

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.

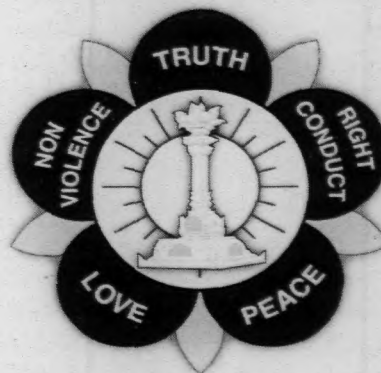
*—Bhagavan Sri Sathya Sai Baba
Sathya Sai Speaks, Vol. VII, ch. 36*

In this issue we explore the theme of Leadership & Spirituality.

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 personality blossoms when the person is wedded to morality. Only those who manifest the Divinity within can be called real persons. One does not become human merely by having the human form. Form is not important; only conduct counts. Conduct is supremely important.

It is not easy for one and all to manifest their inherent Divinity. Only those who have practiced self-discipline and led a good life have the competence to manifest their true personality. Those who observe strict discipline and develop the power of discrimination to judge what is right and what is wrong can become ideal leaders by the example of their lives. They must possess both individual character and social morality. For achieving this, they have to strive for purity in thought, word, and deed.

Love is another name for right conduct. The value of love is beyond praise. Love is totally free from selfishness. It knows no distinction of mine and thine. Only those who are filled with this type of love can love society, the nation, and the world. Their love extends to the whole of society—beyond themselves and their families. They keep in view the well-being of society, the nation, and the world. These qualities are the insignia of true leaders.



—Sathya Sai Baba



IMPROVING LEADERSHIP POTENTIAL

Character is by far the biggest component of leadership. It is precisely here that the real difficulty arises in improving leadership. Unfortunately, there is no way that [academic studies alone] can transform a student into a person of character.

Are Leaders Born or Made?

The question that arises is: How can we transform ourselves to become worthy of being called a person of character? Can it be done at all? This dilemma gives rise to a perpetual debate on whether leaders are born or made. To answer this question, we may discuss a similar quandary: Are Olympic athletes born or made? No one can become an Olympian without having some basic athletic aptitude and then developing that aptitude through intense and dedicated

training. Only through training, commitment, and tenacity can the level of excellence a person can attain be determined. The same applies with leadership. As in the case of Olympic athletes, training can

help most of us become good and effective leaders, even though outstanding ones may be rare. In both cases, the level of excellence depends upon one's own efforts.

Strengthening Leadership Potential

Since leadership is exercised by the mind (reflected in character), the mind must be trained to develop qualities that add up to one's total leadership potential.

India's spiritual heritage represents a gold mine of experience with re-programming the human character. The concept of *sadhana*, meaning "persistent effort to achieve particular results," has been

Developing Character
One Virtue at a Time



used for thousands of years to purge weaknesses and vices and to integrate correct human values into a person's character.

Sai Baba has said, *Take care of your thoughts. Then, actions will take care of themselves. You sow an action and reap a tendency. You sow a tendency and reap a habit. You sow your habit and reap your character. You sow your character and reap your destiny. Therefore, your destiny is your own creation.*

The essence of this message is that we can improve our character if we are prepared to undertake a deliberate program to change our habits.

The Great Statement

A leadership discussion at the Sai university culminated in the Chancellor (Sathya Sai Baba) articulating what has come to be known as the *mahavakya* (great statement) on leadership. He summed up the entire distillate of the leadership process in just eight words: *TO BE, TO DO, TO SEE, TO TELL*. *TO BE* is the source of leadership and represents its lion's share, the aggregate of all a person's values, qualities, and knowledge—both the beginning and end of leadership. *TO DO* implies the best style of leadership—leading by personal example. *TO SEE* implies that leaders must be in complete touch with the realities of the environments in which they are working and have the fullest possible information regarding problems and tasks to be handled. *SEEING* means getting involved, not sitting behind a closed door, in order to make informed evaluations and decisions. *TO TELL* represents the actual directing of

others and represents the least part of leadership.

Leadership, particularly its major component, *TO BE*—the source of effectiveness—cannot be taught. It can be acquired only by self-effort. The question that arises is how an individual who wishes to develop his leadership ability should go about training him or herself? Peter Drucker, a well-known management expert, suggests: "Effectiveness...is a habit that is a complex of practices. And practices can always be learned. Practices one learns by practicing and practicing and practicing again."*

Spiritual Diaries as a Tool

It is comparatively easy to practice music, drama, sports, and so on, as one's improvements are visible and easily monitored. But how can we practice the intangibles, the virtues of character? It is precisely this instance that the concept of *sadhana* or spiritual practice, designed in essence to transform human mind and character, is a help. Spiritual aspirants are encouraged to maintain a diary. Experience has shown that people who follow the discipline of maintaining a diary with honesty and determination meet with "unfailing success."

Franklin's Diary

This practice is essentially based on the experience of Benjamin Franklin, who devised such a diary shortly after his marriage as an aid in "the bold and arduous project of arriving at moral perfection."

*Drucker, Peter F. *The Effective Executive*

Franklin is today admired as one of the most respected founding fathers of the USA and perhaps the finest example in history of a self-made man. This young man, born in relative poverty and denied formal schooling, transformed himself into a flourishing businessman, a diplomat, a cosmopolitan savant, a multifaceted inventor, and a citizen of the world.

Franklin's character-improvement technique involves a deliberate decision to identify weaknesses one wishes to eradicate from his or her behavior as well as virtues or habits to be developed. These must be written as a list. For example, Franklin reflected on his character and picked out thirteen virtues in which he felt he needed to change his habits:

1. *Temperance*. Eat not to dullness; drink not to elevation.
2. *Silence*. Speak not but what may benefit others or yourself; avoid trifling conversations.
3. *Order*. Let all things have their places; let each part of your business have its time.
4. *Resolution*. Resolve to perform what you ought; perform without fail what you resolve.
5. *Frugality*. Make no expense, but to do good to others or yourself; that is, waste nothing.
6. *Industry*. Lose no time; be always employed in something useful; cut off all unnecessary action.

7. *Sincerity*. Use no hurtful deceit; think innocently and justly; if you speak, speak accordingly.

8. *Justice*. Wrong none by doing injustice; or by omitting what is your duty.

9. *Moderation*. Avoid extremes; forbear resenting injuries [to the extent] you think they deserve.

10. *Cleanliness*. Tolerate no uncleanness in body, clothing, or habitation.

11. *Tranquility*. Be not disturbed at trifles, or at accidents common or unavoidable.

12. *Chastity*.

13. *Humility*. Imitate Jesus and Socrates.

Having done so, Franklin prepared weekly charts with a row for each virtue and a column for each day of the week. He made a mark with a black pencil each day he committed a fault in a virtue. Over thirteen weeks, he focused his efforts on one virtue each week, but also recorded the results each evening for any fault committed for the entire list.

In other words, the first week, he concentrated on avoiding the least deviation from temperance. Such concentrated attention left the line for temperance spotless all week long and brought that habit under control. The second week, he shifted to the second habit and tried to keep that line spotless also. He compared the process to weeding a vegetable garden. You cannot weed the whole garden in one go. You weed one bed at a time. On weeding the thirteenth bed, you come back to the first one again. By this repetitive, concentrated practice, slowly the

pages of the notebook had fewer and fewer spots. Over the years, he found his faults diminishing. In later years, he confessed his regrets that he never mastered the virtue of Order, having wasted a lot of time searching for things that he had not kept in the designated place!

Such a list and diary can be kept by anyone wishing to improve his or her character or leadership qualities. Then, every evening, we can spend a few minutes reflecting on our attempts to reach our stated goals during the course of the day, recording our efforts, successes, and failures appropriately.

Build Character Systematically

Years of experience working with groups with this method has shown that most people prefer focusing their attention on developing one virtue and eradicating one weakness at a time.

The secret of success lies in setting simple and limited goals in the first instance and in achieving success in these. By doing so, as Swami says, *we build the strength of character, the BEING that makes possible every other positive thing in our lives.* [emphasis added]

It is important that we have conviction and faith in this process; only then can we undertake such a challenging endeavor. If we still have doubts, then the words of Samuel Johnson should convince us of the great truth of this approach to effectiveness, quality of life, and happiness:

“The foundation of content must spring up in the mind, and he who hath so little knowledge of human nature as

to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts and multiply the grief he proposed to remove.”*

Experience shows that the time required to transform one's character depends much more on sincerity of effort than on age. Dr. Art-Ong Jumsai of Thailand stated that if the intensity of effort is taken as uniform, then major transformation can take two-and-a-half months in a 10-year-old child, five months in a youth of 20, and a few years in an adult over 50. The author's experience with the self-development diary as used by army officers suggests that those who persisted with sincerity for a period of three months experienced palpable change in themselves to a sufficient degree to continue their endeavor.

When we decide to change a habit or acquire one, and persist till we win a victory, then it enormously reinforces our confidence to go on. It is wise to choose simpler goals for the first three months, and then add more difficult ones as our tenacity becomes stronger.

—Excerpts adapted from
Sai Baba's Mahavakya on Leadership
by Lt. Gen. (Ret'd) Dr. M. L. Chibber

*Quoted by Stephen R. Covey in *The Seven Habits of Highly Effective People*

Infuse the Spirit of Work with Character and Morality

Inaugural Address, Management Development Program

Learning the means of promoting world peace, eschewing all narrow-minded feelings, striving for unity and cooperation among all, and cultivation of the spirit of equality—these constitute the essence of true education.

(Telugu Poem)

Students! Today in the name of promoting education, all kinds of bizarre developments devoid of morality are taking place in

the country. There is no trace of humility and discipline, which are the hallmarks of education. Instead there is the limitless growth of indiscipline and misbehavior. In place of character and good conduct, which should be prevalent among students, we notice today in students the spread of materialism, ostentation, and arrogance.

The Primary Knowledge

With the rapid advance of science and technology in the world, there has been a corresponding decline in peace and security. Developing insatiable desires, modern students are ruining their minds. They lack the capacity for introspection, while their external vision roams in all directions.

The primary knowledge that students should seek is: who is a man and what are the qualities that distinguish a good human being? *Man* means “an individual with faith.” One’s faith develops when one lives up to one’s beliefs.

*“Pure thoughts, pure words,
and pure actions are revered as
human qualities.”*

The sacredness (*pavithram*) of the human being should be recognized. The term *pavithra* is related to the Latin word *vir*, meaning

“man.” Therefore, humans should be regarded as pure and sacred beings. The thoughts emanating from such pure beings should also be pure. Equally their speech and actions should be pure. Pure thoughts, pure words, and pure actions are revered as human qualities. Whatever scholarship people may acquire, whatever wealth or position they may attain, they should develop human virtues along with them.

In the Roman empire during the post-Christian period, the term *persona* came into vogue with regard to a human being. *Persona* means “one who has come down from the Divine.” The term signifies the recognition of the inherent Divinity in each individual. The English term *person* is derived from the

Latin term *persona*. The corresponding term in Sanskrit and other Indian languages is *purushatham* (personality).

What constitutes personality? It is not related to the physical form. A human being gets the label *person* from the fact that he can manifest the Divinity within him. When he manifests his Divinity, he becomes a *vyakti* (a Divine manifestation). Today, if human Divinity is to be made manifest, all students should study ethics.

There is no use in attempting to establish a new system of education or a new social system. By these means, the current problems cannot be solved. We have to bring up a generation of pure-hearted boys and girls. To rear such a generation, a climate of purity and sincerity is necessary. This calls for the development of morality and devotion to truth. Character and truth lead to the emergence of spirituality in the Divine human personality. Hence, spirituality is the basic foundation for producing a generation of pure-hearted boys and girls. Only when we have such pure young persons will the nation experience peace and prosperity.

Adhere to Righteousness

Students! A good life is supremely important. To lead such a life, students will have to give up selfishness. Unfortunately, the spirit of sacrifice is not to be found among students today. Self-interest sways them in

everything from securing marks in examinations to cutting lines for seats on a bus. They appear to have no consideration for those who are worse off than themselves. They will shed their selfishness only when they develop the spirit of sharing.

Students suffer today from certain mental weaknesses. One of them is the feeling that wealth and position are essential for

personal happiness and that these alone should be sought after. This is wholly wrong. What is the inner significance that in the past, great rulers such as Janaka and Shivaji sub-

mitted themselves to sages like Yajnavalkya and saints like Samarth Ramadas? These great rulers lacked nothing in terms of wealth and power, but they held the wealth of spirit as greater than all worldly wealth and power. Men like the Kauravas, who attached greater value to power and position than to faith in the Divine, came to a miserable end.

Certainly you need [some] material wealth for making a living, but wealth should not become the be-all and end-all of life. Human life has come from the Divine and not from any external source. Therefore, when you dedicate your life to God and adhere to the path of righteousness, you can sanctify your life and achieve peace, happiness, and prosperity. Do not pursue your studies for the sake of wealth or a comfortable existence. As your wealth and position

*Today, if human Divinity is
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improve, they are accompanied by an ever-longer shadow of worry and fear.

The world is an arena where dualism has free play. Pleasure and pain, loss and gain, go together all the time. Students must be prepared to face all ordeals and swings of fortune, overcome them, and achieve peace.

Regard human life as a sacred, ever-new, sublime adventure. In every aspect of life—

social, economic,
political, and
moral—a spirit of
equal-mindedness
(*samathvam*) should
be manifested.

Self-Management

In the MBA (Master of Business Administration) course of studies, different areas of management such as finance, marketing, and so on are taught. More than all these, the most important area of study is self-management or “man-management.” When the individual cannot manage himself, how is he going to manage anything else?

The human body may be compared to a factory in which the different organs are like different machines. The operations of all the machines have to be coordinated. When this is so in the body, a Divine feeling emerges. The integrated functioning of these organs results in purity, which leads to Divinity.

The first requisite, therefore, is self-management. In this pursuit, there is no room for self-interest. No one can be an island unto himself. If a man is asked, for whose sake he is living, he may answer that

he is living for himself. When further questioned about his job, he will claim to be working for the sake of his wife and children. Plied with further questions, he will admit his dependence on society for meeting his own and his family’s various needs. No individual or family can exist without depending on society.

Today hundreds of thousands of people

in authority are engaged in politics, business, or other walks of life. Almost all are concerned only with themselves and their families; very few are imbued with a social con-

sciousness. What is the cause of the evils plaguing society? It is the lack of a sense of social responsibility. Every individual must recognize his or her duty to society and understand that without society he or she cannot lead a family life. Each person must realize his dependence on family and society.

Social Conscience

Students therefore should develop a social conscience. They should ask themselves how, by each of their actions, they can promote the welfare of society rather than interest only in themselves and their families. For the sake of one individual’s well-being, numerous people should not be made to suffer. Likewise, each one should seek to protect one’s interest without causing harm to others. Everyone should say: “I am a part

*Everyone should say, “I am
a part of society; my well-
being depends upon the
well-being of others.”*

of society; my well-being depends upon the well-being of all others in this world."

Students should develop this kind of broad-mindedness. Then all the problems we face will be solved.

However, for dealing with all these problems, it is essential to promote spirituality. The decline of spirituality has led to all the disorders and maladies in the world.

Today, beginning with the human mind, everything in the world—the air, water, and so on—is polluted. All of the five elements (earth, water, fire, air, and ether) are contaminated. Man's life is based on these five elements. Hence,

man today is the embodiment of pollution. The sacredness of human life has been desecrated. Moral values are sliding downhill every day. The animal instincts in mankind are rampant. Only by fostering man's Divine nature can this animality be destroyed and humanity rise to the level of the Divine. For this, mankind must rid itself of selfishness.

Education Is a Preparation for Service

Students! Realize that education is not for earning a living but for leading an ideal life. Education is essential as a preparation for serving society. For instance, the MBA students hope, after getting their degrees, to

become managers of big companies and to lead a comfortable life. Managerial jobs carry high salaries. The need for higher incomes is due to inflation in prices, which has been caused by the failure of production to keep pace with demand. Increase in income has been followed by a decrease in morality. With the collapse of morals, the nation has become prey to violence and disorder.



Those receiving large incomes should ask themselves whether the work they do is commensurate with the salaries they get. In many enterprises, expenses exceed receipts. The absence of a work ethic, the lack of a spirit of work, is

responsible for this situation. India's position is worse than some other countries. Laziness is on the increase. Let students compare India with Japan. The Japanese have the spirit of work; they work hard. Therefore, Japanese productivity is high, keeping prices low. Whether it be a watch, a bottle of soap, or anything else, Japanese goods are available inexpensively. The reason is their devotion to work. They do not abstain from work, even during strikes.

Adopt the Spirit of Work

In India, workers clamor for high wages without any willingness to work harder.

Because of this attitude, the Indian economy is in a deplorable state. Students are not ready to take up any kind of work. *Work, work, work!*—that should be the students' motto. How many of the hundreds of thousands of graduates turned out every year find jobs in the government or private sector? The Central Government is finding it difficult to meet the salaries of its several hundred thousand employees. The cost of benefits and privileges for government employees is also going up. The government has to borrow funds just to meet its payroll.

Without the prospect of getting jobs, educated young men are becoming frustrated and mentally upset. They are turning into extremists or terrorists. But students should not develop such perverted tendencies. They must think only of their duties. They should not wait for specific jobs of their choice. Instead, they should be willing to take up any job that comes their way. They should give no room for laziness.

Students! Bear in mind that you are in a precious period of your life—full of potential. Now, when you have all your abilities and energies at their peak, you must be the most active in benefiting society.

Morality vs. Selfishness

On January 28, 1973, a plastics factory was started in a village called Balliapara near Calcutta. A chemical fluid was being discharged from the factory as an effluent. An oil-monger noticed the flow of this oily substance. He collected this effluent and mixed it with the edible oil that he was selling to customers. When an epidemic of paralysis

broke out in that village, striking down men, women, and children, an official inquiry revealed that the outbreak of paralysis was a consequence of consuming the adulterated oil sold by the merchant.

In their greed for monetary profits, some businessmen are endangering sacred and precious human lives. A great deal of business today is of this nature. We cannot get pure milk, pure water, or pure air. Every commodity is adulterated. Even a new car may develop trouble the very next day. In this manner, all the necessities of life are contaminated.

Selfishness is at the root of this evil. Selfishness is growing because of disregard for moral values. Morality means good conduct. Good conduct is based on the recognition of right and wrong. The word *neethi* (morality) comes from the word *natha* (that which takes one to a higher level).

Students should develop a spirit of sacrifice, so that they are prepared to dedicate all their energies and talents to the service of others. For this purpose, they must cherish moral values, which will enable them to lead ideal lives. Wherever you may work and whomsoever you may meet, you should earn a good name. You should not behave in a conceited manner because of your advanced MBA degrees. Rather, you should conduct yourselves with humility and reverence.

You must also remember what Prahlada revealed as the essence of all education—the contemplation of God. Once you have filled your heart with thoughts of the Divine, ideas of fraud and chicanery will not enter your minds. Only then will you be able to make

correct use of all the knowledge you have acquired in your management studies.

Students! Remember: *Bend the body, mend the senses, end the mind.* That is the way to immortality.

Control of the Senses

Control of the senses is most essential. Maintain fraternal relations with your fellow employees. Keep a watch over every aspect of the operations of the enterprise where you may be working. Continue to learn from everyone in the enterprise.

Students! Make the best use of the present, which is the offspring of the past and the parent of the future. The students of our Institute are good. They are pure by nature but are likely to be affected by the external environment when they go out into the world. To keep your minds pure in such an

environment, fill your hearts with love and keep your daily actions pure and unsullied. Students should also learn to avoid wasting food, time, money, and energy.

When you move about in the outside world, your life should be exemplary. Look upon God as your only true friend. Follow the dictates of your conscience.

Students! You should develop into ideal managers. Bringing credit to this Institute by your behavior will be the best way of showing your gratitude to your Alma Mater. We seek nothing else from you. Earn for yourself a good name. Lead an ideal life. Thereby you will please both your parents and the Institute where you have studied.

—Sathya Sai Baba

Sri Sathya Sai Institute of Higher Learning, Prasanthi Nilayam

The children were lined up in the cafeteria of a Catholic elementary school for lunch. At the head of the table was a large pile of apples. The nun made a note and posted it on the apple tray: "Take only ONE. God is watching." Moving further along the lunch line, at the other end of the table was a large pile of chocolate chip cookies. A child had written a note, "Take all you want. God is watching the apples."



—Source Unknown

Transforming Hearts and Brains

Sri Sathya Sai Institute of Higher Medical Science, Bangalore

Love All, Serve All

In His divine discourse to celebrate the first anniversary of the Super Speciality Hospital in Bangalore, Sathya Sai Baba said, *This institution started by Sai will be eternal and permanent.* Baba literally transforms hearts and brains here in this temple of healing, while curing bodies, minds, and souls. Patients come from all walks of life, all religious backgrounds, and all countries. Care is given to rich and poor alike. One cardiac surgeon at the hospital asked Baba, "Why should it be free for all, even those who can afford treatment?" Swami responded in His simple yet profound way, *When disease and suffering do not discriminate between the rich and poor, why should we?*

The hospital, which serves some 250 to 300 people per day and specializes in cardiology and neurology, is the result of many miracles. It took only 16 months from its conception to its completion, requiring only eight months for actual construction. The Prime Minister of India inaugurated it, and a wealthy American donated a large sum of money that provides the ongoing funds

for operating the hospital. Of course, all health care is provided for free.

A frequent question that arises in relation to the hospital is how it can possibly function without charging for health care. The large donation created the basis for a medical trust fund which generates interest. The hospital functions by drawing only on the interest from this fund. Its facilities and technology are all state-of-the-art, and one American cardiac specialist from Duke University even commented that the technology here is more advanced than the equipment he uses in his practice in the U.S.

The hospital employs both devotees and nondevotees, and offers no special training in human values. Mr. Sandeep, the hospital's public relations officer, says that people are naturally inspired by the hospital's atmosphere and mission. He says, "There's no formal indoctrination. People see Swami in *darshan*, and when Swami comes here. This creates a mental transformation that isn't explainable in human terms." The hospital has eight cardiac surgery theaters

and four for neurosurgery. Surgical teams perform five to six heart operations per day and could do more if they had the staff to do so. "We can't just hire any doctors," says Mr. Sandeep. "We need doctors who have the motivation to do *seva* (service). At commercial hospitals, they pay more." All doctors and staff are paid at Baba's Temple of Healing, including the cleaning staff. In addition, some eighty to ninety *Seva Dal* workers volunteer their time daily to man the gates, help with crowd control, and provide small services.

Mr. Sandeep invites people from other countries who wish to do *seva*, especially qualified medical personnel, to send a resume and copies of certificates or diplomas to the attention of Dr. Safaya, the director of the Sri Sathya Sai hospitals, at the following

address: Sri Sathya Sai Institute of Higher Medical Sciences, EPIP Area, Whitefield, Bangalore 560 066, India.

Mr. K. V. Krishnamurthy, Senior Member of the *Seva Dal* Organization, India, further adds, "All the *seva dal* (service workers) accept their positions with a smile and work anywhere, knowing that Baba is all pervasive. They see Baba in everyone. None complain of tiredness or hard work. They never aspire for any fruits for their service. They are silent workers and never call attention to themselves. One not only sees but also feels the saying, *Manava seva* is *madhava seva* (service to man is service to God) here.

—Debra Moffitt
U.S. citizen living in Europe

If you cannot help others, at least avoid doing them harm or causing them pain. That in itself is a great service. What right have you to find fault with others or talk evil of them? When you say that nothing ever happens without His will, why get annoyed or angry? Your duty is to cleanse yourself and engage in your own inner purification. That endeavor will bring you the cooperation of all good people, and you will find strength and joy welling up from within.

—Sathya Sai Baba
Thought for the Day, March 10, 2004

When evening comes, I meditate
On what the day has brought,
And do my best to understand
What lessons have been taught.

For I believe the reason that
We have been given birth,
Is to meet the challenges
That we face here on earth.

For life is not a one-way street
Where we can't lift our voices;
From birth until the day we die,
We've given many choices.

I have to question, have I tried
To really understand
The needs that someone else might have,
And lend a helping hand?

If I can just remember
To light one little spark
That brightens someone else's life
That otherwise is dark,

Then I can find contentment
In doing what I can,
In knowing there's a reason
I've been chosen for His plan.

Soliloquy

—Alora Knight
Gardnerville, Nevada

Educare at a Children's Health Fair

Imagine a teenager in the United States talking to inner-city kids about right conduct, listening to their parents, taking care of their body—not smoking, not doing drugs, keeping themselves clean—and feeling happier as a result. Then imagine the audience in rapt atten-

tion. This scene actually took place. The teenager gave a health presentation at a Salvation Army building in Pittsburgh, Pennsylvania, where she and other young adults from the city's Sai Center ran a Children's Health Fair.

"The purpose of the fair was twofold: to increase health awareness in the community, and to get the young adults involved in service," said the project's adult advisor.

About 35 children, ages 3-17, attended the fair, and almost half of them were teenagers. They came to the fair—held on Sunday, October 12, 2003—from a nearby battered women's shelter and from the surrounding rundown city neighborhood.

The project organizer, who was 16 years old at the time of the fair, said that although much of what the kids learned there is taught

in school, the event made more of an impact on them because the information was presented differently.

.....
"The fair was more interactive," she said, "and it meant more hearing something from kids their own age."
.....

"The fair was more interactive," she said, "and it meant more hearing something from kids their own age." She also said the event gave the fairgoers details they

didn't know about such topics as dental hygiene. She added, "In inner-city schools, people are using drugs and smoking, so it's good to have more emphasis on why they should not do [those things]."

The Center began the biannual Children's Health Fairs a year ago; this was the first one run by the young adults. Center adults played only a supporting role, supplying literature and helping set up for the event.

About ten young adults volunteered for the fair, some of whom were school friends of the project coordinator. In preparation for the event, the young adult volunteers made posters, contrasting a lean running man with a seated obese man, and a healthy tooth with a decayed tooth.

During the fair, which ran from 9 a.m. to 1 p.m., the attendees took in presentations on nutrition, dental hygiene, fitness, and the effects of smoking on lung health. All the presentations featured 10-minute talks, and some included a skit, role play, or demonstration. High points were when the active, cheerful person showed up the lazy, cranky one; also when members of the audience successfully portrayed a dentist-patient interaction.

An exhibit in the next room accompanied the presentations, with posters and literature tables, including one set up by the American Lung Association.

The young fairgoers could talk informally with people knowledgeable about health topics and pick up free pamphlets and brochures. Other giveaways during the fair included toothbrushes and nutrition napkins showing the food-group pyramid.

Outside on the grounds of the Salvation Army compound, the young adult volunteers organized health-related activities, such as a fitness walk and games based on the presentations. At first, the games didn't generate much enthusiasm, said the project coordinator, and participants were shy and reserved. But soon, responding to the genuine love and caring of the Sai volunteers, they began laughing and shouting out answers as they gained valuable, practical knowledge. They discovered the basics of a good diet by guessing nutrition words and

learned the value of staying fit by acting out different sports for fitness charades. The most popular activity, however, the coordinator said, was the "Simon Says" exercise session. "They enjoyed the 'Simon Says' game so much they wanted to keep on going," she said.

After the fair, everyone ate a simple lunch—cheese pizza, soda, and cookies supplied by the Center. During the meal, the young adults sat with teenage fairgoers. "Even

.....
 "They discovered the basics
 of a good diet...and learned
 the value of staying fit..."

though they were inner-city kids, we didn't consider ourselves higher or lower than them," said the coordinator. "We tried to include them as if they were

just part of a larger group of friends."

The project had a profound impact on the Center's young volunteers, said the adult advisor. "This was a moment when they really connected with Swami's teachings," he said. "It was a means of transformation for them."

The advisor sees Baba as the motivating force behind the event. "The whole inspiration came from Him," he said. "It's Baba who inspires us to reach out and see Him in everybody." And the project coordinator said she was indeed inspired by Sai. "We saw Sai in their faces, and in their happiness," she said of the interaction with the attendees. "The joy in their faces would inspire me to do it again."

—Judith Wechsler, Service Editor
 Rocky Mount, Virginia

Man-Management

What Is True Leadership?

Young people entering business or any other arena in life must make it a point to protect their character as their very life. Only then will the business or venture shine and prosper. Unfortunately, in India and other countries, cheating, unlawfulness, and dishonesty are rampant in the field of business. Business has no character; hence, emphasis must be laid on ethics and values.

The True Leader

Who is a true leader today? The names of the Birlas and Kirloskars at once spring to mind because they are leading industrialists today in this country [India]. However, these are not the leaders to emulate as ideals. He who has both individual and national character is an honorable person who has sanctified his life. A person cannot become a true leader and master by virtue of wealth, education, power, or position. An educated person may be a knowledgeable person, but he may not necessarily be a virtuous one.

Who then is a true leader? Only Divine Incarnations can be called leaders. Rama,

Jesus, Mohammed—these are examples of true leaders. Who then is the leader to be followed? Consider God alone as your leader.

*Who then is the leader to
be followed? Consider
God alone as your leader.*

This does not mean that the preceptor is Brahma, Vishnu, and Maheshwara. It means that Brahma is the preceptor, Vishnu is the preceptor, and Shiva is the preceptor. It means that God alone is the true teacher. When God Himself is considered to be the preceptor, one will never fail under any kind of obstacles.

Do not use the word doubt. You can instead say that you wish to learn something about that which you do not yet understand. You can pray for Me to explain and help you understand that which you do not understand. Entertaining doubt, on the other hand, will take you to such an extent of ruin that you will start doubting yourself. Not only that, you will begin to doubt your spouse and mother as well. The water stored in the tank will flow through the taps. Similarly, a person filled to the brim with doubt will not be able to achieve anything, and may also infect others.

Conscience vs. Thoughts

The voice of conscience signifies the inner path of spirituality. Thoughts signify the outward path. In other words, the mind absorbs everything in this world into itself through the senses.

The eye sees, the mouth speaks, and so on. Through the senses, the outside material world is attracted by the mind. This is the nature of all material things. Conscience, on the other hand, is related to the intellect and is associated with awareness (*chith*). Conscience, intellect, and awareness—these are all synonymous. Everything taken in by the senses must at

the outset be subjected to discrimination by the conscience: Is this good or bad, [harmful or helpful], right or wrong? The conscience rejects those inputs that do not conform to its standards as to what is right and good.

The voice of the conscience possesses the power of discrimination. Do not follow the thoughts. Swami also advises you frequently to “follow the master.” Your conscience is the master. Thoughts take in blindly whatever impressions come their way, but conscience takes the time to discriminate and then make

a decision. Hence, whenever you are in doubt, do not be in a hurry or blindly follow your thoughts. Thoughts come and go at random. They are ephemeral, like passing clouds, an attribute of the materialistic way of living.

The conscience, however, follows the

inward path, the path that can show the right direction to the truth. Hence, always follow the voice of the conscience. If you choose to follow your thoughts, you will only degrade yourself to ever lower levels of existence. Even if your thoughts are good, it does not matter. Take care to see that every single thought is first handed over to the conscience [for examination

and evaluation]. After the conscience decides, then put the thought into action, or dismiss it, accordingly.

Computers in Society

There is [dire potential for] allergy when dealing with computer knowledge. In the first place, the computer is an artificial, mechanical, electronic invention of man. In foreign countries, obscene and unwanted applications are created on the computer. This is an example of how to discriminate



carefully. First ask, how is the computer going to be useful? Inquire within, how is its application going to affect our business, our human nature, or our inherent Divinity? We must basically evaluate all uses of the computer by these three standards.

It has been said that man is a powerful computer, because all possible solutions and answers lie within him. All images are imprinted in him already. Computers are not [preprogrammed with Divinity] like that.

When you grind wheat berries in a mill, you get wheat flour. Similarly, rice grains will yield rice flour. In the same way, a computer's output depends entirely on what it is fed

as input. Viewed from this perspective, we see that the computer is not as significant as it has been made out to be.

Human beings are more valuable than all the wealth of this world. The computer can definitely be useful to some extent, but do not depend entirely on the computer, and do not consider it the mainstay of your existence! It is well known that several countries have already started to raise doubts and objections about the computer, because its use has been observed to influence some people to take to the dark path. Its use can make people desire excessive and unnecessary things. It can even make it possible for people to acquire bad material. People often desire things that are sure to take them on the wrong

path, such as intoxicants like beer and whiskey.

I shall illustrate this further. Earlier in our country, we never had soft drinks like Coca-Cola. Now, such beverages are available in the market. From drinks like Coca-Cola, the demand for alcohol also rises. With the advent of alcohol, our happiness dwindles and vanishes altogether. All our cleverness has come to naught. We have lost our knowledge. In a similar vein, we must learn

*...we must learn to put
the computer to use only
for those tasks that will
benefit society.*

to put the computer to use only for those tasks that will benefit society and not for those that will destroy and bring it to ruin.

Today, people have further linked television to the computer—the television computer. In countries like Japan, America, and Russia, late night shows are very common. There is a particular program called “Night-Life,” especially made for young people. Consequently, young people stay up all hours at night, and in the morning they are lost in hallucinations and sleepiness. This television computer is taking mankind to ruin.

Remember that the computer only gives answers to questions according to what has been put into it. It will not do anything that it has not been programmed to do. Hence, the computer's effectiveness depends entirely on you. By itself, the computer can do nothing. You have all observed that when Swami entered the room, a computer sang

out, "Swami, swagatham, suswagatham..." The computer is incapable of singing; someone has composed the song and programmed it to sing like that. Similarly, you have all heard of the innumerable cases of computer errors declaring successful students to be failing and failing students to be passing. The computer is a lifeless thing. The mistake is the programmers'.

The computer can be put to misuse even when used as a calculator. Our brain is a big computer. For example, suppose you purchase a pair of trousers along with a shirt, underwear, and towel. You know the price of each item. Instead of calculating such a small total on your own, you fish out the calculator from your pocket to do the calculations. The calculator is a permanent appendage among today's young boys and girls. In olden days, great truths and facts were learned. The mind was kept alert and sharp. Today, we dull our brain [by relying on calculators]. We can easily say that ten rupees plus three five-rupee notes make twenty-five rupees. Why do you depend on the calculator for this? While pressing the one-button, if you press the three-button by mistake, your calculations come out wrong. Think of the many other chances of your pressing the wrong key on the calculator, giving you errors in the process. Thus, the calculator by itself is neither completely harmful, nor is it completely beneficial. The point is that one

.....
*The point is that one
 must learn to depend
 upon one's conscience first
 and foremost.*

must learn to depend upon one's conscience first and foremost.

Multinationals in India

What do we mean by *multinational* [corporations]? This trend is a gross mistake on the part of the government. If some foreign company is willing to set up operations in India, be assured that it is with some other motive besides helping India. Foreign companies may mask their intentions by saying that their proposals will definitely help us, because they will let us in on the latest technology and other strategies, but this is actually not the case. They come

only to satisfy their own selfish motives.

Given suitable encouragement and aid [from within India], the Indian business environment can be developed and made healthy by the Indians themselves. If something technical needs to be learned, send qualified people to study it abroad. They can then learn it and return to India. That approach would be appropriate. To think that these foreign companies can help us develop and prosper by setting up their businesses here is foolish thinking.

How did the British first set foot on our soil? They came with the aim of doing business only. Under that pretext, they slowly unsheathed their claws and swallowed the very hand that supported them. Hence, if you really want to develop this country, go abroad

and learn what is right and wrong in other places. Then come back and set up your companies as appropriate here. But never allow the foreign countries to start operations here.

The government, out of its selfishness for capital and finance, has taken to this path. They borrow money from other countries, and then permit them to set up companies here. Such activities will only bring more problems and harm to India. India must not

depend upon any-
body; it must rely
entirely on truth and
righteousness. Other
countries do not
even know what
truth and righteous-
ness are all about. Of

course, we can accept their help, but in our country, there is no greater power than we Indians. It has also been said, "That which is not found in India cannot be found anywhere else." Be it mathematics, spirituality, scriptures, law, natural sciences, or other subjects—these have all originated in India.

Today, foreign companies are purchasing materials worth one rupee from India, getting them packaged attractively abroad as finished products, and are then reselling them back to India for 100 rupees!

For example, near the town of Gudur are located the best mica mines. Mica is a highly useful material, and an essential ingredient in explosives. In powder form, it is used in paints. It is also highly malleable and can be made into long, thin sheets. Almost all the

mica mines have been leased out to foreign countries because they offered huge amounts in exchange. Consequently, one rupee worth of mica is shipped abroad, where it is drawn into thin sheets and long wires. Then it is sold in our country for 500 rupees! If you go to Gudur, you can see mica shining everywhere. What we consider practically useless is being transformed into something useful elsewhere and being sent back here [at a high cost to our country]. Hence, it is better if you can

*When you have interest in
the work at hand, you will
not feel pressure. You will not
even feel the passage of time.*

go abroad and find
out how that which
was useless has been
made into some-
thing useful. First,
learn the techniques.
then return and
make efforts to im-

plement these processes in India. You must transform that which you think of as useless now into something useful.

Let me give you another example. When you mix a little bit of cow dung with turmeric, it results in an ointment that may be used to cure any kind of wound. Now people in America have done lots of research on cow dung and turmeric. They have patented such a product and have laid down a condition that without their permission, these items may not be used. They did this only in the last month. Have their forefathers discovered these items? Indians first discovered these uses.

Today, if a bandage is applied with cow dung, a doctor comes and scares you by saying, "Useless! The wound will become septic." However, if cow dung is applied on

any boil, the boil will dry up within three days. Because of the therapeutic properties associated with cow dung, our ancestors used to mix it with water and sprinkle it in front of their houses, and poisonous insects would not approach the house.

Keeping Good Health

Good health makes for better managers and workers. Once a person passes 70 years of age, he needs only three-and-a-half to four hours of sleep. I am
 now over 70 years,
 but I do not sleep
 even for a minute.
 None of you know
 that. I close my eyes,
 however, because I
 cannot work at the
 time when everybody else is sound asleep. If
 I did, all would know that I do not sleep [and
 they would try not to sleep either]. For the
 sake of the public, I close my eyes and am
 lost deep in my own thoughts. Nobody has
 seen me sleeping. Many a time, when we go
 on long journeys by car, I remain seated in
 the car for the entire trip. Sometimes the
 driver may become sleepy, so to keep him
 awake, I tell interesting and enjoyable stories.
 I do not know the meaning of sleep. I also
 wonder what sorrow, loss, and worry are like;
 they are total strangers to Me. [My perception
 and activities] are all qualities of Divinity.

Pressure

How to deal with pressures on the job?
 When you are immersed in a task, your mind
 will be so focused that you experience only

*When you are immersed in a
 task, your mind will be so
 focused that you experience
 only enthusiasm...*

enthusiasm, not anxiety. The question is itself
 wrong. When you have interest in the work
 at hand, you will not feel pressure. You will
 not even feel the passage of time. You must
 become totally involved with whatever work
 that you do. Then you will not encounter
 stumbling blocks such as pressure, haste, and
 fatigue. Hence, know that you will feel
 anxiety only when you are not interested in
 the work. When you have interest in the work,
 you will not even desire rest.

Everything Within Limits

Should we con-
 duct our lives with
 limits in mind?
 Which limits are we
 talking about? Is it
 the limits for business or those for this life?
 Limits to life all originate from within us.
 Here is a small example. We are our own
 witness. Let us say that you are having dinner.
 Though you have eaten enough, you are still
 tempted to continue eating more. From
 within you comes the information that you
 have eaten enough. A kind of satisfaction and
 appeasement of hunger results. How
 wonderful this signal is! Your own body tells
 you that it has had enough.

Whenever a car applies its brakes, red tail
 lights come on as a warning signal. Similarly,
 in life, you have several natural signals. When
 you are overtaken by uncontrollable anger,
 your lips start quivering. Your entire body
 trembles with rage. That is the body's signal
 that your anger has exceeded its limits. At this

point, go away from wherever you are and sit alone. In this way, everything has a signal.

Your conscience also warns you when you go wrong. When you exceed your limits, it tells you to calm down and back off from the situation. Hence, do not wait for outer signals; pay attention to the inner signals. There is nothing special about the outside.

Nothing can exist without a limit. Take your own body as another example. Your body retains a normal temperature of 98.4 degrees. If the temperature reaches 99 degrees, the prescribed limit has been crossed and fever sets in. Similarly, your blood pressure should read 120/80. This is the normal level. If it rises to 120/90, you may infer that some cardiac problem has set in. Eyeballs also have a limit to their light-gathering capacity. If the light is too bright, it burns the retina. In this way, everything has a limit that must not be exceeded.

As another example, suppose you are hungry and decide to eat a *chapathi*. When you finish and feel like you can still eat another one, you must stop. Do not proceed to eat more and more. You must have seen puppies lapping milk. They lap up all the milk in the bowl and become so full that they lie down out of drowsiness. They are unable to move anymore, their abdomen bulges so. Because of this, their growth is affected. Their bodies grow disproportionately. Hence, overeating leads to disproportion, and

beauty suffers from overfeeding. So cultivate limits for everything—eating, walking, talking, and so on. Natural limits should act as a signal to us.

Student Issues

Many students take out a book with the intention of reading it, but after a couple of pages, they close it. They are not truly interested in the book. At such a time, do not force yourself to read. Anytime you find your interest diminished, do not read further, because there is no point in it. Do not take out your books just because the wardens or the teachers are on their rounds. Such studies serve little purpose. Relax comfortably for some time. Otherwise, proceed to the bathroom and sing a nice *bhajan* there. This will regenerate your interest.

Sometimes, tension and temper develops between students. What must you do then? Do not stay in the same place and argue. Leave that spot at once. Drink a cup of cold water. If the anger is still intense, take out a mirror from your cupboard and look at your reflection. Your face will be distorted with anger, and the reflection will make you feel disgusted with yourself. This disgust will automatically calm you. For severe cases of anger, take a brisk walk for a distance of an eighth of a mile. This will definitely bring your anger down. There are several such ways to release yourself from the grip of anger. By

*Cultivate limits for
everything... Natural limits
should act as a signal to us.*

walking briskly, your blood circulation also improves. Hence, the hot blood is circulated away, and normal blood takes its place.

You need to know that when extreme anger results, you burn up the essence of three months of food. A further three months is needed to cool the hot blood. Hence, as far as possible, avoid getting angry. When talking to someone, if you feel irritated and angry, wish him goodbye, walk away, and let your anger dissolve. Give yourself enough scope to get rid of your anger and tension.

Food for a Healthy Body and Mind

The right food is essentially *sathwic* (calming). This means that the food must not contain stimulating ingredients such as red meat, fish, onions, and so on. In your lodgings, of course, no meat or fish are served, but onions are used quite extensively, because onions keep the food fresh. Onions also have the advantage of improving your digestive powers. A popular Telegu saying declares, "The good done by the onion (*ulli*) cannot even be done by your own mother (*thalli*)!"

In any case, onions should not be used excessively. You must also take care to avoid excess of spices, chili, and salt. Many people

think that *sathwic* refers only to fruits and milk, but these can also be *thamasic* (tending to make one dull or inert). For example, eating two bananas is enough. If you eat four bananas, it becomes *thamasic*. Do not drink condensed milk. Condensed milk contains plenty of fat and calcium, but it is also

liberally laced with glucose. When the blood is saturated with too much glucose, the residual glucose turns into acid. Thus you develop boils, and the acid and blood combine to form stones in the gall bladder.

Be sure to drink at least seven to eight cups of water daily. Water cleanses your intestines. This also ensures that stones do not form inside your kidneys because water goes



through the kidneys and constantly flushes them. Eat rice and vegetables too. Green leafy vegetables are the best of the lot. Under the skin lies a very thin secondary layer. This layer protects the skin. Green leaves strengthen this layer, apart from having many other benefits. Green leafy vegetables are also very good for heart patients, because green leaves are totally free of oils. Other vegetables may contribute somewhat to cholesterol.

What must you do when you have excess cholesterol? Cholesterol is essential to some extent. The limit prescribed is about 10%. If

it rises to 20% or 30%, your nerves and veins harden like rusted pipes. This consequently thickens the blood, making the heart pump less and less effectively. The heart is responsible for pumping the blood and sending it to the lungs, which purify the blood and distribute it to the entire body. When the heart pumps fewer times, more and more cholesterol accumulates there, which is dangerous for the heart. Therefore, it is advisable to eat a white onion or take garlic pills daily. A daily intake of one pill after lunch will get rid of the cholesterol problem. Green leafy vegetables are very healthy for the body. Drumsticks* are good for the brain. Do not eat too many potatoes. Potatoes contain 80% starch, so they may make you slightly fat, and give you very little in terms of health.

Tomatoes are also good. In my opinion, the seeds of the tomato may be removed and a curry made of the rest of the tomato. This is because the seeds of the tomato are not digested easily. They can remain in the digestive canal and gradually turn to stone by combining with glucose. These stones may remain as a mass, causing frequent trouble.

We must also always eat in limited quantities. You should be able to get up from your plate with the same feeling of lightness with which you sat down to eat. That is the correct limit. You sit down quite easily to eat, but when you get up, you require support. Many people develop a paunch because of overeating. Proportion is very important, because it confers health to the body.

* From the Moringa tree, "drumsticks" are highly nutritious, long, green vegetables, popular in India.

Never take meat, cigarettes, or intoxicants and drugs. Habitual cigarette smokers develop cancer. You can perform this test on smokers. Take a white cloth and put it across the mouth after the person has smoked. Bright red dots will appear on the cloth. When the external cloth itself has been so noticeably spoiled, you may well imagine how much destruction smoking causes to the veins and the lungs. The two fingers that hold the cigarette also develop a yellow discoloration. White spots develop on the lips. The skin around the lips turns dark.

One must also avoid eating curds (yogurt). Instead, it is better to drink two cups of buttermilk. Curds have too much protein.

—Sathya Sai Baba

Sri Sathya Sai Institute of Higher Learning

"The plan being worked, through man, is very simple. Love now, and love forever."

—James R. Todd, Jr.

The Energy of Love at Work

Work is Love Made Visible

*Seen through the eyes of love, all beings are beautiful, all deeds are dedicated,
all thoughts are beneficial, and the world is one vast family.*

—Sathya Sai Baba

Several years ago, I decided I wanted to work with love. I felt there was nothing more important than this. But the more I reflected on it, the more I realized I didn't know what love was. How could I work with love if I didn't know what it meant? And how would I know when it was present?

I was pretty sure love was not what I saw in romantic films. That expression of love had more to do with attachment, lust, and selfish desire than real love. And I didn't think it meant going around hugging and kissing my colleagues. Then Baba came to the rescue and gave me a true definition of love. *Love is neither emotion nor sentiment, but energy*, He said.

Wow! This really opens up possibilities, I thought. I already intuitively knew that love was an energy, because when I enjoyed a job or task I would say, "I love this work." "I love my job." I naturally felt energized, enthusiastic, and patient. I was willing to make great sacrifices for my work, including putting in long hours, and investing a lot of mental effort.

The poet, Kahlil Gibran, expanded my awareness and put it another way. He wrote, "Work is love made visible." The energy of

love actually manifested into a concrete form through the work I was doing. But Gibran also added a warning. He said, "[If] you work with indifference, then you bake a bread that fills only half of man's hunger. And if you grudge the crushing of the grapes, your [ill will] distills a poison in the wine. ... If you can only work with distaste, it's better to beg instead."* Without love, the poisons of anger, anxiety, hatred, impatience, and greed can be transmitted through the labor into the products and services created.

Working with love is a duty, I thought, and the consequences of working without it could be serious. However, I'm still not always sure about when love is present. How will I know? I wondered. Then one day, I found this description of love. "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices in the truth. It always protects, always trusts, always perseveres. Love never fails."*

Again, my search for understanding about how to apply love and know when it is

* Gibran, Kahlil, *The Prophet*

present had been answered. I turned the verse from Corinthians I* into a formula:

*Patience + Kindness + Truth + Protection
+ Trust + Perseverance – Boasting (ego) –
Envy – Selfishness – Pride – Rudeness – Evil
(bad thoughts, for example) = Love.*

I was drawing closer to understanding. I'd found a good definition of love: "Love is energy." I'd also found a formula to let me know how to apply it. I'd arrived at the stage of action—consciously putting love into practice. Love, like all human values, remains just a nice word, until it actually manifests in feeling, word, thought, and action. For me, this meant integrating love so deeply that it naturally becomes a part of everything I do.

These reflections remained foremost in my heart and mind as I worked every day, but after about a year of making diligent efforts, I had a severe test of my determination. I'd been working on a book for two and a half years and was in the process of rewriting it, only something about it didn't feel right. Then a dream showed me that it contained the poisons of irritation, frustration, and even some meanness that had crept in when I wasn't paying full attention. Nothing I could do would wash it clean, and the only solution was to let it go.

A poet in ancient times suffered a similar fate. He'd written many songs and poems but wasn't sure which had been written with

**Holy Bible, I Corinthians 13:4*

heart. He prayed to Rama to save only those filled with love and threw all his works into the river. Only 108 were saved. I threw my book into the river of my conscience, and it sank. My ego entertained the idea of reviving it, but my heart knew better.

Love began to teach me its greatest lesson. Love reaches its highest expression when combined with purity and sacrifice. This means sacrificing—ego, desires, attachments, and self-interest—in order to serve humanity. So out of love and respect for others, I let the book die. I started over, this time with more love and purity.

I've learned that the practice of bringing love to work never ends. It begins anew each day with added tests and challenges. In this way, work changes from an exercise in simply making money to a spiritual practice filled with meaning and purpose. It's not always easy, but the rewards come in the form of a deepening sense of inner peace and contentment, and the knowledge that work done in the spirit of love may truly serve to nourish hungry hearts and ease the suffering of others.

Practical Ways to Work with Love

By consciously practicing love and the human values at work, little by little, we change and grow, and our efforts also can transform the business and workplace. Love at work can be as easy as a smile and as

**"Love reaches its highest
expression when combined
with purity and sacrifice."**

practical as adding paper to the photocopy machine. Here are some ways to bring love to work:

Ego Check: Love grows as ego diminishes. Baba reminds us that everything in this world is “reflection, reaction, and resound.” When I experience problems at work, I must look inside myself first. Keeping in check my pride, sense of competition, and selfish motives, I naturally experience more harmony at work.

Setting an

Example — the Photocopy Machine Syndrome:

In one company, everyone used the photocopy machine, but no one wanted to refill it.

Often people put in

only enough paper to make their own few copies. Many companies have a similar sensitive issue that reflects a lack of concern for others. I decided to make an effort to think of others and set an example. In other words, I did the equivalent of adding in extra paper, changing the toner, and so on.

Compassion—the Happy Cashier Virus: In the workplace and in life, it helps to practice compassion by putting ourselves in others’ shoes. I’d often observed how smiling at a cashier, a receptionist, or a boss could brighten up a face and spread the impulse to others. She or he smiles at the next person, and so on, eventually affecting hundreds of people. Smiling can also protect. A U.S. study found that robbers did not steal from cashiers who had smiled at them.

“I’ve learned that the practice of bringing love to work never ends. It begins anew each day...”

.....

Forgiveness Conserves Energy: Forgive someone at work today. I decided not to hold grudges or let sharp comments bother me. This really does conserve mental energy.

Bring in Light: In some trying situations where things seemed blocked and even hostile, invoking the Light Meditation* while keeping the situation, people, and place in mind often helped me to open up and love more. This naturally transforms things.

Surrender:

Remember, God sometimes has other plans. By surrendering to them, I’ve learned to accept and welcome changes rather than waste energy on resistance

and worry.

Remember God: See good, see God, in all that is taking place, and in all people in one’s surroundings. An easy way for me to recall this is to repeat the name of God and remember the form of God that is most dear to me.

Sacrifice: A sense of sacrifice can also thrive in the business world. The president of a computer company saw the annual bill of \$360,000 for company-employee Christmas parties and canceled them all. He took the full amount and bought clothes, food, and toys, and asked employees to

*The “Light Meditation” is a visualization taught by Sai Baba of bringing Light into the heart, using it to illumine and purify all parts of the body, and then radiating it outward into one’s surroundings, the environment, and society.

distribute them to needy people in the inner city of Dallas, Texas. At first the response was not very positive, but then one long-time employee came to him with tears in his eyes. The president said, "I'd never seen him show any emotion, much less shed a tear." The employee said, "When you first canceled the Christmas parties, I could have strangled you. However, I just returned from giving some toys, and I've seen the life that these people [lead].... This has changed my life."*

—Debra Moffitt
U.S. citizen living in Europe

*This story of sacrifice is from *Fortune Magazine*, December 18, 2000.

May all of you realize that Love is God. Love is God, and God can be approached, adored, and attained only through love. Love unites and establishes harmony, concord, and peace...

Love and Law are the basic human values. Love as thought is Truth. Love as action is Right Conduct. Love as understanding is Peace. Love as feeling is Non-violence. All men must share in this precious heritage of selfless, universal love and develop it by practice in daily life.

—Sathya Sai Baba
Divine Discourse, July 1984

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Children's Corner

Watch Out!

Snakes, as you know, are poisonous . . .
so do not touch them.

Discover the poisonous snakes surrounding you:

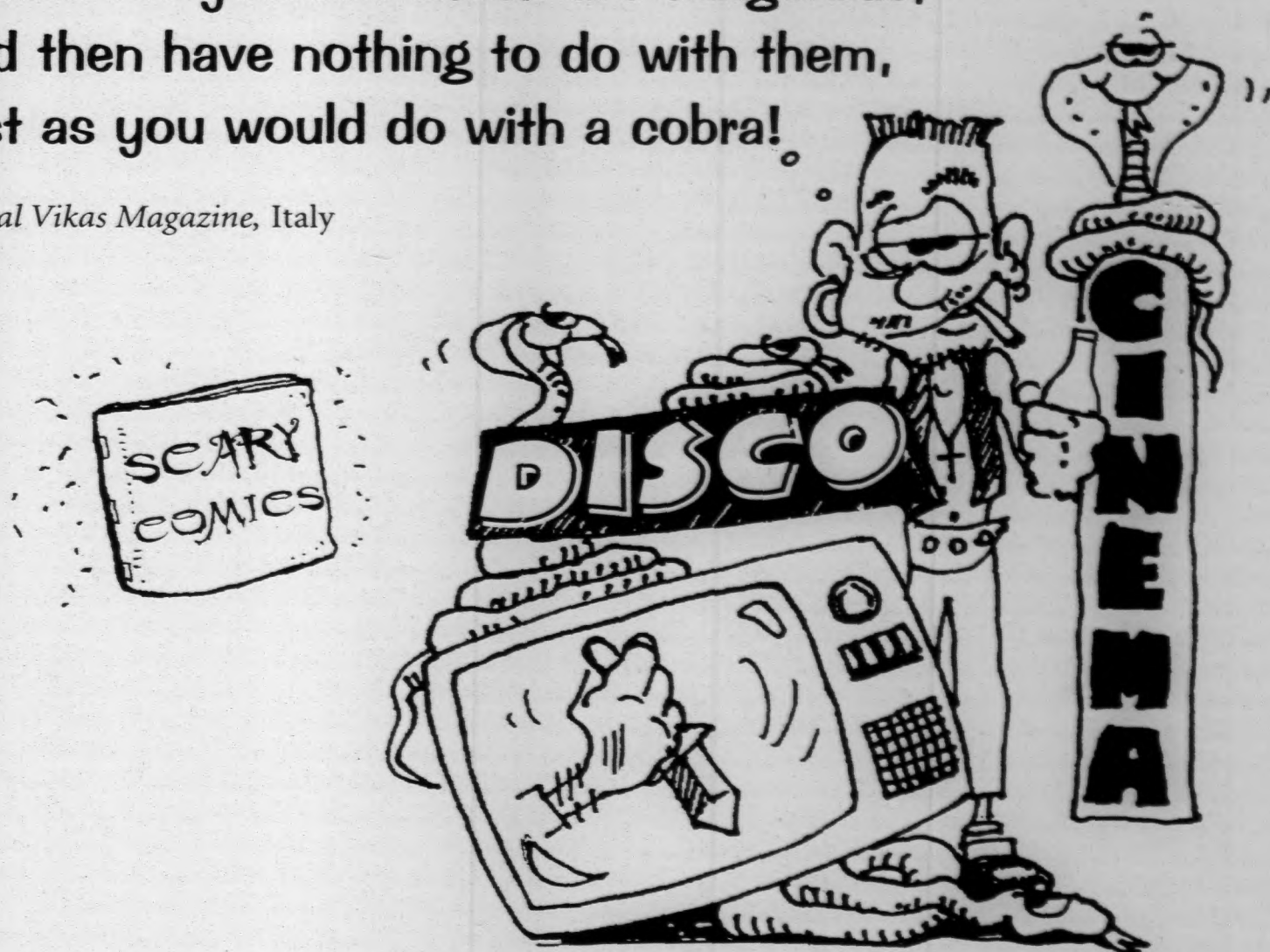
T.V., bad company, cinema . . .

Decide for yourself which are dangerous,

And then have nothing to do with them,

Just as you would do with a cobra!

—Bal Vikas Magazine, Italy



Students Ask, Bhagavan Answers

Q How can we practice oneness while working in an organization?

Baba: It is quite easy to practice oneness while working in an organization. This can be achieved by concentrating your full attention on the work you are doing. You should regard work as Divine. If you regard work as Divine, that work will be transformed into worship. Thus if people consider their work as an offering to God, they will also be able to attain excellence in that work, and the results will be favorable. People should identify with their own work and become merged in it.

Q Which is the most ideal way to motivate an employee in an organization, and how can we establish rapport with one and all?

Baba: One should cultivate sober communication and good behavior. One should first practice everything that he expects others to implement in day-to-day life, and only then preach the same to others.

Q Should we develop a pure individual character first, and then serve society, or should both go hand in hand?

Baba: It may not be so easy to develop individual character and do service in society simultaneously. Bear in mind that individual character cannot be learned or borrowed from others, and it should be cultivated in a natural manner, without any external pressure or force. Any progress accomplished through force will be short-lived. Character should develop and emanate in a natural way, for it is for the sake of one's own life, wherein fundamental character can integrate well with national character. Those with national character become leaders of nations and the one with individual character can become a master unto himself and thereafter a master of others. In the cases of Birla, Tata, and Kirloskar,* they all have national character. With the help of funds received through public stock issues, these companies have now become units of their own over the passage of time. Therefore, it is important to develop individual character and then start careers.

*Prominent industrial and business leaders in India.

Q Bhagavan says, *Past is past; forget the past. Future is uncertain, so do not worry about the future. Live in the present.* Is it then right, on the part of managers, to think and plan for the future, which is a part of a manager's job today?

Baba: Past is past, future is not certain, but the present is important. It is not an ordinary present, but omnipresent. How is this explanation correct? Past and future are akin to a tree, and the present to a seed. This seed has come from the past tree and from this very seed, the future tree will grow. Therefore, the present or seed is very important. If we devote our attention to the present exclusively, then there will be no anxiety or worry. People in general today ignore the present and brood over the past or worry about the future. So for the past as well as the future, the present is very important. If we are careful about the present, the future can be safeguarded.

Q What lessons can a manager learn from the story of Prahlada?

Baba: From Prahlada, the main lesson that managers in modern business organizations can learn is divine confidence. Even though Prahlada's father, Hiranyakasipu, subjected him to untold sufferings—pushing him over the edge of a mountaintop, causing snakes to bite him and elephants to trample him—Prahlada always uttered the name of God and thus overcame all problems. Managers should

have such divine confidence. If a man thinks that he is the body, he gets deluded, but if he thinks he is God, he will get lots of self-confidence. One should transcend all dualities and consider everything that happens in one's life as good. One should not be torn between the two poles of worldly attachments and divine confidence. One should have firm faith and surrender in God.

Q How do we deal with overstaffing in an organization?

Baba: This problem arises because of the recruitment policy of an organization. Recruitment should be need-based, and the numbers recruited should be limited. With small numbers, more work should be extracted but not vice-versa. However, downsizing becomes a problem, as it evokes stiff resistance from unions. Therefore, the number of people to be taken into the organization should be restricted at the stage of recruitment itself.

Q What should an employee do if his personal values do not match the values of the organization in which he works?

Baba: One should understand the meaning of values at the outset. Values do not refer only to truth, righteousness, peace, love, and nonviolence. The essence of all values is love, which is the very basis of all other values. One should be able to love everybody. One will not be attracted by

anything if he is bereft of love. There can be no righteousness, truth, peace, and nonviolence without love. Therefore, the fundamental principle is love. Love is life. If love is in operation, there will be no incompatibility between personal values and organizational values.

Q How do we differentiate between mind and conscience while making critical decisions?

Baba: Mind is a bundle of desires, whereas conscience is Atma (Divinity) itself. Mind and conscience are distinct from each other. Mind is confined to one's own body and is only a reflection of consciousness. For example, if a balloon is filled with air, the air that exists everywhere is in the balloon also. You have to fill the balloon with more and more air until it bursts, so that the air in the balloon merges with air in the atmosphere. Similarly, you are filled with love in a limited way. You have to fill yourself with more and more love, until you merge with the Universal Consciousness.

Q How do we measure our progress while doing spiritual practice—*sadhana*?

Baba: Once one takes to spiritual practice, one should regard everything as spiritual. A spiritual aspirant should not divide work into God's work and personal work. This kind of differentiation results in confusion. Regarding worship as God's work and eating as personal work is likewise wrong.

The highest *sadhana* considers everything in daily life as God's work. One's work in the workplace is also the work of God.

Q How should we discriminate what to do when there is political strife?

Baba: If a worker in the Sathya Sai Organization commits a mistake, he should be taken aside privately and counseled to mend his ways. One should look for ways and means that win and not trigger agitation.

Sometime back, the students of other colleges in Anantapur approached our girls' campus, to appeal to them to boycott classes in protest against the central government's decision on reservation for protective discrimination. They asked the principal of the campus to send student representatives. The principal sent a few student girls to speak on behalf of the Institute. The girls explained their stand that in the case of the event that had occurred (wherein a student was reported to have ended his life in protest against the government's decision), there was no compelling reason to boycott classes. There should be a reason and a reason for everything. Without proper reasons, one should not undertake actions in haste. Whether personal or organizational, one should visualize the ramifications of each decision, and only then take action in an extremely cautious way.

Q

What is the best way to give up body attachment?

Boba: One should not think that the Self and the body are different. The body is also the gift of God, and whatever service one does to the body is not physical but spiritual, as one is serving that which is a temple of God.

Just as we consider a walking stick as an aid, so should we also consider the body as

the gift of God, and put it to proper use. Today we eat an apple and call it good, and tomorrow part of the same apple will be converted into waste and gets excreted, and we call it bad. Yet the waste matter also helped the person by being excreted, which is most essential and good for the body. One should be able to draw good from every circumstance and gradually view all things as good.

—Sathya Sai Baba



Six International Zonal Meetings for Devotees

My fellow members of the Sai family: The time has come for us to deepen our understanding of Bhagavan Baba's Message and reinvigorate our dedication and spiritually-uplifting activities.

With Swami's approval and blessings, the fourth of the six "International Zonal Meetings" being convened before Guru Poornima will take place in Singapore on May 29 and 30. The first meeting occurred in **London, England**, in February. The next meeting was in **Rome, Italy**, April 17 and 18. The third meeting is in **Buenos Aires, May 8 and 9**; the fourth in **Singapore**.

The fifth meeting will be in **Los Angeles, Saturday, June 5**, at 3:00 p.m. at the La Mirada Theatre for the Performing Arts, 14900 La Mirada Blvd., La Mirada, CA 90638, Tel: 714-994-6310

The sixth meeting will be in **New York, Sunday, June 13**. Details had not been established at the time of this printing.

The speaker at these meetings will be Michael Goldstein, M.D. A second speaker will be named later, and there will also be a short film. The subject of both events is, "The Message and Good Works of Sathya Sai Baba."

Lovingly, in the Service of Sai,
Dr. Michael Goldstein, Chairman

Prasanthi Council, Overseas Sri Sathya Sai Organizations

Sathya Sai Book Center of America

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

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

VIDEOS & CDs

Many have asked, and the answer is "Yes!" The Sathya Sai Book Center will begin to have videos available. The first available is a package of 13 VCDs (Video CDs) that cover all of the festivals at Prasanthi Nilayam from January through December 2003. These 13 VCDs may be viewed on most DVD players and computers. VCD-100 \$ 32.00

Voice of the One. A compilation of devotional songs sung by Bhagavan Sri Sathya Sai Baba. Includes lyrics printed in English. SCE-69 \$ 8.00

Guru Bhakti. Violin renditions of popular Sai *bhajans*. SCE-80 \$ 9.00

Sai Ananda Mira Sai. Sai *bhajans* performed by Mira Sai. SCE-121 \$ 8.00

BOOKS

Sai Baba—A Christian's Story, by Helen Ceurden. The author gives her account of how Swami's teachings have strengthened her faith and brought about an expanded awareness. Rather than leaving her Christian faith, Swami's teachings have enhanced her daily spiritual practice. In soft cover, 183 pages. BI-111 \$ 4.00

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

Sathyopanishad: Volumes 1 & 2, by Anil Kumar Kamaraju. These two volumes by Swami's translator contain questions posed by students to Swami at a special Upanishadic retreat in Kodaikanal. Given over the course of four summers. The questions and answers cover a broad range of topics.

In soft cover, the volumes are approximately 200 pages each. Vol. 1 BI-058 \$ 6.00

Vol. 2 BI-059 \$ 6.00

Benedictory Addresses. Published by the Sri Sathya Sai Books and Publications Trust, India. This book covers all the Benedictory Addresses given by Sathya Sai Baba over the past 12 years. The discourses cover the values-oriented, integral system of education when it was first introduced. In soft cover, 250 pages. BI-011 \$ 4.00

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,
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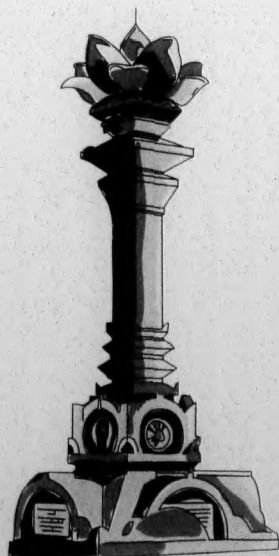
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