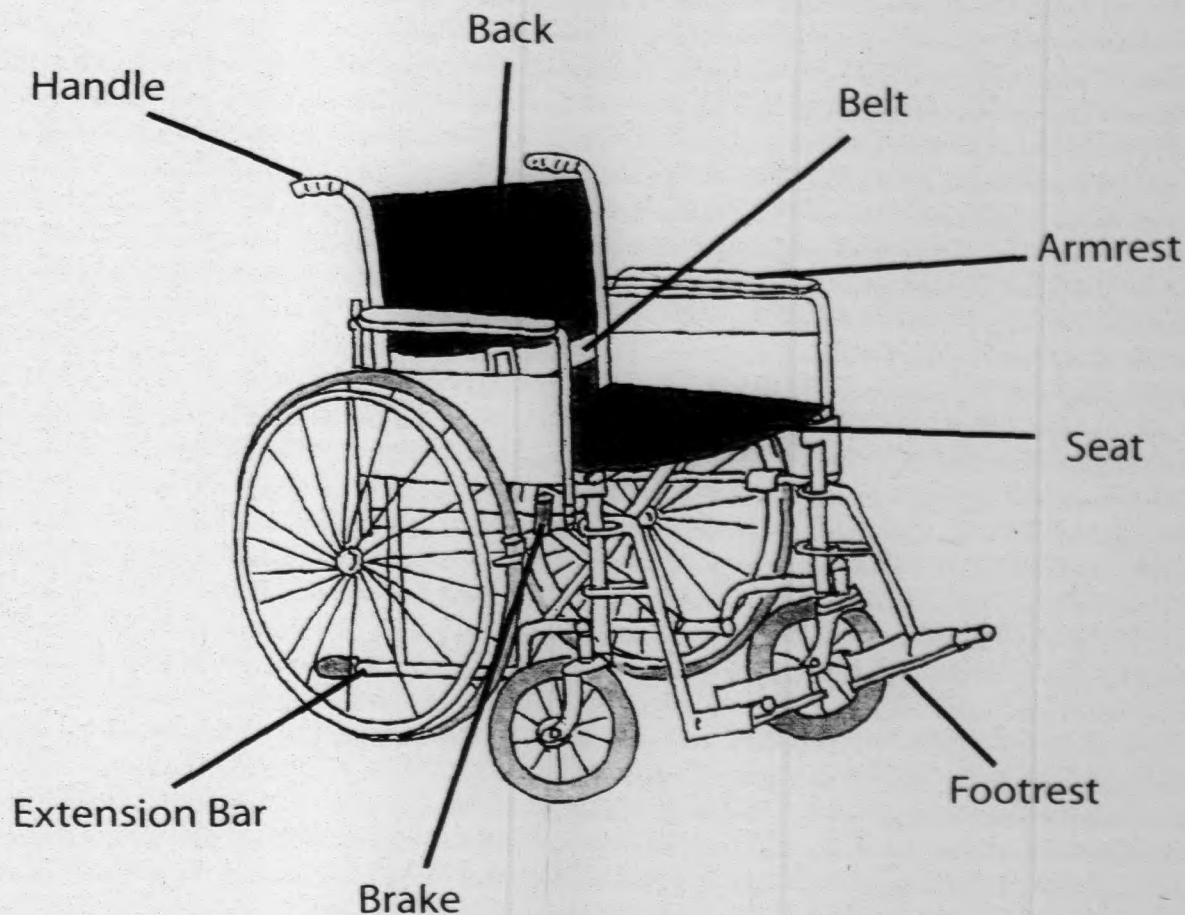
Part of serving someone in a wheelchair with love is making sure beforehand that you know how to move the chair so its occupant stays as safe and comfortable as possible. With this idea in mind, here are some tips, suggested by a registered nurse, on operating a wheelchair.

1. Wear flat-heeled shoes. They provide better leverage when pushing heavy wheelchairs.
2. Make sure that the brakes are on at all times except when the chair is being pushed.
3. Check to see that your passenger has his or her seatbelt fastened.
4. To push the chair, stand behind it and move forward while holding onto the handles.
5. When going over a mound, hold the chair handles and step on one of the extension bars to elevate the front wheels. When the wheels are raised just enough to clear the mound, push the chair past it and slowly lower the wheels. Use a similar procedure to go up a curb or over a large crack.
6. When entering an elevator, pull the chair backwards over the ledge or door rim. This approach will allow you to maintain control of the chair and to absorb the brunt of any shock so that your passenger is not badly jolted.

7. When going down a curb, tilt the front wheels up and gently lower the back wheels over the curb to street level and away from the curb. Then gently lower the front wheels.
8. When the chair must go down a steep ramp, have at least two strong people on hand to help guide it.
9. Do not hesitate to ask the passenger, a nurse, or another knowledgeable person any questions about operating the chair.

When a Sai Center undertakes a project involving wheelchairs, it's good to brief everyone beforehand on these guidelines, as well as to have experienced chair operators helping out inexperienced volunteers.

—Judith Wechsler
Seva Editor



God Incarnates to Serve Humankind

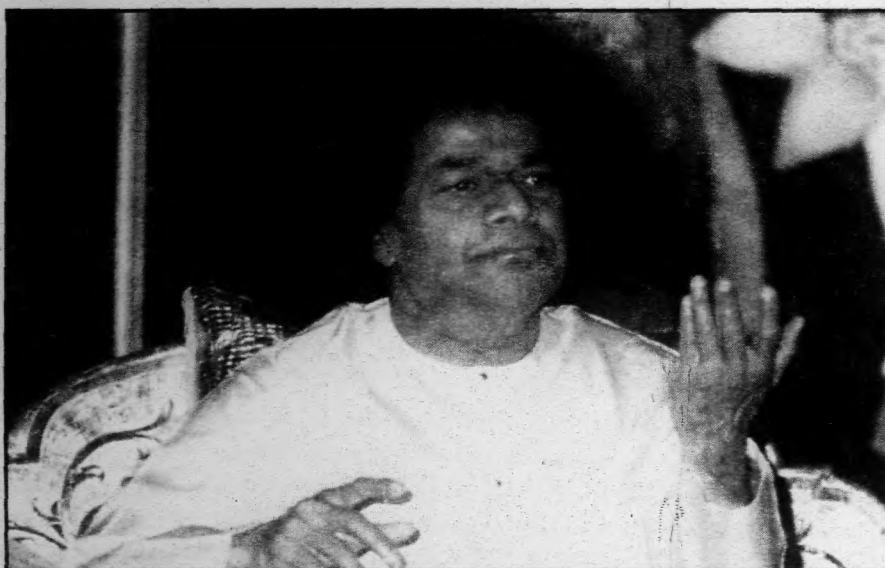
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sharing your love with everyone, then the whole world will become one family.

After expanding your love in this manner, control your external thoughts and turn inward. Then you will attain the state of Illumination Mind, where there are absolutely no thoughts and no action. Even iron can be melted by the power of electric current. Likewise, the duality of good and bad can be annihilated by the Illumination Mind. In spiritual parlance, this is called the *samadhi* state. *Samadhi* means equal-mindedness. Illumination Mind unifies good and bad and develops the awareness of oneness. What must you do in order to attain this state? Serve all with love. Consider service to man as service to God.

When it comes to rendering service, do not observe any differences. Do not consider that you are rich and others are poor. Who is the richest person in the world? The one who has contentment is the richest person in the world. Who is the poorest? The one who has many desires is the poorest. Cut short your desires. It is said, "Less luggage, more

comfort, makes travel a pleasure." You can have a comfortable journey through life only when you reduce the luggage of your desires. The fewer the desires, the greater one's will power. The body experiences death but not the mind. The mind is responsible for everything. So fill your mind with pure and selfless thoughts. Then you will attain the state of Illumination Mind. Gradually, you



will cross through Illumination Mind and attain the state of "Over Mind." In Vedantic parlance, this is known as the state of nonexistence of mind. Once the mind is withdrawn, only the principle of the

Atma, that is, the super-consciousness, exists.

Purity Through Service

A human being has the capacity to attain any exalted position. Any task can be accomplished through practice. A small ant can travel hundreds of miles if it decides to do so. But even an eagle, despite its strong wings, cannot move an inch without effort. Love and service are like two wings for man. He can attain any exalted position with the help of these two wings. The lives of many noble souls bear testimony to this fact.

Divinity Is Present in Every Cell

Today, people find it difficult to sit quietly and steadily even for a few minutes, but our ancients could keep the body steady in one posture for any number of days. People think that the body can move due to the circulation of blood and the functioning of nerves. However, when one reaches the state of Illumination Mind, blood circulation stops. You may think that the body becomes lifeless without blood circulation, but in this state, "super blood" begins to circulate and makes the body function. When super blood starts circulating in the body, the body becomes superior in nature.

In this connection, the *Upanishads* declare, *Raso vai saha* (God pervades the body in the form of essence). [When one realizes this stage,] all that one sees, does, and experiences becomes Divine. Just as sugar is present in every drop of syrup, the Supreme Power (Divinity) is present in every cell of the human body. Today, people consider themselves to be weak. He alone can experience bliss who understands the truth that everything is within.

All that can be learned from books is but the reflection, reaction, and resound of the inner being. A person's speech is dictated by the feelings of the inner being. Speech is resound; the heart is the real sound. The real sound leads to the resound.

Throughout the path of spirituality are many such subtle secrets. Without understanding these secrets, people undertake various spiritual practices and waste their time.

You need not undertake any spiritual practice once you understand this fundamental truth:

Neither by penance, nor by pilgrimage, nor by study of scriptures, nor by japa (repetition of a Divine name) can one cross

the ocean of life. One can achieve it only by serving the pious.
(Sanskrit Sloka)

When you serve others, your power increases. The power of attraction is

present in everybody. The purer you become, the greater will be your power of attraction, and you will absorb more power. All the powers present in the earth are latent in man. Man, in fact, is the reservoir of all powers—electrical, magnetic, and laser. Thus man is very powerful. If this is the case, why then should he consider himself weak?

Control the Mind Through Love

Some people come to Me and complain that they are unable to control their mind. How can you control your mind? You can control your mind only through love and not merely by sitting in meditation. When you develop love, there will be no scope for evil qualities such as anger and hatred. You will be able to love even your enemies. In fact, you will not consider anyone to be your

*When you develop love,
there will be no scope for
evil qualities such as anger
and hatred.*

enemy; you will see oneness in all. That is blissful living.

The bliss sheath is innermost of the five sheaths present in man, namely, the *annamaya kosha* (food sheath), *pranamaya kosha* (life sheath), *manomaya kosha* (mind sheath), *vijnanamaya kosha* (wisdom sheath), and *anandamaya kosha* (bliss sheath). Today people generally travel only to the mind sheath. Thereafter, they have neither the ticket nor the vehicle to reach the bliss sheath.

People are under the mistaken notion that the *vijnanamaya kosha* (wisdom sheath) is related to science. In fact, it has nothing to do with science. A wide gulf of difference exists between wisdom and science. Science is related to the power of the mind and machines, whereas wisdom originates from the power of the *Atma*.

Service vs. Duty

For everything—service is important. When the Pandavas were making arrangements to perform *Rajasuya Yajna* (a sacred rite), Lord Krishna approached Dharmaraja and asked if everything was ready. Dharmaraja replied that all arrangements had been made and that he had allotted various duties to others. Krishna then requested an opportunity to render some service. He used the word *service* and not *duty* because duty relates to duality, whereas service relates to oneness.

Dharmaraja replied, "Swami, what service can I assign to You? Instead, kindly give us an opportunity to serve You." Krishna answered, *I don't require others' service. I serve everyone. God assumes human form to serve and sustain humanity. I am your servant, not your master. Understand this truth. I come to you to give darshan (the blessing of seeing a divine being), wherever you are seated. I never say that you should come to Me. It is said, God always stands at the entrance of your puja*

..... (worship) room,
ready to give whatever you ask for. God is always ready to grant the wishes of His devotees. God is always with you, in you, around you."

..... (worship) room,
ready to give whatever you ask for. God is always ready to grant the wishes of His devotees. God is always with you, in you, and around you.

God renders service to man, so that he may serve his fellow beings.

Dharmaraja asked Krishna what service he would like to perform. Krishna asked to be the one to remove the dirty plantain leaves after everyone finished partaking of food on them. By this act, Krishna demonstrated the ideal of humble service to all.

The human body may be compared to a tender plantain leaf. The five senses are like the delicious foods served on the leaf. One should offer the food to God before partaking of it. But man in his foolishness offers the most delicious items to the demons of desire, anger, greed, pride, and jealousy. After these demons consume the delicious items and spoil the leaf, the leftovers are offered to God! First and foremost, these delicious items should be offered to God,

who is present within in the form of Vaishvanara (divine digestive power). You offer food to God by chanting the food prayer in Sanskrit:

*Brahmarpanam Brahma Havir,
Brahmagnou Brahmanahutam,
Brahmaiva Thena Ganthavyam, Brahma
Karma Samadhina.*

Immediately God replies from within:

*Aham Vaishvanaro Bhutva, Praninam
Dehamastritah, Pranapana Samayuktah,
Pachamyannam
Chaturvidham.*

God is present in everyone in the form of Vaishvanara, so whomsoever you serve, consider that you are serving God.

*The formless God can be
visualized in the form of all
beings. God is the reality,
and all the forms are His...*

Experience Unity in Totality

Love has no form; it has only name. Gold by itself has no form, but people mould it into the shape of a ring or a chain, thereby giving it a form. Likewise, many forms are attributed to the formless Divinity. Divinity is pure, immortal, attributeless, formless, ancient, and eternal. However, people worship a form for their own satisfaction. In fact, that is why God incarnates. God is the creator, sustainer, and destroyer. However, people believe that separate gods exist for the processes of creation, sustenance, and destruction. These processes are all like ministers of God. Everything is under God's control, so when you offer something to God, it amounts to offering to all gods.

Easwara Sarva Bhutanam (God is present in all beings). The formless God can be visualized in the form of all beings. God is the reality, and all the forms are His reflections. He is one, but you see many reflections. You may view the projection of earthquakes, floods, and volcanic eruptions on a movie screen, but the screen is unaffected by all these images. You may see a river on the screen, but the screen does not get wet. Likewise, all worldly multiplicity

appears only to the external vision; the Illumination Mind, however, sees only oneness. That oneness is the Divine Power that is present in one and all. You

search for God in various places, because you are unable to understand this truth. To know this truth, love all; then you can visualize unity in diversity. Lord Krishna declared, *Mamaivamsho Jeevaloke Jeevabhuta Sanathana* (the eternal Atma in all beings is a part of My being). Do not get deluded by differences in physical form. Treat everyone alike; consider all that you see as your own reflection. When you cultivate this feeling of oneness, you will attain the level of Illumination Mind.

When you are at the level of Super Mind, you believe that you are different from others. This is dualism. It is said, "Those with dual mind are half-blind." Gradually, move up to Higher Mind, where you will understand your true nature. Then you can reach Illumination Mind. Once you experience

unity in totality, [the hallmark of this stage,] you attain Over Mind. That is your goal; that is everything for you. All spiritual practices are meant to attain this goal. Practices that are performed with the physical body alone cannot improve the state of the mind. What is essential is the purity of the mind.

Speaking Softly Is Service

Remember Swami's words whenever [and wherever] you participate in service activities. Some rich people feel that they are unable to serve the community and participate in service activities. Service, however, does not mean helping with hands alone. Speak softly and sweetly. Speak good words. That is also a form of service. Give food and money to the needy, and work for their welfare—that is also a form of service. Cleaning the streets or serving hospital patients are not the only means of service. However, those who get the opportunity can certainly do service per their capacity.

The other day, the Anantapur College girls came to Me and said, "Swami, boys are going to each and every house in the villages,* distributing food packets. Once we finish packing the food, we have no other work. Please give us some work." I told them to go to the villages, clean the temples, and whitewash them. The body itself is the temple

*This is the village service or *grama seva* project initiated by Sri Sathya Sai Baba some years ago.

of God. When you whitewash the outsides of the temples, have the thought that you are painting the temple of your body with love. That is true service.

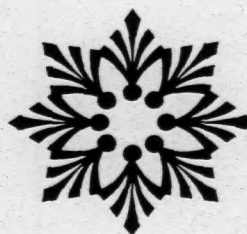
Never use harsh words. You cannot always oblige, but you can always speak obligingly. Bodily wounds can be cured through the use of medicines, but the wounds inflicted by the tongue can never be healed. That is why I repeatedly tell you to cultivate love and speak with love. I never use

*Man is born in love, is
sustained in love, and
ultimately merges in love.
Love is the basis of human life.*

harsh words, even when I appear to be angry. I always speak lovingly. You too will become divine when you cultivate such divine love.

Cultivate good thoughts, for good thoughts lead to good actions. Good actions lead to *satsanga* (good company). Cultivate love. Everything is based on love and love alone. You are forgetting such true love and getting carried away with worldly and physical love, which is not love in the true sense. Man is born in love, is sustained in love, and ultimately merges in love. Love is the basis of human life.

—Sathya Sai Baba
Prasanthi Nilayam
November 20, 2000



You in My Heart...

*You in my heart,
It is Thee that I seek—
To have, to hold, to be.
I have left You again,
My dear smiling Friend,
In search so afar ...
For me.
Why do I wander?
Oh, why do I drive
From road to lane to snare?
To chase a thought
Or soothe some care,
I go here, I go there,
Yet nowhere.*

*I plan, I scheme, I drift in my dreams.
I witness. I marvel. I dawdle.
You call me back home,
Yet still do I roam,
Away from Your love found inside.
You in my heart,
It is me who's apart,
Lost but not lost to Your presence.
I will bring You to me,
Then me into Thee.
I am Truth!
I am Aum!
I come Home!*

—Hymon T. Johnson
Goleta, California

Retreats and Conferences

SEPTEMBER

	The Sri Sathya Sai Centers of San Diego County Present the 16th Annual Julian Retreat When? Labor Day Weekend, September 4-6, 2004 Where? Camp Stevens in Julian, California (one hour east of San Diego) Need Information? Go to www.saiconference.org or contact Sunny Sampson, (619) 226-0717 – angsun1@cox.net Keshav Nayak, (858) 349-8291 – drkn@yahoo.com					

OCTOBER

	The 27th Annual Northern California Sai Retreat Conference Theme: "Going Within" When? October 2 and 3, 2004 Where? Mount Madonna Center, 445 Summit Road Watsonville, California 95076 (About one hour's drive south from San Jose Airport) Need Information? Contact the Retreat Coordinators: Nina Suzara, (925) 779-0465 – nsuzara@yahoo.com Srinivas Rao, (408) 868-9117 – srinivastroa@aol.com Registration Deadline: September 1, 2004					

OCTOBER

A Service Retreat

When? October 8-10, 2004

Where? Guadalupe, California (near Santa Maria)

Need Information?

Contact Hemu Kalle, (805) 388-9360 – hemukalle@yahoo.com

Judy Forney, (805) 929-4154 – jack-judy@juno.com

The Guadalupe *Seva* Camp in Central California is being hosted by the Central California Sri Sathya Sai Baba Centers, and it will take place during the weekend of October 8-10, 2004. This unique two-day camp will focus on a “Hands-On *Seva* Project” for “Hospitality House,” an old house with special needs. Devotees will work on preparation and painting of interior walls, and other small repairs in this 100-year-old house—with plenty of yard work. Devotional practice will be woven into the work schedule. We will also package food, toiletries, and clothing for people in need.

The “Hospitality House” serves the farm worker community in the area and is supported completely by donations. It offers free housing, a weekly medical clinic, food, clothing, and other services. It is not affiliated with any church or other organization. Our target is to work on the first floor of the house, the porches, and the yard. The scope of the project will depend on how many devotees Swami sends, since we want to complete what we start.

Registration forms are available; your early registration responses will help us plan the event properly. We will have *seva* (service) opportunities for men and women of all ages (including young adults). We will not be able to include children, as there will be no facility for child care. In keeping with Swami’s guidelines, men and women will work in separate groups. We have been offered the use of a devotee’s motel in nearby San Luis Obispo, where we will not only be able to rent rooms, but also have a *bhajan* room available for evening and morning devotions. We feel very blessed and just a little bit excited about this opportunity to be in the service of Sai.



Sathya Sai Book Center of America

305 West First Street, Tustin, California 92780-3108

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

Book Center hours: Monday-Friday 10:00 to 4:00, Saturday 12:00 to 3:00

BOOKS for CHILDREN

Adventures in Sai Baba Land, Volumes 1 and 2, by Susan Caffrey, is a compilation of stories written for children. In paperback, with illustrations.
Vol. 1, 143 pages; Vol. 2, 164 pages. Sold as a set. BI-031 \$ 8.00

BOOKS for ADULTS

Bhagavad Gita, Parts 1 and 2. Divine discourses from Swami on the *Bhagavad Gita*, Bhakti Yoga, Jnana Yoga, and Karma Yoga. Sold as a set, in paperback.
Part 1, 212 pages; Part 2, 330 pages BI-034 \$8.00

Guidelines for Sathya Sai Study Circles in America. Published by the Sathya Sai Baba Central Council of America, this booklet outlines Swami's guidelines for study circles.
In paperback, 12 pages. BC-010 \$ 2.00

Guide Book for Sri Sathya Sai Study Circles and Work Book Companion. These two volumes, published by the Sri Sathya Sai Seva Organization in Prasanthi Nilayam, consists of a guide book covering a wide variety of the basic spiritual teachings of Sathya Sai Baba, as well as a companion workbook.
Volume 1, 158 pages; Volume 2, 188 pages. Sold as a set. BI-027 \$12.00

Living in the Presence of God, Volume I, by Seema M. Dewan, is a compilation of divine messages received by the author from Sri Sathya Sai Baba.
In hard cover, 264 pages. BI-023 \$ 6.00

Living in the Presence of God, Volume II. A continuation of divine messages received by Seema M. Dewan. In paperback, 234 pages. BI-024 \$ 6.00

Love of Conscience, by Rita Bruce, details the four aspects of human nature, how to recognize who we are, and how to work with these energies inherent in us.
In paperback, 212 pages BI-033 \$ 7.00

Nine Point Code of Conduct

Center members [and other devotees] are expected to do their best to practice the Nine-Point Code of Conduct in order to be examples of Sathya Sai Baba's teachings.

- Daily meditation and prayer.
- Group devotional singing or prayer with family members once a week.
- Participation in Sai Spiritual Education by children of the family.
- Participation in community service work and other programs of the Sai Organization.
- Regular attendance at the Sathya Sai Baba Center's devotional meetings.
- Regular study of Sathya Sai Baba literature.
- The use of soft, loving speech with everyone.
- Not speaking ill of others, especially in their absence.
- Practice placing a ceiling on desires. Consciously and continuously strive to eliminate the tendency to waste time, money, food and energy; utilize the time saved for service to mankind.

*Established by the Sathya Sai Baba Council of America,
and approved by Bhagavan Sri Sathya Sai Baba*

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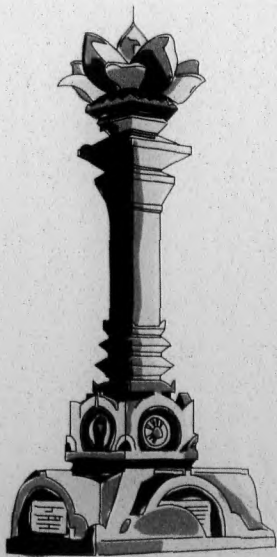
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