

Grow in Love

The magnificent Poornachandra Auditorium was packed to capacity on November 19th, when Bhagavan Sri Sathya Sai Baba Inaugurated the Third World Conference of Sathya Sai Organisations by lighting a lamp on the elegantly decorated stage. A revolving globe appropriately revealed the many countries in every continent from which delegates had come for the Conference. After the chanting of Vedic hymns, Bhagavan delivered his address

Treat mercifully those who struggle to survive: help them as fully as you can; realise the responsibilities of the family; move reverentially with others: win the blessings of Sai and earn good fame among fellow men; examine your daily activities on the touchstone of righteousness; may you become individuals shining in virtue.

Embodiments of Love! The reconstruction of man is indeed the reconstruction of the world. Only when man becomes better can the world be bettered. Only when the individual becomes good can society be happy. Progress in externals like political, economic, and social spheres, is not enough. The mind of man has to be reformed. This cannot be affected through food only. Materialists who argued that human problems can be solved by ensuring food, clothing and shelter reached their climax when in the Twentieth Century the atom bomb was exploded. Man can reach fullness only when the three lines of progress—material, mental and spiritual—are all pursued with earnestness.

Sanathana Dharma enables one to attain this Fullness. Really speaking, very few have grasped the uniqueness and the importance of this Religion. Nowadays, many elders and political leaders are afraid to utter even the name "Religion" before the gatherings they address. They shape their lives in accordance with a new order, which has no religious slant whatsoever. In fact, they have not understood what religion really means. They do not attempt to discover the significance and the role of religion. Many talk from platforms on Hinduism and Sanathana Faith but very few of them have understood the genuine core. The Sanathana Dharma is the very basis of living. It deals with the total personality. It embraces all Faiths and has established worldwide influence. Sanathana means Eternal; only a Dharma which can win universal acceptance can be named Sanathana. The religions we know about are all derived from a person or prophet who is adored as the Ideal. Islam has Muhammad, Christianity has Jesus, Buddhism has the Buddha. But Sanathana Dharma is not derived from or through a person. It is the primal essence of all other faiths. It is the essence of all the messages prophets proclaimed. It is welcomed by all mankind, for it welcomes all mankind. It is therefore to be deplored that some Indians boast selfishly, "Sanathana Dharma is our religion."

Newton, a Westerner, discovered after a series of experiments, that the earth had the force of gravitation. But, we cannot conclude that the earth had no such force until Newton's discovery. So too, though the principles of Sanathana Dharma are inherent in human consciousness, and have their impact all over the world, the people of Bharat have long practised and experienced

them and discovered their value and validity. They have earned invaluable Bliss therefrom. Just as atomic science developed in one country and later spread to other countries, the Sanathana Faith, developed in India, has spread to other countries. Even a material process like atomic science cannot be held down in one place; in the same manner, this spiritual science too spreads all over the wide world.

Sanathana Dharma is bound to overcome today's rampant materialism, for it can harmonise the secular and the spiritual into a single way of life. It can bring together into closer kinship both man and God. It is based on the Divine which is the reality of the self. So, it is not limited to one country, one individual, one period of time, or one sect. It has a variety of procedures, points of view, disciplines and guidelines, in accordance with the special features of the region, the age, and the environment. It is coeval with man on earth. This Faith, though first explicit on Bharat, between the Himalayan range and the three seas, has become a world faith, through its innate divine strength.

The Divine is manifest in every human being. The religions professed may be different, the manifestations may differ; but, the Self which Sanathana Dharma posits is the same in all. "The thousand-headed, thousand-eyed, thousand-footed Person" posited there is the Divine Self, approachable through many paths, expressing in many forms.

The units of the Sai Organisation have to exemplify and promote this Unity in Diversity taught by Sanathana Dharma. The very purpose with which the Organisation was formed is to stress on this Unity. The essence of all religions, the goal of all paths, the destination of all spiritual effort, is this Sanathana or Universal Eternal Faith. It is like the Ocean; particular creeds are rivers that flow into It. It is the vital air on which humanity has to live.

In our Organisation, 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 teachings. Emphasis is on the Atma and the awareness of the Oneness of the Atma is a must.

This day, we are holding the Third World Conference of the Units of the Sathya Sai Seva Organisation. There is no special teaching to be offered to the office-bearers of these Units during this session. The Life of Sai, the Message of Sai, the ideals Sai holds forth, the Lesson that Sai teaches the world—are all enshrined in one word, Love. Many are perhaps hoping for a special message on the occasion of the Inauguration of the Conference. I do not attach any extra importance to a World Conference nor do I feel any other gathering as less. These Conferences are held to satisfy your desire, to express your Love. The petromax lamp needs pumping off and on; the pin has to remove its grit sometimes. So, too, gathering together like this, you can exchange thoughts and make a few additions, or changes, improvements or amendments, in your attitudes and thought styles.

You are trying through various means to live the ideals of Sai and to spread the Love that Sai evokes in you. How far have these efforts succeeded? How far have they benefited mankind? How have they helped this identification of the humanness of man? Along with the process of listening to the exposition of the ideals and of the message, they have to be practised in daily

life. Only then can you declare that you have grasped the meaning and purpose of this Conference.

Every one must become the embodiment of Love. Love can be expressed only as Love, through Love. Lovelessness is at the root of the anarchy that stalks the world today. Unchecked self-interest misdirected activity, the wild antics of the Ego, pompous living, and envious intolerance have caused this monstrous situation. Realising this, you have to be vigilant. Do not allow even a trace of ego, pomp, or cruelty to pollute your actions. Peace and prosperity can dawn on the world only when you move in society with Love that is free from the taint of selfishness.

The question may be raised whether our Organisations are free from this taint. They are not without it, for you are but humans. But, you should endeavour ceaselessly to get rid of it and its attendant evils. When these bad traits are evident in others, you feel disgusted; how then can you tolerate them when they fasten themselves on you? During the discussions you hold, consider how best you can keep afar from selfishness, pomp and cruelty, how best you can appreciate and emulate the equanimity and the love manifested by your fellowmen. Get rid of the desire to show off, and to gather praise. These are considered to be but evidence of childishness. But, those who have Atma as the basis should never slide into this weakness.

Bear burdens bravely, declaring, "I am a man." Try to raise yourselves into the Divine. Or, at least, try to live up to the standard expected of the human. The thought in the mind, the word on the tongue and the deed by the hand—try to make all three, one. Many people hope to lead good lives by doing good deeds, and uttering good words. But I do not believe this is possible. You can never become good, by means of good deeds. *You have* to be good, in order that your deeds and words can be good. First, endeavour to be a good person. Thereafter, it becomes possible for you to do good. Be good; do good. It is not possible to predict when and where or for what reason a person's life blossoms or expands. You may pray underneath a tree which yields bitter fruit, it cannot give you a sweet fruit. But, when a branch of the sweet-fruit—tree is grafted on that tree, it can yield sweet fruits, though originally it could not. This process of grafting is equivalent to Satsang in human affairs—getting involved with the good and godly. So, do service to your fellow-men with pure intentions and seek always good company. Then, you can transform yourselves.

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

In this gathering, people from many countries, speaking many languages, belonging to many races, are present. They are all single-mindedly united in Love for Sai and in the Love from Sai, in spite of differences in nationality, race, creed, colour and dress. This is the real lesson of Sanathana Dharma. This is my real task. This is the consummation of the yearnings of the ancient seers and sages of this land. Develop this one-ness, this Unity in Love, hold it ever before you as the ideal. Religions arise from the minds of men; they are not external to him. When minds are polluted, religion too suffers pollution. Those who deny religion can be denoted as having distorted or polluted minds. Of course, religion is not related to practices and

prohibitions like "Don't touch me! Don't touch this." Every religion teaches only good principles and disciplines. When the mind of man is steadfast in the good, how can religion be bad?

Therefore, acquire the Love that draws all into the One. By this means, you can put down the fears and anxieties, the greed and envy, the hatred and haughtiness that are today infecting the peoples of the world and establish an era of peace and joy. Let all the worlds be happy, this is the prayer that comes naturally from every human heart. This is the goal to which Sanathana Dharma leads. Every one must sing of this goal; live in the melody of that song, and merge through that melody in the highest Bliss, the Paramatma.

Embodiments of Love! Do not seek to find differences between one person and another. Seek rather ways and means to strengthen the bonds of kinship, through Love. Factions and fighting emerge among the followers of the same religion and members of the same family because they have not learnt to love. From one self-same mind, many conflicting feelings emerge. Why? Love has not been nursed and grown therein.

You have to sow Love and grow Love and destroy the weeds of fear and hatred that have spread over the world. Make the world the happy Home of Love.

—*Prasanthi Nilayam, 19. 11. 1980*

Hanukah in Brindavan

"Blessed Art Thou, Oh Lord, Our God, King of the Universe, who sanctifies us with His Holy Light on this Sacred Night." So goes the ancient prayer which is said in Jewish homes all over the world as the lamps are lit for the Hanukah celebration, the Jewish Festival of Light. Imagine the joy and thanksgiving expressed by about two dozen Sai devotees of Jewish background, who were present in Brindavan on December 3rd, when they had the extraordinary chance to sing this prayer directly to the Lord, who Himself lit the Menorah, the Sacred lamp of Judaism. Bedecked with the traditional prayer shawls and capped with Yamulkas, the ritual head covering, the devotees, together with Bhagavan and His retinue, walked in solemn procession from His residence to the Sai Ram Darshan tree, singing all the while, like so many Vedic pundits, the Hebrew Chant, *Havenu Sholom Aleichem* (May Peace Always Be With You.) At the tree, a large banner decorated with beautiful flower designs announced, " Happy Hanukah, Shalom-Shanti-Om." From the ceiling of the shed hung floral wreaths in the shape of the traditional Jewish symbol, the 6-pointed Star of David, while next to Bhagavan's bedecked chair was a beautiful eight-branched Menorah containing the sacred oil lamps.

Swami graciously permitted Himself to be garlanded and then lit the first light as the prayers were sung in Hebrew and English. He seemed so delighted and, happy with the ceremony, giving Padanamaskar to many and blessing the Hanukah sweets that were handed out afterwards.

In an interview to the Jewish group on December, Bhagavan mentioned that since the Jews were not a significant religious group in India, the Sai Emblem representing the five major

religions did not include the Jewish symbol. But henceforth He will give permission for the overseas centres to include the Star of David in their Sai Emblem in recognition of Judaism's role as a world religion and of the Jews as a people with an ancient spiritual tradition.

—A. Drucker

DIVINE DISCOURSE: IV

KINGDOM OF SATHYA SAI

Live up to Sai Ideals

A fervent appeal to students to prepare themselves to serve the Motherland with all their heart was made by Bhagavan Baba on November 22, when He addressed the Old Boys' Association of the Sathya Sai College on the occasion of the second Annual Day of "The Kingdom of Sathya Sai."

After Sri Nityananda Menon, Sri C. Srinivas and Sri Kamal Sahwney had paid their homage to Bhagavan, Sri Baba distributed prizes and medals to outstanding students and tokens of Grace to the Principals of the Sathya Sai Colleges at Jaipur, Bhopal, Anantapur, Puttaparthi and Bangalore. Then, He delivered His Divine discourse:

Man has in him as the prime cause of both life and activity an Entity designated as Atma. The Vedas and the Upanishads originated to satisfy the need of man to become aware of this mysterious entity. The Brahma Sutra which sets out to demarcate the lines of this inquiry has as the very first aphorism, "Athaatho Brahma Jijnaasa". These four words—Atha, atha, Brahma and jijnaasa—deserve careful study, for they contain the very essence of the Four Vedas and their teachings, meant to help the jijnaasa (or study) of Brahma, the Atma Principle in its universal aspect.

The word Atha has many meanings auspiciousness, afterwards, in the beginning, questioning, universal, etc. But the meaning 'afterwards' is most appropriate here. The study of Brahma is to be taken up 'afterwards'. After what? "After acquiring the requisite qualifications" is the answer. They are: (1) Discrimination between the temporary and the permanent; (2) Detachment: awareness that the objective world is of no lasting worth; (3) Self-control: of both the outer senses and the inner urges; (4) longing for liberation from delusion and the desires that delusion breeds. There are four more requirements. These are: (5) Good Listening: using the senses for the beneficent purposes for which they are gifted by God; (6) Reflection: on what is heard, seen, tasted etc; (7) Practising; what is found beneficent; (8) Discovery of the real I, that connotes the Individual man. These steps reveal Truth and confer full Bliss.

From 1917 materialism and atheism were promoted in Russia, mainly through Stalin. But, he could not suppress opposing forces completely. A powerful spiritual, personality named Wolfe Messing arose, exhibiting a purified consciousness and an insight marked by Divine characteristics. Stalin planned to put him down and sent him into Hitler's presence. Messing prayed, "Lord! I seek only to spread Your Glory on earth; hence I am not frightened at the tactics

of these evil men." On his way to Hitler, he encountered Einstein at Vienna and Freud, a scientist engaged in researches on the human mind, who was then with him. Freud was surprised at Messing and his powers; he realised that his own researches were shallow and turned his attention to the search for the highest level of consciousness in man. Stalin was caught between Freud and Messing but dared not give up the image he had once built up. He continued the easier path of establishing the materialistic and atheistic state and implanting irreligion in the hearts of youth.

The age of this body becomes 55 tomorrow. I have not until today revealed this incident anywhere to any one. It was 1937. This body was then 11 years of age. I was then moving the whole day with groups of boys who gathered around me. I was then at Kamalapur, in Cuddappah District. I was one day near the station at Kamalapur with the boys. On seeing me, one person ran up to me, took me in his arms and kissed me, with tears pouring down his cheeks and uttering the words, "I am so happy. I am so happy." He was also madly dancing with joy repeating, "I love you. I love you." My companions who were watching all this wondered, "who is this white man? He looks like a lunatic. Evidently, he is planning to kidnap us." As we moved off he was standing riveted to the spot wistfully watching me until I disappeared from view.

Messing came to India in order to identify and realise the Atma principle. He undertook a variety of spiritual exercises with this end in view. As a result, he acquired Divine Vision. He met Gandhi and many holy persons engaged in ascetic practices on the Himalayas and returned to his country gratified that he had won what he was yearning for.

Only those who know and seek what has to be sought can gain the goal. Only those who know the Brahman Principle can recognise It. Messing had the Atma ever in his mind and so he was able to announce that he had attained the awareness. He proclaimed that Stalin's state would collapse and just as he prophesied, Khrushchev transformed it soon after. Kirill, the photographer, also helped the transformation. He conducted many experiments in his laboratory on the Black Sea coast in South Russia. He demonstrated that a multicoloured aura can be discerned around the human body and can be photographed. Science had not known of its existence; it reached beyond the known limits of physics. It was caught by his camera around humans, plants, insects, and stones. He proved true the Vedic dictum, "All this is enveloped by Ishwara" (Isavaasyam idam sarvam) Kirill once saw a 'flying saucer' while travelling by train. He declared that there are worlds beyond the understanding of man. He posited life on far distant spheres. He posited near the Milky Way another galaxy of stars wherein also divine life can be affirmed. All these developments indicate that while on the one hand, materialism and atheism gain popular acceptance, on the other, moralism, humanism and deeper faith in spiritualism are winning the hearts of people. There is no doubt that within a few years, atheists will be transformed into theists.

Nowadays, students and even those claiming to be scholars ridicule those who believe in God and those who draw consolation from God. But, consider, how can education for acquiring physical skills and worldly success equip one with the knowledge of the eternal Reality? Only, genuine students can earn that equipment. Only those who are good, who do good and who wish good can be genuine seekers of knowledge. Be like the honey-bee which does not injure the flower from which it draws the nectar; it only helps pollination. And the nectar it gathers is

relished as honey by others. Look at the fly; it seeks only unclean matter. And, later, resting on clean matter, it renders that too unclean.

Students of the Sathya Sai Colleges, should be like the bee and avoid the behaviour of the fly. Gather good and offer good. In army camps, whether a person is a dhobi, cook or sweeper, every one has to attend parades and learn shooting. So too, whatever the job the Old Boys of the College might be engaged in, wherever they might be, belief in God is a must for them. What benefit can they derive from the "Kingdom of Sathya Sai" if they do not acquire the spiritual consciousness? They should on no account deviate from duty bound, disciplined living. There are however, some—only some—who slide into strange cultures as soon as they leave the College—growing long hair, side-burns and moustaches. They justify moustaches as evidence of masculinity but even cockroaches, cats and rats have such appendages! Courage, adventure, sacrifice, detachment, discipline, self-control, the divine urge towards truth and justice—these are qualities that mark men. Some members pay a visit to the barber just previous to their coming into meetings of the Kingdom of Sathya Sai. Such people do not deserve the membership. It is quality that matters not quantity.

When students prepare themselves for the ideal life and present it to the world, the Sathya Sai Colleges and Sathya Sai Himself will be content. Do not cultivate bad desires, do not crave for worldly pleasures, and reduce yourselves to the animal level. By developing spiritual qualities, you will be promoting the resuscitation of this country and its culture. Look at the warnings that the sacred texts offer! Somaka, the Asura, stole the Vedas; Ravana kidnapped Sita; Duryodhana grasped an empire; Kamsa slaughtered children; but no one of them realised their hearts' desire; their names are execrated by history. Senescence and death await every one and cut off their pride and pomp, sings the poet. Some young persons feel that the work they have on hand gives them great pleasure but they do not pay heed to its future consequences. When you seek beneficial results, you have to involve yourselves in beneficent activity. Every conscious act of yours produces results in unseen fields of consciousness. Hence, you have to be ever alert. Cultivate the habit of holy study, develop humility and reverence, adore and serve your parents and be examples and ideals for others. I bless that this goal may be realised by you and close this discourse to the Annual Gathering of the members of the 'Kingdom of Sathya Sai'.

—*Poornachandra Auditorium 22-11-80*

Sathya Sai Vahini

24

Bhagavan Sri Sathya Sai Baba

Sparks are fire. They cannot be declared separate nor is there any need to assert that they are not separate. So too, the jivas or individualised beings are *not* separate from Brahman or the Universal Absolute. Nor is there any need to assert that they are not separate. The relation between Brahman and jiva is not one of identity or one-ness; but it is one of cause-effect. Until liberation is attained, the particular is distinct, is separate. When liberated, since the cause of

individualisation is absent, the Jiva is one with Brahman. Separation and oneness of Jiva and Brahman are the consequences of the delusion of bondage and the awareness of freedom.

Brahman is self-effulgent, self-illuminating. It is not the 'object' of consciousness; It cognises all objects. All things and beings belong to the category of "seen" or "observed" or "known". It is the seer, not the seen. When the form is the 'seen', the eye is the 'seer'. When the eye is the 'seen', the mind is the 'seer'; when the mind and the activities of the intellect are the 'seen' or 'observed', then the witnessing Consciousness is the seer.

This Witness can be seen by no one. All things cognisable are the body of the Atma, not the Atma. They are name-form combinations like pots and pans of clay which impinge on the consciousness as 'seen' or delude it like the 'silver' on 'mother of pearl'. The Atma is; It exists by and for Itself. The Universe is the 'other', for others; it is 'real' and available for others. The Universe has no innate Reality. It emanates from Brahman and its reality is based on the reality of Brahman. So, its reality is lower than that of Brahman.

The illusion created by a magician for deluding others cannot affect the magician himself. In the same manner, since the Universe is contrived by Brahman, it is clear that it cannot affect Brahman Itself.

The Universe or Jagat appears to have emanated, as being experienced as such and as disintegrating. These three are but super-imposed ideations upon the One modification-less Reality, just as the snake superimposed upon the rope, at dusk. This ideation is Maya, for it hides and reveals at the same time. Maya cannot be said to be unreal. The rope appearing as snake is known again as rope, when the snake disappears. But, the Universe does not disappear in the same manner. Its existence cannot be explained away. It is a phenomenon that is unique; we cannot compare it with any other. We cannot dismiss it as unreal or accept it as real. It is Sat-Asat, not Asat. That is to say, Real-unreal, not unreal.

It persists for some time and is therefore real. It does not persist for all time and is therefore un-real. A thing can be true only as long as it is not something different; while dealing with it on the temporary practical relative level, the Universe remains as Universe. It is relatively real. Truth is One, it has one feature only. The Universe has manifold features through Time, Space and Causation. So, it is unreal. Sankara proclaimed the Jagat or the Universe to be unreal. When the highest Truth is known, the Universe is revealed as but an appearance on the Real and as distinct from the basic Brahman. Since the Jagat is imposed by the mind on the Brahmic Truth, it too is to be treated as a Brahmic phenomenon. "Sarvam Khalvidam Brahman" (All this is indeed Brahman).

In fact, Brahman and Maya have Intimate relationship. Truth, once established and fixed is ever unaffected. And, Maya is not fundamentally true. That which is earned by the impact of appearance is pseudo-knowledge, Mithya Jnana; it is avidya (non-knowledge). The Mithya or Avidya will vanish as soon as the Appearance is negated and the Truth is grasped. Maya is neither invalid nor valid. The Universe appears to each in accordance with the point of view or the angle of vision. It has no independent existence, apart from the ideations that are projected by and from the observer. Its support and sustenance is Brahman. Brahman is the unaffected

Cause. The effect will not have any effect on it. Maya is the effect that is prone to inevitable change. Brahman is the One Supreme Truth, which has assumed the manifoldness of the Jagat, consequent on the influence of Maya. When Brahman is cognised as with Maya, It becomes the material Cause of Jagat. It is in the Jagat as Jagat. Brahman is said to be the instrumental Cause of the Jagat but, Maya is the prompting influence. Brahman is beyond both cause and effect. It cannot be a cause, either instrumental or material.

The Jagat can be conceived as a picture, of which the plain canvas is Brahman and the colours spread on is Jagat, the appearance immanent on the canvas. The human figures are dark. The Jiva is the experiencer of pain and grief through his involvement with the Jagat. He is the 'seen', 'the observed'. Brahman is Truth; Jagat is the Play, the Pantomime, the Sport. It is the manifestation of the Will that is latent in Brahman. To recognise the Will behind the Play is the attainment of liberation.

Dhyana (Meditation), puja (Worship), Karma (Rites and Rituals) and other activities are laid down for those too dull to recognise this Will. Only those who can renounce the triple fruits of worldly endeavour can claim the right to follow the path of Wisdom (Jnana). Sadhakas on the vedantic path must be equipped with (1) the discrimination to distinguish the transient from the eternal (2) determination to desist from worldly and other worldly pleasures (3) acquisition of sense-control, self-control, detachment, fortitude, faith and equanimity and (4) keen yearning for liberation.

All things have to be viewed as the products of the Divine Will and used with the reverence that this knowledge will kindle in the Consciousness.

The path of holy activity and the path of intellectual discrimination, of Karma and Jnana, are intended for different Sadhakas. It is not possible to mix the two and follow them together. Righteous living can confer new life; prosperity is the gift of the knowledge of Dharma; liberation is the gift of the knowledge of Brahman. The awareness of Brahman does not demand for its continuance and constancy the practice of any Sadhana. It does not depend on the performance of any specific duties and chores.

Liberation is of two kinds: Immediate and Gradual. The first is the result of the attainment of Wisdom, Jnana. The second is the result of upasana, spiritual study and Sadhana. Jnana is pure unmixed monistic experiences-bhakti or Devotion is of the nature of Supreme Love, characterised by the Love, for God, for the sake of the Lord only.

(To be continued)

DIVINE DISCOURSE III:

The Gift He likes most

November 23 was a great day for the lakhs of devotees assembled in Prasanthi Nilayam for Bhagavan's fifty-fifths birthday celebration. Bhagavan came in procession to the specially decorated Poornachandra Auditorium, showering His benediction on the thousands who lined the route.

At the Auditorium, It was a thrilling sight when nationals from so countries one by one garlanded Bhagavan. Union Minister for Education, Sri S. B. Chavan, and the Governor of Karnataka, Mr. Govind Narain, spoke on Bhagavan's message to mankind.

In a moving message, Bhagavan Baba appealed to Sai devotees to offer Him as Birthday present the resolve "to reduce their selfishness, to give up greed and envy and serve all living beings." Bhagavan Baba said:

Embodiments of Love!

For the past five days various activities have been carried on in Prasanthi Nilayam smoothly and joyfully. These five days have passed like five minutes. None of you noticed the passing of time. What is the reason? The reason is that you became oblivious to time when your minds were concentrated on the Timeless Divinity and all your actions and your thoughts were immersed in the Divine. Just as rivers which join the ocean become one with the ocean, your minds when immersed in the Divine become one with the Divine.

The universe is creative manifestation of God. In every human being divinity exists subtle and invisible. Association with good people and sadhana are essential for discovering the divinity that is latent in the individual. The real purpose of human life will be achieved only when all our time and all our efforts are concentrated on realising the divinity that is inherent in man. This realisation is possible for every human being.

But, people today are engaged in actions contrary to this objective. They are anxious to know all about what is happening in America or England. They wish to study Geography or Astronomy, but few are keen to find out their own true nature and their real essence. This is due to defective education. In the present educational system, there is no place for ethical, Dharmic or spiritual studies with the result that the students do not make any attempt to understand the purpose of human life. One seeks to learn all about the physical world. One learns all about America but does not know what is the route to Banaras. One studies Algebra, but little about the dimensions of his own house. One does all kinds of physical exercises but does not know how to sit in Padmasana. One studies Botany, but does not know the uses of the Tulsi plant.

This is the deplorable deficiency of the existing system of education. If students wish to realise their true divine nature, they have to turn their minds to spiritual studies. Spiritual study (Atma vidya) is not some separate branch of knowledge. As has been described in the Bhagavad Gita, it means seeing the divine in the entire universe. The Lord says: "I am the seed of all living things in the universe—Beejam Maam Sarva Bhoothanaam." The universe is a tree of which the seed is the Lord and the fruit is humanity (manavatwam). Without trying to discover the divinity that is in the human form, people are wasting their lives. If you examine the great scriptures of the world, you will find that they are all one in emphasizing the supreme preciousness of being as a human being. If having been born as a human being, one does not attempt to discover his divine

nature, one cannot achieve real bliss. Man seeks worldly pleasures and prosperity but does not seek that inner divinity which will give him permanent happiness. It is deplorable that people born in this sacred land of Bharat, which is known as a land of sacrifice (tyaga) and a land of spiritual sadhana yoga bhumi) have become slaves of western civilization and are acting contrary to the genius of their own motherland. To ignore one's mother and develop attachment to others is pitiable. For a child it is the mother who is endowed with a blissful face, however much she may be lacking in beauty or good features. That is the natural attitude of a child. But, what shall I say about students who for the sake of making a living, go to foreign countries after acquiring some kind of degree." Instead of using your knowledge, your attainments, your abilities, your energies and your education in the service of your own motherland, if you go to foreign countries and serve them like beggars, is this not utterly deplorable?

In the Treta Yuga, after the destruction of Ravana, Rama, Lakshmana and Sita were getting ready to leave Lanka for Ayodhya. At that time, Lakshmana spoke to Rama: "I doubt whether if we return to Ayodhya, you will get back your Kingdom. Kaikeyi might have installed Bharata on the throne. We left Ayodhya for the forest, in response to the command of your father. Ayodhya may not be in a prosperous condition now. You know that Lanka is more prosperous than heaven itself. Would it not be better for you to become the Ruler of Lanka and enjoy all that this country can offer."

Rama replied: "Lakshmana, however ugly one's mother may be, I am not so insensible as to look upon some other beautiful woman and regard her as mother. My Motherland is the land of my birth. However attractive an prosperous Lanka may appear, with all the treasures of the earth, I have no use for its attractions and wealth."

We, who are born in this sacred land of Bharat, should be prepared to face whatever difficulties and hardships there may be in our country and try to use all talents, knowledge and abilities to serve our country to our utmost and thereby uphold the good name of our country.

Our ancients have declared that greed is the breeding ground of suffering. What has happened to those who went to Iraq, Iran or Dubai? Many of them are coming back with barely the clothes with which they went. Wealth is evanescent, like a passing cloud. Money comes and goes; Morality and grows. It is unworthy of our people to give up their culture, their way of living, and their principles solely for making a living by selling their services to foreigners. This is totally un-Indian. Is it not possible to lead an honest life by working with your two hands and serving your motherland? Why do you entertain improper desires? It is insatiable greed which is today responsible for destroying the human quality in man. As long as desire is uncontrolled, you cannot discover the Atma. The Purusha sukta has declared that "not by action, not by progeny, not by wealth, BUT only by sacrifice can one realise Immortality (Na karmana, na prajaya, na dhanena; Tyagena-ekena Amrutha twam aanushuh). Sacrifice, strength and wisdom are qualities of the divine. Use all our talents for the service of your country first and then do whatever you can for other countries. How can you conquer the outside world without having established your control over your own house? If you cannot drive satisfaction by utilising your education, your abilities of skills and your intelligence for your own country, how are you going to achieve it in foreign countries.

Divya Swaroopas, whether you believe it or not, I shall tell you one thing. There is not the slightest trace of self-interest in me. Whatever I do, whatever paths I pursue, everything is intended for the happiness of all, for the good of all and for the improvement of all. Not a single action of mine is undertaken for the satisfaction of my own personal desires. Desire is something alien to me. All my wishes are only to promote the welfare of the world. "Lokas samastha Sukhino Bhavantu" is the only objective of Sai. ("May all the worlds be happy.")

It is not by plans of one, kind or other that the world can be bettered. It is only when a spiritual revolution takes place in man that the prosperity and welfare of the world can be achieved. If the mind of man is not reformed and purified, all the plans to reform the world will be futile.

As today's youth, who are the future citizens of Bharat, have to promote the welfare of the country, Sai's main purpose is to develop the minds and attitudes of these young men on right lines, so that they may work for the progress and welfare of Bharat. Students are the only wealth that I cherish. All my hopes are concentrated on them. To reform them and train them to serve as exemplars of righteousness is Sai's sole resolve.

It is not easy for people to understand the universal Prema tatwa of Sai. I shall give a small example. We took the students to Jammu, Kashmir, Delhi and Prayag. Wherever we went, we looked after the needs of the students and complied with their wishes.

I should like to reveal to you how my Love manifests itself so that you may know my true nature. At a time when this great World Conference is being held, I was concerned how to look after the students from all the Sathya Sai educational institutions, who had come from Puttaparthi, Anantapur, Bangalore, Jaipur and Bhopal. All my thoughts have been concentrated on how to make them happy, how to see that they were comfortable and how to improve their discipline and character. It is not my desire merely to see them in bright uniforms and engage them in activities like drawing water or cleaning the streets. My idea is to develop real discipline and character and at the same time see that they are happy. For this purpose, I brought 50 tailors here to work night and day for two months to stitch the uniforms for the boys. I did not get any new dress stitched for myself. I do not need new clothes for any occasion. Even the robe which I am now wearing was offered to me by the old students of the Kingdom of Sathya Sai as an expression of their love and so I agreed to wear it. Similarly, I do not have any particular desires with regard to food or any other thing. My Ananda is my food and to secure that food I promote happiness in others and derive delight from their joy. That is the significance of my statement, "MY LIFE IS MY MESSAGE." To feel blissful in the enjoyment of the happiness which others experience is a quality only, of the divine.

Let me illustrate this with a small example. We plant a small seed, which grows into a big tree. The tree bears thousands of fruits. In each of which there is the seed of the tree. Even so, when the seed of divinity is planted in this vast universe, the tree of humanity bears fruits in which the seed of divinity is to be found. Just as the fruits of a tree contain the seed from which it grew, this universe carries the seed of its Creator. "Isavasyam idam Sarvam" says the Upanishad. The universe is permeated by the divine. "Ishwara sarva Bhootanaam"—the Lord resides in every living thing. When man respects his human character and realises his obligation to discover his divine nature, the divine in him will manifest itself.

Experience of the Divine must be sought in the company of good people. It is an illusion to imagine that you can see God in some temple or shrine or in some kind of meditation. Only in the Divine manifesting in a human form can you experience the Divine. If one cannot experience the Divine in a living human being, how can one experience it in an inanimate stone? It is only when one perceives with love and regard the divinity in all human beings can one realise one's own true nature. Those who are in the Sai Organisations will be achieving their real purpose only when they rise above good and evil, look with equal regard upon all those around them and see the divinity in them.

Sai is unaffected by praise or blame. Sai is happy in whatever context Sai is remembered. Let no Sai devotee attach any value to the praise or blame offered to Sai. Here is an example of what happened the other day. A large group came to see me and they had come to Prasanthi Nilayam out of curiosity after seeing some big reports in the newspapers. I told them that if you have come only after seeing the papers, you are mere papers yourselves. To come or leave after reading newspapers or books means that your devotion is to the paper or the book and not to the Lord. If you wish to be real devotees of Bhagavan, you should seek for his own sake and not because of what you read in books or papers.

Embodiments of Love: All human life is based upon faith. No one can subsist for a single moment without faith. Here is a small example. A man lays the foundation stone for a house to-day. If he does not have the confidence that by next year this house will be ready and that he would live till next year, will he seek to build a house at all? One gets up in the morning, takes up a bag to go to the market to buy vegetables. Without the belief that he will return home after buying the vegetables from the market, will he leave the house at all? From the time of waking till going to bed, every thing that a man does is based, every moment, on faith and confidence.

How is it, then, that there is lack of faith in the Divinity which has given life, which has created this vast world and provided so many objects for man's comfort and sustenance? We develop faith in innumerable petty things, but we have doubts, about the most sacred and the most vital requisite for good living, viz., belief in God. If we have faith in God, all other beliefs are irrelevant. There are in the ocean certain types of rocks, which remain unshaken however much the waves may dash against them. Likewise, if you are resolute in achieving your aims, objectives or desires, you should never give up your efforts till your objectives are achieved and you should not be swayed by all kinds of passing thoughts. Only then will you be a true devotee!

Embodiments of Love; You are experiencing great joy in feeling that you are celebrating to-day as my birthday. For me there is no birthday celebration. It is for your happiness and for your sake and to fulfill your own wishes. I have agreed to take part in various programmes arranged for today. If one has no birth, there is no death. If there is death, then one must have been born. Birth and death are action and reaction. I am beyond both.

The body is called deha, as it is destined to be burnt. It is called sarira, because it is destined to perish. It has no permanence. It is like the bubble in the water; it arises in water, expands in water and merges in water. Man is like the bubble; Narayana is the water. Without water the bubble cannot come into existence. All the human bubbles are born in Narayana, grow in

Narayana, and merge in Him ultimately. Why rejoice over the birth of the bubble or mourn its disappearance.

As long as you have this body, engage yourself in sacred tasks, dedicate all your thoughts and actions to the Divine and thereby realise The Eternal Truth that is in you.

Embodiments of the Divine: I must ask you to give me as a birthday offering only one thing—*REDUCE YOUR SELFISHNESS; Abate your wrong desires; Foster your spirit of sacrifice.* Grow into noble human beings you dedicate yourself to these objects, you will have realised the purpose for which you had attended this great World Conference and this birthday Celebration and derived immeasurable bliss.

WORLD CONFERENCE

DIVINE DISCOURSE: I

The Message of Brotherhood

On the third day of the World Conference (November 21), Bhagavan Baba delivered his valedictory address to a mammoth gathering packed inside the Auditorium and filling the vast open space of the Prasanthi Nilayam Campus. Bhagavan said:

Embodiments of the Divine,

The cosmos is permeated by God. What we call the Universe (Jagat) is the world in which we are born, grow and return to the place whence we came. The earth is the base for this world. On this earth ceaselessly, inside and outside, night and day, everywhere, you have the air blowing, but it is not visible to the eye. Man spends his time in various activities, eating and resting. When you look up, you see the boundless sky. During the day you see the sun shining gloriously. At night, there is darkness. Wherever you turn, you see mountains, rivers, trees, houses, and mansions. All these beautiful things are visible to the eye.

In the story of man, the first activity which developed was agriculture. Every living thing feels hunger and searches for food. The first cry of a child is for milk and the moment it gets food, it goes to sleep. Food is thus the first essential thing for every living thing. This food comes primarily from land. This is the reason why from the earliest times the people of Bharat worshipped the earth as the giver of food, as a Cow (Gomata). It is by cultivating land that man has sustained himself all these centuries.

Along with food, other activities developed. As the population grew, villages grew into towns. With the growth of civilised communities, arguments arose between men and men as to the causes of their happiness and sorrow and how man could get over them. In these enquiries some enlightened persons, examining their own experience, discovered some essential truths. Some others, who were wiser, realised that there were things beyond what had been known.

The questions that were asked were "What is it that we should really learn?" "What are the things which are beyond our powers?" "It is clear that we cannot create the earth. We cannot create water. We cannot survive for even ten minutes if we do not have any air to breathe. Nor is that all. In real life we find that we are unable to understand the secret of birth and death. Many who tried to discover the nature of death, to find out what happens after death and what is the mystery behind death could find no answer. Hence, those who were endowed with deep enquiring minds came to the conclusion that there is a power which underlies all living things and that power is derived from the Divine. They described that power as God. They concluded that there was a divine power, which was beyond man and which pervaded the Universe.

What is the form of this power? How are we to recognise a thing which is not visible to the eye? Are we to believe in it? Some scientists consider that it is impossible to know this thing. But, our ancients regarded the Sun as demonstrable evidence of the existence of divinity. They felt that without the Sun, the world will cease to exist. Nothing can grow without the Sun. No human activity would be possible. Man will not be able to survive in endless darkness. Hence, they felt that this great source of light and energy was proof of the existence of a divine power.

Later, a controversy arose as to whether this Divine Principle is One or has many forms. They came to the conclusion that God is only One. The Vedas declare, "Ekoham Bahusyam" (The One became the many). Thereby, they proclaimed the unity of the Divine. Although the Divine is only one, it appears as many to different persons.

It is in this spirit of profound enquiry that our sages and seers performed tapas. By their penance and austerities, they discovered that the pranava is the origin of all knowledge. If the Pranava (Om) did not exist, there would be no sound and no speech. Similarly the numeral "One" is the basis for all numbers. All numbers are obtained by adding more and more ones to the primary number One. Thus it was realised that "One-ness" is the essential quality of the divine and the diversity that is seen in the world is only a manifestation of the Divinity. The Divine was regarded as the primary seed of the diversified universe. The seed requires husk for it to grow. The husk is the cover and inside is the seed. Similarly, for the seed, which is God, the husk is the universe. Without the seed, the husk cannot exist.

It is in recognition of this fact that the Maharishis declared; "Isa Vasyam Idam Sarvam". This entire universe is permeated by the divine. Can this vast universe, which is sustained by Divinity, be regarded as different from the Divine? Whatever is associated with the Divine is a reflection of the Divine. When the Purusha Sukta describes the Divine as having a thousand heads, a thousand eyes and a, thousand feet, it is proclaiming the Divinity that pervades the universe in numerous forms. This also means that every object is a part of the Divine and the Cosmos composed of these myriad forms was described as the "Vishva Virat"—the Cosmic Being. The Vishva Viraat is not a figure drawn by a painter like Ravi Verma or a person described by a poet. It is the form of the Cosmic Divine Person. We must look upon this multifaced universe, with its myriad beings as the Cosmic expression of the one Divine Entity. The Divine principle (daivatwa) is immanent in the smallest body and in the whole of creation. "Yathaa Andaande Thathaa Brahmande". As in the small egg so in the Cosmic Egg. The Andaanda represents the individual and the Brahmanda represents the whole Cosmos. If we are able to understand the truth of the individual, we shall know the truth about the universe.

What is the evidence for determining the divine nature of the Cosmos? Students of today, puffed up by a little knowledge, ask how anyone can believe in the divine nature of the universe when it is not demonstrable. Such persons are forgetting their own inherent divine nature. Do these misguided persons base all their knowledge on objective, physical proofs? For instance, one says that he has no "peace of mind". What is the physical form of what he calls the "mind"? If it has no physical shape, how does he "see" his mind? One says, "I am happy." What is the physical form of "happiness"? To seek direct physical evidence for everything is a sign of Ignorance. Only jnanis, who have realised the Divine, can demonstrate the nature of the infinite Divinity, and not others. Let me give a small example. One individual asks another, "Who is your father?" The latter replies that "so-and-so" is his father. The first person asks: "How do you know that he is your father? You had no eyes to see your father at the time of birth. Nor did you have the intelligence to find out who your father was? The second man replies, "the direct proof for my statement is derived from my mother who told me who my father was shows that on a matter so vital as who his father was, he accepts the statement of his mother and believes it all his life. In the same manner you must accept the authority of the Vedas regarding the nature of your Divine Father.

Sometime or other, at some place or other; in some world or other, the Inscrutable Divine incarnates for the purpose of upholding righteousness (Dharma). It takes a recognisable form which is related to the occasion, the time and place and other circumstances determining Its advent.

Do the idle gossip-mongers who go on indulging in atheistic propaganda make any earnest and sincere effort to find out the nature of the Divine? Without such effort how can the sacred character of the Divine be discovered? Special efforts are necessary even for discovering the fire that is in a piece of wood, the butter that is in milk, the oil that is hidden in the oilseed or the sugar that is in the sugarcane. If one sets out with zealous seriousness and devotion to cover God, he will certainly find Him.

The whole universe, in fact, is sustained by the Divine. It is not a human creation. Every person must cultivate belief in God and develop devotion. God exists in every person, permeating every cell of his body. But if you cut a person to pieces you cannot find God in the different parts but only find flesh, bones, blood and other, things. Proper methods must be adopted for man to discover the Divinity within him. It is because people do not make efforts in the proper way that you have at present confusion, chaos and discontent everywhere.

Today it is the duty of all those who are connected with the Sathya Sai Organisations to promote spiritual discipline and dedicate their lives to social service for leading a purposeful life. To promote the awareness of Divinity in human beings and thereby build up a genuine sense of brotherhood among all people should be their primary aim.

Embodiments of the Divine Spirit! Realise that you are not this body, this mind, this intellect or this intelligence. You are embodiments of the Divine. Concentrate on your efforts to realise that Divine. There is nothing that cannot be achieved by learning and continuous practice. Our

ancient religion—Sanathana Dharma—has indicated many sacred paths through which the Divine can be realised. This Sanathana religion is for all mankind.

Spiritual practice is essential for realisation of the Divine. Whatever books you may read you will not realise the Divine merely by intellectual effort. One must put into practice what one has learnt from books or other sources. Without spiritual practice and discipline, it is futile to read endless number of books or listen to numerous discourses or meet saintly persons, however great.

Some changes have been made in the Rules of the Sathya Sai Organisations. You may ask, "What is the need for these Rules and Regulations"! Some persons ask: "What is the need for Rules and Regulations for those engaged in the spiritual quest?" The reason will be clear from a simple example. When you plant a sapling, you protect it in the early stages of its growth by erecting a fence round it so that animals may not touch it. After the plant has grown into a sturdy tree, there is no need for the fence. Similarly, even in the spiritual path, one has to observe some restrictions and restraints so that one's spiritual growth may not be affected by what is happening in the outside world.

In the Sathya Sai Organisations we call our members brothers and sisters of the Sai Family. Whether a member is from America or Japan or Germany or Russia—wherever he may be—he is a brother. If all members are brothers, how can we have different rules for America, Japan or Germany? Some members from Western countries do not seem to favour the rule of the Sathya Sai Organisation, which lays down that at bhajans and at other meetings men devotees should sit apart from women devotees. The rule should be applicable to all members—whether they are Indians or non-Indians and in India or elsewhere. It is a part of spiritual discipline that is necessary for devotees. Even a great warrior like Arjuna confessed to Lord Krishna: "The mind is fickle and is very difficult to control." If even Arjuna found it difficult to control his senses, how much more necessary is it for us to have some regulations to control our own minds?

There is a demand that different wings of the Sathya Sai Organisation such as the Samiti, the Study Circle and the Seva Dal should be allowed to function independently. This is not a proper approach. All these different organisations should function in friendly co-operation with each other. Here are the five fingers of my hand: the Seva Samiti is one finger; the mahila vibhag is another; the Seva Dal is the third; the Bal Vikas is the fourth and the Bhajan mandali is the fifth. If you cut off each finger from the other, what is it that will remain? If, on the other hand, all the five function together, what is it that cannot be achieved? All our Sathya Sai Organisations should learn to function in coordination with each other. Like the rivers which have joined the ocean, they have become one under the banner of the International Sai Movement.

In this connection, there seem to be some doubts amongst our members regarding the international aspect of the Sathya Sai Organisation. The role of members of the World Council is not properly understood. Some members in some countries wish to elect their representatives to the World Council. Should the representatives be 'elected' or 'appointed' and who is to appoint such representatives? Such questions are being raised by devotees in some countries. By such questions, there is a danger that politics may enter the Organisation. In the fight for office through elections, the love that should prevail among the devotees will be the victim. Even our

love will be misused in the process. If we are to build up the Sathya Sai Organisations on the basis of love and confidence, we must have "SELECTION" and that selection should be made by the Central, Trust, if elections are allowed, there will be groups and all kinds of controversies and differences.

Embodiments of love: The whole world knows what sacred ideals inspire the Sathya Sai Organisations. It is true that in a big bag of rice a few grains of dust may get in. Any human organisation is bound to have a few black sheep. But, that alone will not affect the whole organisation, as long as it is true to its principles. The kind of service and sacrifice which the Sathya Sai Organisations are rendering is indescribable. The basis for all that is the love that prevails among the members. From ancient times, the Upanishadic prayer said: "Sahanaa Vavatu; Sahanaa Bhunaktu" ("May! He protect US all; May He nourish US all.) The spirit of oneness proclaimed in these Mantras is preserved today only in the Sathya Sai Organisations. That sense of oneness can only be promoted by the practice of love and not by any other means.

Look at what happened at this World Conference. Many wealthy persons, many who had been used to a life of ease, many who had not done any arduous labour in their lives; had come here for the Conference. Persons, who had been accustomed to living in commodious houses, had to stay here in small overcrowded apartments. They put up with many inconveniences and did not ask for any comforts or facilities. Wherever they were accommodated, they accepted the place out of their devotion to Swami. This kind of accommodative spirit and readiness to bear all kinds of discomfort and difficulties cannot be found in any other Organisation or in any other gathering. Moreover, there are any number of organisations in which the young and the old render different types of social service. But, only in the Sathya Sai Organisations can you find people rendering service in a completely selfless spirit. Sometime ago, in the East and West Godavari Districts and in the Krishna District lakhs of pilgrims gathered for the Pushkara festival. The magnitude of the devoted and dedicated service rendered by the Sathya Sai Organisations, by men and women, at these festivals can only be realised by, those who saw them there. Again, in anticipation of Swami's Birthday celebrations the members of many Sathya Sai Organisations organised hospitality Camps for devotees and visitors going to or returning from Prasanthi Nilayam at places like Dharmavaram, Guntakal, Kurnool and Bagepalli. Politicians talk about "Service to man as Service to God." But only members of the Sathya Sai organisations actually live up to this saying.

The decisions taken at this World Conference should not remain resolutions on paper. They must be put into practice. Every one of you must live up to the ideals of the Organisation. Some members transgress the Rules of the Organisation. Some others do not live up to the ideals or carry out the programmes of the Organisation. Some office-bearers do not take an active part in the programmes of the Organisation. Such persons have a discouraging effect on other members. We should not be interested in money, office or position. Our sole aim is to promote love and all activities should be carried on in a spirit of love for each other. There is no greater source of strength, wealth or position than love.

Embodiments of the Divine Spirit: All those who join the Sathya Sai Organisation should bear in mind that they should be free from egoism; They should not lose their heads over such positions as State or District or Samiti President. As long as this egoism remains, one is not fit to

hold any office. It is better to get rid of such office-bearers. You must prepare yourself to be an exemplary sevak and not a leader. Only a "Kinkara" (one who is prepared to do any work) can become a "Sankara". You must therefore try to suppress gradually the sense of ego. The other evil which you have to get rid of is envy. There are persons who cannot bear the sight of other persons achieving prominence or advancement. This envy is a ruinous disease. It destroys all human qualities. It converts a man into a demon. You must see that the demon of envy does not enter your minds. A third evil against which you have to guard yourself is ostentation (adambaram). If somebody offers sweet rice as Prasad at Bhajan, another wants to show off by offering laddus. There is competition in spending money on various functions. The Sathya Sai Units should see that no money is wasted on unnecessary ostentatious arrangements. Misuse of money is evil.

There is another practice which should be discouraged. Even for carrying out very small functions money is being collected by some units. Every Unit has some well-to-do persons and if one or two of them can join, many activities can be carried on without raising funds from all and sundry.

Take, for instance, this great World Conference that is held at Prasanthi Nilayam. Many who do not know the facts must be wondering how much funds must have been collected and how much money must have been spent to finance this Conference. The truth is that not a single naya paisa was collected as donation. This Conference, which is an expression of the love of the members, has no need for money. Every one of you here has taken care of his or her own needs and discharged your duties without worrying about difficulties or inconveniences. This attitude has given you great bliss. No money is needed for deriving this kind of happiness.

It is deplorable to hear that in some States, even for trivial activities funds are being collected. Even if some office-bearers are inclined to adopt this method, I want members not to encourage this method.

There is one last thing that I should like to impress on you at this Conference. There are in our country numerous poor, helpless and diseased persons, who suffer from hunger and thirst. There are to-day lakhs of members of Sathya Sai Organisations and even a larger number of Sathya Sai devotees. Let each member going from this Conference resolve to feed at least one poor person every day.

When anyone comes to your doorstep asking for food, try, to feed him out of a sense of compassion. You should relieve hunger without anybody knowing about it. If all our Sathya Sai Organisations engage themselves in service to the poor and the needy, without any fanfare or exhibitionism, they will be giving expression to their sense of divine brotherliness and putting into practice Sai's teachings.

We are all One

Kurukshetra and the Cross
Are the School
Where we learn
The tears and the blood
Are perpetrated by us
As we forget Your perennial lesson
We are all One and That One is Love.

— *M. L. Martelli*

Bethlehem Comes to Puttaparthi

Over two thousand foreign devotees celebrated Christmas in Prasanthi Nilayam this year. They moved along the Campus to the rhythm of Christmas carols, carrying lighted candles, and were blessed by Bhagavan from the balcony of the mandir. It was a moving spectacle and one felt as if Bethlehem had come to Puttaparthi.

Devotees assembled inside the sanctum of Prasanthi Mandir and sang hymns in many languages including Latin, Swedish, English, Italian and Spanish to enthrall the thousands, gathered for the Christmas celebration.

In the evening, Bhagavan dedicated the new Hostel Building of the College for the use of the students.

An address by Mr. Alvin Drucker, dwelt on the message of Christ and the mission of Bhagavan. Dr. Chenna Reddy spoke on the historic advent of Bhagavan Baba for the restoration of Dharma. In His discourse Bhagavan stressed the importance of spiritual discipline as an essential element in education. Speaking on love and compassion of Jesus, He exhorted the students to become Messengers of God by evoking the Divinity latent in them.

A delectable fare of music and dance by the students including a vigorous Bhangra dance, other acrobatics, and reenactment of the Magi theme, marked the finale of the celebration. Bhagavan seated in a jhoola watched the performance with loving interest.

World Conference—Highlights and Sidelights

One has to see it to believe it. A multitude of devotees from various nooks and corners of the globe thronged a tiny village called Puttaparthi, which hosted an international conference of kindred souls greeting each other "Sai Ram" and establishing a lasting bond of love and friendship.

The Third World Conference of Sri Sathya Sai Organisations held at Prasanthi Nilayam from November 19 to 21, with 2, 000 delegates from 43 countries and 10, 000 from all over India, was a magnificent contemporary event of a truly international character. In short, it was a United Nations in miniature.

What was most striking about the whole thing was the extraordinary discipline and perfect orderliness in every nook and corner, no matter whether there was somebody watching or supervising or not. This sort of self-imposed discipline explains how the whole place was impeccably clean all through when the people who gathered there ranged from one lakh to more than two lakhs at the peak.

Dr. V. K. Gokak, while welcoming the delegates, described Puttaparthi as a "centre of world pilgrimage." It was no doubt a miracle, but a miracle of love that brought so many people of different faiths, languages and cultures to this once unknown little village in one corner of the world.

After the inauguration of the World Conference by Sri Sathya Sai Baba, a symposium on "Sai Path" was held touching various aspects of Baba's mission and the path to be adopted to reach the goal. Dr. Hislop of the U. S. made a fervent plea to the delegates to become visible embodiments of Sathya Sai teachings.

Dr. S. Bhagavantam, speaking on "Spirituality, Science and Daily Life," said: "Many people think spirituality has nothing to do with science and both of them have nothing to do with daily life." This was mainly due to wrong and confused thinking. He observed: "None has seen God in his pristine form. The creator can be seen and understood only through His creation. You can reach divinity only through the created world. Spirituality deals with divinity, the creator, and Science deals with creation. They are not opposed to each other, but they complement each other." "Next comes the question: What do they both do with daily life? Many of us have so compartmentalised our lives that we confine our spirituality only to the temple or while performing Puja. Do not think that your spirituality is confined only to Prasanthi Nilayam and that when once you go out of it you can set it aside to be brought with you only when you come back here. That is no spirituality at all. It should become part of your daily life as you have done with your science."

Dr. V. K. Gokak thrilled the audience with his scintillating speech in which he gave an all-comprehensive summing up of the symposium and explained at length the integrated Sathya Sai educational programme. * * * Referring to Baba as a world leader, Dr. Gokak said the whole world had now shrunk into a small village, Puttaparthi. * * * * "Baba has come to usher in the Golden Age. All the elements of consciousness, Sat, Chit and Ananda, are seen at the highest in Bhagavan. Total regeneration of man is at hand under his auspices."

The anniversary celebration of the Kingdom of Sathya Sai, an organisation of the old students of Sathya Sai institutions, on November 22, provided an opportunity for the delegates and others to know and see at first hand the way the students are being sculptured in those institutions. Mr. Nityananda Menon, its President, said with all humility that under Baba's benign guidance they

were all brought to the path of divinity from mere specks of dust that they were. "From the objects of this world, we were made into the subjects of his Kingdom," he added.

—Excerpts from a report by Andavalli Sathyanaryana

God Made Flesh

We feel the love, the all-encompassing love, which Baba inherently has at the core of his being, the love that sustains, the love that comforts, the love that encourages and envelops those who travel from far-off places to be in his presence. We rarely wish to be incarnated in flesh again, but, to experience the glory of his presence, we would be willing to don once again the cloak of your human condition. These opportunities are rare and precious. In the space of your earthly incarnation, you will never have an opportunity to see a presence such as this one.

In the presence of Baba, you are in the presence of God made flesh, not as mere men and women are gods in the making, but a force of such inestimable power and beauty that there are truly no words in your language to describe the experience.

—Ambrose, communicating to Mrs. Betty Geismar, Calif., U. S. A.

Krishna says in the vibhuti Yoga that He is aishwarya—Prosperity. It is a Divine Quality. So, you should try to uphold its Divine quality and sanctity. Spend your wealth only for the promotion of Dharma; hold it in trust for Divine activities only. Be careful in spending money. Curtail your wants, minimise your expenses. Discard every habit that weakens you while impoverishing you. When you seek to acquire any thing or join any company, try to discover how they will affect your life. Regard money as precious as blood, as holy as the gift of God. Win it by Truth and Righteousness. Use it for promoting peace and love.

—Baba

Another Beacon Lit by Bhagavan

January 19th was a day of rejoicing in Tamil Nadu for devotees of Bhagavan who had gathered in their thousands from early in the morning for the Inauguration of "Sundaram," the Sathya Sai Mandir at Adyar Madras.

Modelled on the Prasanthi Mandir at Prasanthi Nilayam, "Sundaram" is an architectural gem, a two-storeyed edifice, with domes on the sides and a gopuram in the centre, and a balcony on the first floor.

Bhagavan Baba arrived from Brindavan at 11 a.m. The vast gathering greeted Him with cheers. Welcomed with the recitation of Vedic hymns, Bhagavan proceeded to the magnificent porch of the new Mandir and cutting the ribbon entered the Prayer Hall, to the accompaniment of Bhajan Songs.

Bhagavan gave Darshan to the Devotees and went round the Mandir, appreciating the many striking architectural features and charming sculptures and carvings in stone and wood. In the evening again Bhagavan was graciously present during Bhajan at the vast grounds of the Mandir.

"Sundaram" is the third of the series of Spiritual Beacons lit by Bhagavan, the first being Dharmakshetra at Andheri (the Mandir is named Sathya Deep), the second being the Mandir at Hyderabad with an imposing dome representing a Siva Linga and appropriately named "Sivam". "Sundaram," too, is bound to become a great centre of pilgrimage for all Sai devotees, where they can receive spiritual illumination and inspiration from a shrine hallowed by the Benediction of Bhagavan.

On the 20th, Bhagavan graced with His Presence a Bhajan Programme in the morning at 'Abbotsbury', which was attended by thousands of devotees. That evening, they assembled in even larger numbers at the same place for Bhagavan's Darshan and for the unique chance of listening to Bhagavan's Discourse. After a short Bhajan session, the organisers presented to Bhagavan the blind students who have transcribed in Braille two books: "sathyam, sivam sundaram" Part I, (Tamil) and "Sai Baba, Man of Miracles" (English). Bhagavan appreciated their zeal and devotion and caressed them most endearingly while blessing them. Sriram, who produced the English book in Braille, all by himself, while it was dictated by members of the Sathya Sai Seva Dal, and who had passed the B.A. examination in I class from the Christian College, thrilled the gathering with an inspiring speech on. "Service".

Bhagavan's Discourse was a stirring call to the people to strive for the realisation of their Divine Reality through intense Sadhana. Man has advanced very far and very fast in the scientific and technological fields but progress in morality and religion is clogged by egotism, envy and futile controversy. Deep-rooted selfishness is the cause for this state of affairs. Man is a puppet in the hands of his inflated ego. Thought, word and deed are all warped by the desire to satisfy the cravings of the ego. It is only when man reaches out beyond the realm of "wanting and avoiding," of sankalpa and vikalpa, that he can earn the vision of his Divine essence. This dual bond must be consumed only in the fire of wisdom. This is the reason why the Upanishads call upon man to "Arise, Awake, Seek the wise and be saved."

The ego revels in multiplying desires. Desires breed suffering or dukha. The desire for material wealth and comfort undermines one's moral strength and corrupts character. There are three levels of man's interpretation of the objective world, the Vyavaharika (the utilitarian), the Prathibhasika (the illusory) and the Paramarthika (the genuine). The first two are relatively real and the third is absolutely real. The froth, the wave, and the sea all are forms of water, formed from water; so too, these three forms of knowledge are formed from Consciousness of Man, which strives to interpret Nature and understand it.

Referring to the belief that Dhyana, Yoga and Samadhi alone can lead one to God-realisation, Bhagavan said, "You can visualise God as Grace and as Strength in every single act. Without the Divine, nothing can move or acts no Will can arise in the mind. The only Sadhana required is to get rid of the bestial traits still polluting human character. The human brain has penetrated into the atom and created computers which can even compete with its calculations. But, it still harbours the greed and envy that endanger peaceful living. On the bases of nationality, race, religion, caste, class and creed, rivalry is encouraged. Even students are drawn into the arena of hatred. Many varieties of Dhyana have sprouted recently but, without laying emphasis on the need of virtue and the value of wholesome thinking, no technique can succeed in elevating man."

"The most efficacious Dhyana," said Bhagavan, "is to associate the Divine with every act of ours; however minor or whatever the routine. When clothing yourself, feel that you are clothing the idol of God. When you eat food, feel that you are offering food to the God resident within. When you take a bath, feel that you are performing the performing of Abhishek. When you cut vegetables in the kitchen, feel that you are hacking your evil thoughts and habits. When chapattis are rolled, feel that your heart is being broadened to subsume more and more loving care for others. When you sweep the floor, feel that you are sweeping the dust of pride, passion and prejudice from your mind."

Speaking about the Inauguration of the Mandir, He said, "You are, each one of you, a Mandir. The Lord dwells therein, though you may not be aware of that Truth. As He is ever in you, be aware of Him at all times, through His Name, and devote at least a few minutes every day, in the morning and evening hours, to sing His Glory, along with all the members of the family."

Later, the gathering was privileged to witness a few folk-dances and two dramas, enacted by the child pupils of the Sathya Sai Bal Vikas classes at Madras. They impressed every one as charming models of literary and musical production as well as of stagecraft and histrionic art. The plays were based on the story of Ayyappa of Sabarimala, the Deity worshipped by millions, and on Saint Meerabai of Rajasthan who surrendered her heart and soul to Krishna and was in Divine Ecstasy, singing always of His Divine leela.

On the 21st, Bhagavan gave Darshan at 'Sundaram' to thousands of devotees when they arrived at sunrise singing Bhajans for over an hour through the streets as part of Nagarsankirtan. He blessed in the evening the office-bearers of the Organisation and also the members of the Seva Dal, and was graciously present on the Dais for full one hour during the evening Bhajans.

Bhagavan emplaned for Bombay at 7 A.M. on the 22nd Jan., implanting His Divine Message of Love in hundreds of thousands of devoted hearts.

STATE PRESIDENTS

Bhagavan has directed that the devotees mentioned below shall act as State Presidents of the Sri Sathya Sai Seva Organisations in the States mentioned against each.

STATE	STATE PRESIDENT
1. ANDHRA PRADESH	Sri C. Venugopal Rao, 139, Srinagar Colony, Hyderabad-500 031. Sri B. V. Ramana Rao, 102/2 R. T. Vijayanagar, Colony, Hyderabad-500 028. (Vice-President) Dr. S. Baruah,
2. ASSAM	Kiron Kutir; Lachaumiere, Shillong-793 001. Sri Yugal Kishore Singh.
3. BIHAR	Dharfari House, Club Road, Muzaffarpur (Bihar)
4. DELHI & HIMACHAL PRADESH	Sri Kulwant Rai, 12, Aurangzeb Lane, New Delhi-110011.
5. GUJARAT	Sri Madbubhai R. Patel, "Anand Sai," Pushpakunj Colony, Anand Dairy Road, Anand, Gujarat 388 001.
6. HARYANA	Dr. Ramchander, D-102, Kurukshetra University, Kurukshetra-132 119.
7. KARNATA A	Dr. M. V. Keshava Rao, 3'8%A;"T Cross; Jayalakshmipura, Mysore-571 012
8. KERALA	Sri M. Krishna Menon, Chandra Nagar, Palghat 678 007 (Kerala).
9. MADHYA PRADESH	Sri S. P. Shet, 963, New Rly. Colony, Ratlam (M. P).
10. MAHARASHTRA	Sri Pandurang S. Dikshit,

- | | |
|-------------------|--|
| 11. ORISSA | 82, Dr. Annie Besant Road,
Worli, Bombay-400018.
Sri Brahmananda Panda, M. P.,
35, South Avenue, New Delhi. |
| 12. PUNJAB | Sri V. K. Kapoor,
"Sai Nivas," 22-Partap Road
Jullundhur City (Punjab) |
| 13. RAJASTHAN | Sri Shyam Singh,
Balunda House, D-103-A,
Meera Marg, Bani Park, Jaipur. |
| 14. TAMIL NADU | Sri P. G. Achuthanandam,
28, Arthoon Road, Royapuram,
Madras-600 013. |
| 15. UTTAR PRADESH | Sri Paresh Dutta,
Geeta Press Road, Gorakhpur. |
| 16. WEST BENGAL | Sri G. V. Satyanarayana,
19, Dr. Sarat Banerjee Road,
Calcutta-700 029. |

—*Ed.*

Baba's Universal Religion

—*Prof. S. Bashiruddin*

Bhagavan Sri Sathya Sai Baba serves as the beacon of the cosmos, as He embodies the universal current of all religions. Baba preaches and practises the tenets of Sanathana Dharma—the religion that always is and never changes. According to The Quran, Islam Is the religion of surrender to the Almighty universal spirit and is deemed as the religion that always exists. Baba confirms the scriptures of all religions since the beginning of recorded history.

His messages reflect pure Vedic wisdom, the fire of Zoroaster, the conscience of Moses, the love and sacrifice of Jesus, the truthful trust of Mohammed in the power of Allah, the radiant splendour of Lord Krishna or the dharmic emphasis of Lord Rama. That Is why people of different religious streams who come to Him feel drawn to discover their own inner spirits and find their faith strengthened in their own religious paths to God. Baba practises "Sarva Dharma Sama bhava"—equal-mindedness and harmony towards all religions. He resurrects the essential tenets of religions and instills faith in the common heritage of all mankind.

I have found my faith In Allah strengthened and my understanding of The Quran deepened as a result of Baba's grace and my experience of His mercy and divine guidance. The Sai path is a non-sectarian path of pure love, selflessness, openness and serves as the high road to universal brotherhood.

Sai teaches through silence, through mystical experiences, through trials and tribulations and, above all, through Instilling patience and endurance thus giving us the most needed faith in the unseen. Sai transforms human attitudes towards love, cooperation, service and self-trust. One who comes under Sai's grace feels impelled to discover one's own Atma. He makes us aware of the presence of the spirit within us and strengthens our capacity to trust the unseen. If there is any motto that could summarize Sri Sathya Sai's mission, it could be: "Bahujana Hithaaya, Bahujana Sukhaaya—for the benefit of the many and for the happiness of the many."

Living the Sai Message

An outstanding feature of the Third World Conference of Sathya Sai Organisations at Prasanthi Nilayam was the holding of a Symposium on November 19 and 20 devoted to exploring the implications of the Sai Path in relation to the spiritual discipline which devotees should practise and the manner in which Bhagavan Baba's Message should be translated into action in the personal and social conduct of devotees.

Keynote addresses on different aspects of the Sai Path were delivered by Dr. S. Bhagavantham, Dr. John Hislop, Mr. Victor Kanu, Rev. Robert Pipes and others.

The addresses dealt with the practical implications of Bhagavan's Message and the obligation of office-bearers and members of Sathya Sai Organisations to ensure that they functioned in the true spirit of Sai ideals and contributed to the better understanding of the Sai way of life.

We give below summaries of some of the addresses delivered at this Symposium

Study Circles

—Dr. John Hislop

The Sai Teaching is the foundation of every Sathya Sai Centre. We hear the teaching verbally. We read the teaching in print and we get inspired. Then, we start a Sai Centre. The purpose of the Centre is the living of Swami's teaching. We do not live his teaching in a vacuum. We live His teaching in our daily life. By seeing the life of a Sai devotee, the viewer sees the form of Sai teaching. A function of the Centre, then, is to encourage its members to take visible form as embodiments of Sri Sathya Sai's teachings. By thus adapting our life to be in harmony with Swami's teaching, we not only give maximum benefit to ourselves, but also give maximum long-term benefit to other people.

The Sai Centre has both a private function and a public function. Our function, as private devotees, is to love God with all our heart, and practise transcending our slavery to the senses and the mind by means of our sadhana. Our public function is to be embodiments of Swami's teaching. For this, we need to thoroughly understand His teaching. This requires an intellectual

grasp of the teachings as a practical matter at our Centres, even though some saintly devotee may need no intellectual understanding.

No doubt different individuals have made up different lists of Swami's teachings, but for the purpose of illustration I will use my own list of ten principles

(1) Call on God and trust in Him. Just as we trust a mother who loves us, we must trust God, for He is our Divine Mother. To call on God was Swami's first instruction to humanity, when He revealed His avatar.

(2) Worship Swami by serving Him, Loving Him, wanting to do something for Him, somehow. But we are millions of people and individually we can do very little for Him in the Sai form. But He is the subtle resident of every form; so, wherever we find someone in need, there we can worship the Lord in service to Him in the form of that being, for Swami is fully there as Sat-Chit-Ananda.

(3) Each of us interacts with other individuals and with society. Here, righteous behaviour is the goal. Dharmic behaviour starts with right thought and extends through true word and true action. Swami has said that Jesus Christ described Dharma when He gave the golden rule: "Do unto others as you would have them do unto you."

(4) Dedicate each action and its fruit to God. I wonder if we realize the fabulous richness of this teaching.

(5) Do not allow yourself to be submerged in worldly interests and problems thinking them to be real and thinking they can be met and dealt with at their own level.

(6) The sacred action of detachment—sacred, because hand in hand with love it builds the direct path to God. It is the mind that is attached and it is the mind that must let go. Swami says that there is a single process by which we may become free from the bonds of attachment, and that is to transfer attachment to Him. Be attached to the Lord only.

(7) Realize the Truth. Lift up the rock named "I" and discover the supreme treasure that is hidden by "I," and once it is found never let go of it. This is the central thrust of Swami's teaching and everything else revolves around it.

(8) Never forget God, never fear death, always fear sin.

(9) Be cheerful. The devotee of Swami should never give way to sadness or depression, but should be cheerful and optimistic at all times.

(10) Be still. That which is subtle is perceived only when one is quiet. Everyone knows how to be still. How still and quiet we become if there is a faint noise or movement in the night! With practice, we can continue to be in the centre of quietness.

The process of embodying Swami's teaching into one's life is greatly helped and made much easier if you will make a note about each principle of spiritual life which strikes in your mind as you read Swami's books and other major spiritual works such as "Yoga Vasishta," Adi Sankara, the Gita etc.

As you accumulate your store of these notes and keep them handy, each morning before you go to work read a few of them. Continue this as an endless programme. These significant principles of spiritual life that you are reading each morning will remain in the background, will ripen and expand, and in this way by repetition and practice Swami's teachings will become more and more clear in your mind and in your life, and also, you will find yourself being able to give clear and helpful answers when people ask you about Swami's teachings.

A second area of practice and learning in our Sathya Sai Centre is the Study Circle. Writing significant principles of spiritual life on cards is a salutary practice of becoming deeply acquainted with Swami's teachings. A Study Circle is a group endeavour to the same end. The leader of the Study Circle, for its current session, starts reading and continues until in his or her opinion a significant point has surfaced. The leader then asks the people around the circle how they see what has been read. Somebody will respond. The leader, at times, might then ask a question, or raise an objection so as to drive the Study Circle deeper into the topic. In this way the leader goes around the Circle. If the point under discussion is adequately met before the Circle is completed, the next point can be started by a question to the next person in the Circle.

To illustrate, here is a passage from a random opening of Sathya Sai Speaks, Volume 1X, Page 159:

"The mind can remain unaffected by the storms of emotion only by bending to the yoke of Intellect, or Buddhi. It should escape from the grips of the sense and yield to the reins of the reasoning faculty and obey unquestioningly its dictates. The senses are inert, so long as the Self keeps away from inducing the mind to accept the information submitted by them."

What a wealth of points for the Study Circle to dig into! Which storms of emotion? How to distinguish between emotion and mind? How to distinguish between mind and intellect? How can mind submit to the intellect? Show in which way the mind is in the grip of the senses.

Thus the reading is done and explored for the enlightenment of everyone in the Study Circle. Each member of the Centre wants to deeply understand Swami's teachings and it is difficult to see how a Centre can serve its members without having a Study Circle in operation. At least one Centre (Hawaii) has a Study Circle in operation for the public, as well as a Study Circle for its members.

Sai Samiti Activities

Bangalore Study Circle's I Year

Sri Sathya Sai Study Circle, Bangalore, which was started last year with the blessing of Bhagavan Baba, has made a modest beginning in its effort to re-vitalise the educational system in our country on the lines expounded by Sri Baba.

The Study Circle had at the end of the year about 200 teachers, educationists and scientists as members or associate members. During the year, meetings were held to consider various aspects of the theme of educational reform along the Sai Path. They were addressed by, among others, Professors V. K. Gokak, N. Kasturi, M. Nanjundiah, C. R. Krishnaswamy, Dr. S. Bhagavantham and Sri V. Mukunda.

The Study Circle conducted an essay contest for teachers on the topic: "Role of Education in National Integration."

The following six teachers were selected for the award of prizes, which were distributed by Mr. T. R. Jayaraman, Vice-Chancellor, Bangalore University. V. Perumal (Kolar Gold Fields), A. S. Nanjundaswamy (Bangalore), K. L. N. Swami (Cuttack), H. A. Ramakrishna (Bangalore), Mrs. A. Sundara Bai (Bangalore) Mrs. B. K. Dinamani (Hassan)

A few dedicated teachers came forward to give special coaching to B. Com., students, who appeared for the examination in October 1980. About 100 students had the benefit of this coaching.

A booklet on the Study Circle can be had from Prof. S. V. Pappu, (392, Sadashivanagar, Bangalore, 560 080.)

Homes for the Homeless

Puttapalli has three blocks of houses built by Sathya Sai Seva Dal members of Sambalpur District, to rehabilitates people rendered homeless by the floods in the Mahanadi in September last year. They were inaugurated by Sri Brahmananda Panda,

President, Sathya Sai Seva Samiti of Orissa, on December 15. The whole project, was an example of the Sai spirit of service in action.

The Seva Dal members toured the district to select a site. Puttapalli was chosen. A villager, who had not even heard the name of Bhagavan, gifted the land for the buildings. Sai devotees in the district generously contributed to the cost of the project. Work on the site was started on 26th October and completed on 14th December. Seva Dal members and a batch of students inspired by Sai ideals worked on the project. A local potter removed tiles from his own house to enable the rooting of one of the new houses to be completed in time.

A large number of devotees and villagers were present at the ceremony, at which Bhagavan's presence was felt by everyone. Puttapalli on the banks of the Mahanadi, with its new housing colony built by Sai devotees, has become a perpetual reminder of the inspiration derived from Puttaparthi on the banks of the Chitravati.

Spirituality in Industry

The value of spiritual discipline in the promotion of industrial morale, efficiency and harmony was stressed at the Seminar organised by the Sai Samiti units of Coimbatore and Singanallur, which was attended by trade union leaders, workers and observers.

Dr. M. Aram, Vice-chancellor of the Rural University, Gandhigram, Madurai, who inaugurated the seminar, observed that nowhere in the world could a seminar for workers be expected to begin with a Bhajan, as was done at that seminar.

Dr. P. V. Veeraraghavan, Assistant Director, South India Textile Research Association, initiated a discussion on the role of workers as responsible members of society, as citizens and as heads of families. Prof. (Mrs.) Ratna Narayanaswamy, of the University Post-Graduate Centre, spoke on Family Budgets of Workers. Mr. I. C. Govindasami, Headmaster of Thyagi N. G. R. High School, explained how the workers could improve their health by observing dietary rules and hygiene. Dr. M. R. P. Guruswamy, Principal of the Institute of Gandhian Thought, urged that true spirituality expressed as universal love could lead to a fruitful approach to all life's problems.

Some workers pleaded for sympathetic understanding of the problems of the workers. Others agreed that the larger interests of society should dominate any approach to industrial problems. Many workers urged that in industrial campuses, there must be provision for spiritual sadhana and that senior workers and executives set an example in this regard to inspire the employees.

—Ed

The savings of a person deposited in a Bank will no doubt serve him in times of dire need. They form his property his Aasthi. But, like life itself, they are evanescent and are comparatively of little value. What should be sought for are deposits in the Spiritual Bank, of loving service and dedicated living. These become the property of the Aasthika, the Believer, the Theist, the Candidate for Self-realisation. Material possessions are subject to diminution, depreciation and decay; they can change hands through the vagaries of law. Spiritual deposits suffer from no such drawbacks. They serve as eternal security against doubt, sorrow, anxiety and agony.

—Baba

Sathya Sai Vahini

Bhagavan Sri Sathya Sai Baba

Mankind falls into four groups, when innate nature and inclinations are considered. They are named Brahmin, Kshatriya, Vaishya and Shudra. This demarcation is not a selfish, crooked conspiracy designed to make the `superior' trample upon the `inferior'. Nor is it the consequence of an envious plot to obstruct human progress. It is best to judge it as a plan to promote the expansion of human achievement by fostering the trends and traits of each person. It is the royal road for the attainment of human progress. It works only for the promotion and regulation of human activity in such a manner that harmony and social well-being are ensured.

The Gitacharya, Lord Krishna, has declared, as readers already know,

"Chaathurvarnyam mayaa srishtam guna karma Vibhaagasah
tasya karthaaramapi maam Viddhi akarthaaram avyayam."

"I have created the four Varnas, the Brahmin, the Kshatriya, the Vaishya and the Shudra, on the bases of natural disposition and vocation of each. Know Me to be the author of these, as also the non-author, the Unchangeable."

The system of caste is thus founded on attributes and activities. The world was in the very beginning predominantly Satwic in nature and as a consequence all were only Brahmins. Later, through the adoption of various vocations and the development of various inclinations and preferences, types of people got demarcated as castes. The one and only Brahmin class of Rishis and Sages had later to be sectionalised, in the interest of social justice and harmony, when qualities of character varied. In the Shanti Parva (Mahabharata), Sage Bhrgu has elaborately answered a question raised about this development by Sage Bharadwaja. It runs as follows: "Brahmins fond of worldly pleasures, affected by egoism, subject to anger, lust and other passions have rajoguna mixed with their innate Satwic nature and so, they are classified as Kshatriyas. In fact, all Brahmins cannot be predominantly Satwic in nature, nor can all of them be devoted to pure ritual activity. Those who do not adhere to the Satwic ideal of Truth and who evince the qualities of tamoguna mixed with Rajasic traits, those who are mostly both Tamasic and Rajasic were classed as Vaishyas. The rest, who spend their lives in occupations involving violence; who do not practise cleanliness and who are bogged down in Tamasic means of livelihood were classed as Shudras. Thus, the Brahmins denoted various castes and ensured the safety and security of human society. This is the assertion of the scriptures, the shrutis."

"Those endowed with pure Satwic characteristics are Brahmins; those with Rajasic qualities and, as a result, equipped with courage and heroism are Kshatriyas who can protect mankind from harm. Those who have neither valour nor heroism but who are proficient in persuasive talent and the tactics of commerce and eager to use these skills in proper methods are Vaishyas. In this class, Rajoguna and Tamoguna are blended. The others who have no inclination for undergoing asceticism or acquiring scholarship, who do not practise Sadhana, who have no physical stamina and mental courage necessary for battle, who do not possess the special skill needed for trade and commerce are Tamasic in nature and so engage themselves in Tamasic professions. These are the Shudras. They fulfill themselves by their labour through which they contribute for world prosperity and peace.

The above four castes are only limbs of one body; they are not separate entities. There is no basis to consider that one is superior and another, inferior. Each performs its function so that the body can be healthy and happy, so that each can win the highest state of consciousness from its own role. So the ancient Vedic Varna organisation based on such broad ideals was taken to be the divine Plan. The Plan witnessed the truth that the four castes were the four limbs of the one Divine Cosmic Person or Purusha.

This truth becomes clear when we consider the Divine statement in Purusha Sukta found in the Rg Veda.

Braahmanosya mukham aaseet
Baahoo raajanyah Krithah
Ooroo thad asya yad Vaisyah
Padbhyaam Soodro ajaayathah.

In this declaration, those with pure Satwic nature and established in higher knowledge or wisdom, that is to say, the Brahmins, are declared as the face of the Cosmic Person; those who are predominantly courageous, physically strong, having in their nature Satwic and Rajasic qualities, the Kshatriyas, as the arms of the Cosmic Person; those who have Rajasic nature mixed with tamas and are efficient in the arts of commerce, the Vaishyas, as the thighs of the Cosmic Person; those who are active and engaged in physical labour, those endowed with Tamas, the Shudras, as the feet of the Cosmic Person. The Lord is thus described in the Rg Veda as the wondrous and splendorous embodiment of such components.

But, this holy and profoundly significant Varna organisation fell into the hands of unintelligent selfish men with restricted outlook and narrow ideals; they expounded it in writing as their fancy dictated. Thereby they brought about great harm to the world. As a result, the system is interpreted today as a plan designed by the majority to suppress the minority!

Caste is the Cosmic Person Himself manifesting as Human Society. It is the visible form of the Lord, charming in every limb. It is a great pity that this truth is not widely recognised. It is the good fortune of this land, Bharat, that in this Vision, the Lord, as the physical integration of the "castelimbs" is promoting peace and harmony, prosperity and well being for all mankind. Not aware of this truth, people declare that this system is only a man-made contrivance and that in fact, all men are equal. They base this conclusion on external characteristics and breed agitations on the basis that all mankind is one species. Of course, it is true all men are of one species. But, distinct groups do emerge as a result of differences in character and the professions they adopt. This is an inevitable development. No one can deny this. All are not Satwic in this world of humanity; only very few are of this nature. Judging from mere appearance, one cannot declare that all men are one. We have to distinguish and discriminate and group those with Satwic, Rajasic, Tamasic, or combinations of one or more of those natures, separately. No one can say this is wrong.

In a general way, predominantly Tamasic natures are grouped as Shudras; but, among them, have we not many who are of pure Satwic quality? Among those who are grouped as Brahmins,

the pure Satwic type, have we not many who are predominantly Tamasic? Therefore, the Vedic Religion of Bharat has clearly laid down that appearance alone or birth in a family alone cannot decide caste; it has to be determined on the bases of character and occupation.

The four Varnas are the limbs of the Divine Body, of the One and Only Lord. Each is important and indispensable for its own role. The goal of each is to serve the Lord by service to man, rendering it in accordance with its Dharma, the accredited mores of conduct and modes of behaviour.

Some people assert that the Shudras have neither the right nor the responsibility to practise spiritual Sadhana, or Tapas and that the Brahmins have it. What we have to remember here is that the restriction is for the Shudra nature, not for individuals born as Shudra; the permission is for the Brahmin nature, not for all individuals born as Brahmins. Cows are useless as animals for riding; horses are useless as wielders of milk. These statements are based, not on hatred of the species or malice against any of them but on the nature and characteristics of the animals concerned. Both are quadrupeds. However, their distinct natures decide that one is useful for the milk it yields and the other, for riding purposes. The castes, Brahmin, Kshatriya, Vaishya and Shudra, have undoubtedly arisen for similar reasons. They are not based on race or birth but on innate nature and tendencies, and the profession adopted and pursued.

(To be continued)

Spiritual Wind of Change

—*Victor Kanu*

We cannot understand and appreciate fully the role of Sai Seva Organisations until we appreciate the presence in our midst of Bhagavan Baba.

The coming of Bhagavan Baba was foretold by the Hindu scriptures some 7000 years ago, long before the birth of Christ. The Gita and the Mahabharata prophesied His coming. These prophecies were elaborated in the Vishnu Purana. The Gathas made the same prophecy. Bhagavan Baba came in response to the prayers of saints, sages, and sadhus to drive away unrighteousness and bring back righteousness. The Holy Bible also prophesied our Lord's coming in the Book of Revelations, which is the last book of the Bible. Chapter XIX contains the songs of deliverance. In this chapter St. John saw the vision of the Deliverer who was to come again and save mankind from the slippery path of self-destruction. That deliverer is Sathya Sai Baba.

The Sai Seva Organisations are set up so that through them we may continually improve our lives, the lives of our families and the community at last. The Sathya Sai Seva Organisations are our organisations. We should be proud of them and take an active part, each and every one of us, in their various activities. We should be grateful that for the first time in the history of the world a 'Poorna Avatar' moves among us and sets up an organisation for our own benefit. When we give service to this organisation at any level, we are not serving Bhagavan Baba, the Members of

the World Council, the District President or any office-bearer for that matter. We are serving ourselves! The Sai Seva Organisation is an extended application of Bhagavan Baba's teaching of loving one's self, loving one's neighbour and loving humanity at large.

The presence of Bhagavan Baba in the world today is bringing about far-reaching changes in our lives, The spiritual wind of change is blowing hard. The spiritual wheels of revolution are rolling fast. I call it Revolution as opposed to renaissance because the transformation of my life as a result of coming in contact with Bhagavan Baba was revolutionary—sudden and to the point. Millions of people have had similar experiences which distinguish the Sai Phenomenon from the Renaissance that the world experienced centuries ago.

In this spiritual revolution the role of the Sai Seva Organisations is crucial. But thanks to our Lord and the World Council, who have laid down clearly, succinctly and comprehensively the role of the Sai Organisations, it only remains for me to comment on three variables: (1) The quality of office bearers; (2) The operation of the organisation overseas; (3) The levels of operation.

Office-bearers have a great responsibility. They should not take the office if they think they are coming in for fun, for prestige, for personal gains or for the bolstering up of their egos. An office is a leadership position that requires the qualities of leadership found in Bhagavan Baba. These are Love, Compassion, Understanding, Patience, Hard work. An office-bearer who lacks these qualities, who is bossy, cannot get on with other people is, I submit, a liability rather than an asset to the organisation. Considerations of friendship, of family ties, caste, tribe, of clan or race should not play any part whatsoever in the selection or appointment of office-bearers. The quality of office-bearers will attract towards or distract people away from the path of God.

Operation of the organisation overseas: There is an outburst of enthusiasm and attraction towards Swami. In the United Kingdom, for example, we are inundated with requests for speakers and film shows on Sai Baba by many churches and quasi-spiritual organisations. Sai Baba is a household name in many homes in the U. K. Devotees all over the world are working hard. It is clear that there are certain pitfalls that must be avoided. These are: The tendency for some office-bearers to feel that the Centres are their personal properties. They started them and must remain office-bearers until they are dead even though they are no longer in tune with the great majority of devotees in the Centres. There are tendencies to form cliques within the organisation in order to get rid of an aspirant, and to regard the organisation as chiefly concerned with Bhajans.

The Levels of Operation: Our Organisation can play a leading role in bringing spirituality into the various academic disciplines. Take, for example, economics. Limited resources and unlimited human wants and desires lead to scarcity and to the necessity of man having to choose between alternative uses to which a resource can be put. This creates a problem, the central economic problem. Bhagavan Baba has taught the world that "people suffer because they have all kinds of unreasonable desires and they yearn to fulfill them, but fail. It is only when attachment increases that you suffer pain and grief." Man should turn his wants Inwards, towards God who is the very ground of his being.

It may be argued that this simplistic and spiritual solution to the economic problem is not conducive to economic, scientific and social progress because it kills enterprise and competition. But where have enterprise and cut-throat competition led the world? Is it not man's insatiable want for more power, more territories, more money, more fame, more successes, more of far too many things that had led him to wage wars and to commit the most inhuman crimes all in the name of satisfying wants disguised as personal and national interests?

The teachings of Bhagavan Baba are so relevant to the study of economics that their inclusion in the analytic approach to the subject will not undermine its conclusions and solutions. Indeed, it will strengthen it, enrich it and then provide lasting solutions and better understanding and appreciation of the Divinity that is in every academic subject.

Spirituality, Science and Daily Life

—Dr. S. Bhagavantham

By the training I have had as a scientist and by my background, I usually look for contradictions of logic in my life and my pattern of thought and try my best to resolve them to my own satisfaction. One such contradiction is the following.

I believe that Sathya Sai Baba is God. I worship Him as God. I serve Him as God. I accept the path prescribed by Him as the path for searching God. At the same time, I am aware that our scriptures tell us that God is not visible to human eyes, is not perceptible to human senses, is beyond even comprehension by the human mind and that it is not possible to describe Him in words and that God has neither a name nor a form. How are these two to be reconciled and the contradiction resolved?

The scriptures are evidently referring to the unmanifested, omnipresent and omniscient Divine Power which is the substratum of all creation, also called Brahman. Spirituality is the quest for the realisation of this Brahman and the spiritual path is the path which man has to follow to elevate himself to reach the heights of Divinity. One of the ways, in fact, the only way, in which such an unmanifested God can be seen by humans is when He chooses to manifest Himself with a name and a form. In other words, the Creator creates for Himself a human form. Sri Sathya Sai Baba is the name of that human form assumed by the formless Divinity at this time of human history.

Bhagavan Baba has often said in His discourses that the Creator is not different from the Creation even as the image of an object is not different from the object itself. If there is no object, there is no image. If there is no Creator, there is no creation. The Creator can be comprehended only through His creation. They are like the obverse and the reverse of a coin. Man cannot and should not separate his daily life from his spiritual life. Both are inextricably connected with each other. Science is a study of the created world and, in its pristine form, seeks to understand the Creator through His creation.

We should use the pursuit of science to make our lives meaningful and spirituality should help us to make it not only meaningful but also purposeful. As Baba has often said "to be good, to do good and to see good in our daily lives is the way to God." This is the Sai Path and we understand and accept this path, Science and Spirituality can be seen to complement each other and not contradict each other.

The greatest evil of man's daily life today is that he sees no relation between his faith in God and his relationship to his fellow human beings with whom he comes into contact during his daily life. He uses science to make his worldly life comfortable and derives bodily satisfaction in an ample measure. He confines spirituality to the few moments he spends in the temple or in the church, promises to be good and to do good as he prays to God, enjoys mental peace at that moment and forgets all about it as he begins to lead his daily life. The statement "Service to man is service to God" remains only a platform slogan with such people, a slogan which does not find a place in practice. It is this dichotomy in the lives of most people that is responsible for their wrong and selfish actions. The only way to apply the necessary corrective is therefore to accept a close relationship between spirituality and science on the one hand, and between each of them and the daily lives of people, on the other.

Spirituality seeks to give man a path to reach God by sharpening his mind and his intuition, while science strives to give man a path to reach God by sharpening his intellect and his logic. Both are closely connected with each other and with the path which man has to adopt in his daily life to see good, to be good and to do good and thus reach God. This, according to my understanding, is the Sai Path, a path which accepts both science and spirituality as the two wheels of the chariot of human life.

The Message of Christmas

The deeper message of Christmas was expounded by Bhagavan Baba in a discourse He delivered in the College Hostel at Vidyagiri, Puttaparthi, before a large audience of foreign devotees, besides students and Indian devotees Christmas, Bhagavan said, should be observed as a sacred religious rite and not as a festival for drinking and dancing. It must be spent in prayer, offered out of pure love and not for worldly ends. "Love is God. Live in Love," concluded Bhagavan.

The meaning of Avatar is this: to save mankind, God out of His Love, affection and compassion, comes down to the level of man and arouses the Divine Consciousness in man. He makes man aware of Him in him, when He finds him desperately searching outside himself for Him who is his very core.

In order to enable you to reach the highest goal of merging with the Absolute, this chance has been granted to you as the reward for merit acquired in many previous lives. A bird needs two wings to fly; a cart needs two wheels to be pulled along. To journey towards the goal, man too needs study and steadfastness, Vidya and Tapas. The Gita declares that among studies the study

of the Atma is the holiest. It is known as Atma Vidya or Brahma Vidya. The Vidya shows the way; the Tapas makes you reach the Soul. The two are the two eyes that fulfill one purpose.

The farmer has to concentrate his efforts during certain favourable seasons, when ploughing and sowing have to be done. He cannot afford to count the cost or calculate the trouble. Rain or shine, night or day, he has to do the task, so that he can reap the harvest. So, too, for you students, this is the period of life when you have to be active and alert. Your future is shaped by what you do now. Now is the very foundational stage for your life, when you prepare your minds to meet its challenges and your intelligence to solve its riddles.

You are called 'Vidyarthi', one who seeks Vidya. But, it is a misfortune that most students seek not Vidya (subjective enlightenment) but Vishaya (objective pleasure). Both teacher and pupil (Guru and shishya) have fallen from the ideal. The pupil should be the player, and the teacher, the director; the pupil should be like Arjuna, the wielder of the bow, the teacher should be like Krishna, the Yogeshwara; the pupil should be Purusha and the Guru, the Purushottama. This is the reason why the Guru is exalted as Brahma, Vishnu and Maheshwara and as Parabrahma Itself. God alone is the Guru; others can at best be Upadhyayas or Adhyapaks (teachers, instructors). The Guru out of His infinite compassion and wisdom counsels the most beneficent path. The Shishya (pupil) out of his infinite devotion follows it and attains the goal. Arjuna said, after listening to the Lord's counsel, "Karishye vachanam tva," "I shall act according to your words." You have to be pupils like him. Then, you can live in peace and joy in this warring world of misery and demonstrate in your lives the excellence of the Bharatiya tradition and culture.

God is Eternal Power, Omnipotent, and Omniscient. He is the Cause and Consequence, the Potter, the Clay and the Pot. Without God, there can be no Universe. He willed and the Universe happened. It is His Play, the Manifestation of His Power. Man embodies His Will, His power, His Wisdom. But, he is unaware of this glory. The cloud of ignorance veils the truth. God sends sages, saints and prophets to unveil the Truth and Himself appears as an Avatar to awaken and liberate him. Two thousand years ago, when narrow pride and thick ignorance defiled mankind, Jesus came as the embodiment of Love and Compassion and lived among men, holding forth the highest ideals of life. You must pay attention to the lessons he elaborated in the various stages of his life. 'I am the messenger of God', he declared, first. Yes. Each individual has to accept that role and live as examples of Divine Love and Charity. The guru must act as the alarm-clock; he should awaken the sleeper to his duty to himself "Utthishta! Jagrata," as the Upanishads proclaim. Arise! Awake." And bear witness to the God within, in every thought, word and deed.

This day, Christmas is celebrated. Bring to mind the words he uttered, the advice he offered, the warnings he gave, and decide to direct your daily lives along the path he laid down. His words must be imprinted on your hearts and you must resolve to practise all that he taught.

There are two points of view that struggle for acceptance by you-the Paramarthika and the Vyavaharika, the Spiritual and the Worldly, the Reality-based and the Appearance-based. After this discourse is over, when you proceed from this Hostel Building towards Prasanthi Nilayam, imagine you see a snake appearing on the road. In reality, it is only a length of rope. But, it appears as a snake and you feel a sense of terror. Your terror does not change the rope into a

snake. When you apply light from a torch, you discover that your fear was misplaced and that the rope was ever a rope. The Universe is what appears; the Reality is Divinity, Brahman. When the Light of Wisdom shines, the Truth is revealed. The Universe is enveloped Divinity; it is the vesture. Jesus declared, "Death is the Dress of Life."

Jesus knew that God wills all. So, even on the Cross, when he suffered agony, he bore no ill-will towards any one and he exhorted those with him to treat all as instruments of His Will. "All are one; be alike to every one." Practise this attitude in your daily lives. Of course it is very difficult to develop unwavering faith in this great Truth. The mind, as Arjuna complained, hops from belief to doubt, from one conclusion to its negation and it causes turmoil and confusion. But, there is one method by which it can be conquered.

The black-bee can bore a hole in the hardest wood. But, when dusk intervenes while it is sipping the nectar from the lotus flower and, as a result, when the open petals close in on the bee, it finds itself imprisoned, with no hope of escape. It does not know how to deal with softness! So too, the mind can play its tricks and jump wantonly about on any arena; when placed on the lotus feet of the Lord, it becomes inactive and harmless. In order to offer the mind entirely to the Lord, deep detachment from worldly desires is needed. Superficial devotion or shallow steadfastness cannot succeed. To fell the hard sandal wood tree, a heavy axe of steel is needed.

It is the privilege of this stage of life to cultivate this detachment, to subdue the vagaries of the mind, and to manifest the Divinity that is latent in you. That Divinity when expressed in action blossoms into loving service of fellow-beings. It renders the heart pure, free from pride and greed.

Jesus wandered purposefully in lonely places for twelve long years, engaging himself in study, spiritual exercises and meditation on God. Of course, one must protect and preserve the body, which is a Divine gift, a boat equipped with instruments through which man can cross the Sea of Perpetual Change and reach Divinity. This goal of life has to be reached before the body-boat develops leaks and disintegrates, through illness, sloth and senility. Physical, mental and spiritual health has to be fostered with vigilant care. Nevertheless, one must be ever ready to cast the body away in defence of Dharma or daiva (Goodness or God). Have Jesus as your ideal for this. He exhorted all to observe the basically valid teachings of the ancient scriptures and to derive peace and joy therefrom.

The Jews held, the rituals and regulations laid down by the prophets in the scriptural texts as valid for all time and so, they held the teachings of Jesus as wrong. They were not moved by personal hatred towards Jesus.

This problem arises in every age—the conflict between the letter and the spirit—the doctrines that are held sacred, the Mantra or Formula that is held to be holy, the various do's and don'ts that have to be scrupulously followed, and the underlying Truth. In the Vedic Faith also, one can find today this conflict between the upholders of ancient tradition and the promoters of deeper understanding. These latter also base their teachings on the Vedas.

The best way to resolve the confusions and conflicts that hamper moral, ethical, material, technological and spiritual progress is for man to live as fully as man ought to, and rise to the height of the Divine that is his Reality. That is the one eternal, universal teaching. The thoughts that the intellect frames must be reflected as feeling in the mind and translated into action by the hands. Thought, word, and deed must be coordinated. They must fulfill one another. The sign of a holy person or manava is, "Manasyekam Vachasyekam Karmanyekam," "One mind, one word, one act." The three are one, not different.

Christmas means the Mass that is held on the Birthday of Christ. It is fundamentally a sacred religious rite. To deal with it as if it is a festival for drinking and dancing or even for recalling Jesus to memory is very wrong. The day must be spent in prayer; not merely this day, but cultivate the Sadhana of prayer as a normal way of life. Prayers for worldly ends do not reach God. They will reach only those deities who deal with such restricted spheres. But, all prayers arising from pure love, unselfish eagerness to render service and hearts that are all inclusive will reach God. For, God is the very Embodiment of Love. We know that we have to see the Moon only through Moonlight. So too, God who is Love can be seen and realised only through Love. Love is God, Live in Love. That is the Message I give you.

The Search for Fulfillment

Addressing the vast gathering of foreign and Indian devotees in the Poornachandra Auditorium on November 24, Bhagavan Baba explained the characteristics of true devotion and exhorted them to cultivate the pure love of God as the true way to God realisation and the achievement of Ananda. "Purity of the heart has to be the goal of Sadhana." It is in the heart filled with compassion that the Lord installs Himself. Bhagavan said:

From the point of view of spiritual progress, persons can be grouped under three heads: the full-filled or complete (Pushti), the part-filled or limited (Maryada) and the empty or heedless (Pravaha). The first group; the pushti people win, the Grace of God through adherence to good conduct, good work and good faith. They are loved by God and are thereby blessed with unbroken Ananda. Love is the effect of Love only. Love can be earned only by Love. Men do not hanker after the Love of God; they yearn after material goods and the satisfaction they can confer. They are prompted by the lower self to cater to the senses. But, the Pushti persons have the higher Love that is free from selfishness. Their thoughts, aspirations and deeds are all saturated with love. The gopis prayed to Krishna, "Lord! Play on the flute the song that can plant the seeds of Love in the loveless desert of our hearts; shower thereon the rain of Love and let the plantlings grow and yield the rich harvest of Love. The Pushti group of devotees might be undistinguished in appearance but they can be recognised by the spiritual glow of inner Bliss. To be blessed by the Lord with Divine Love, one must have passed through many lives of Sadhana, the Sadhana of Love.

The Maryada people have attained limited achievement through spiritual effort, but even that is a noteworthy accomplishment. They have learnt about the glory of God through ardent scriptural

studies and, after deep meditation on that glory, they have cultivated lasting love for God. But, you may dial the correct number in order to contact another on the telephone. If the 'other' does not lift the receiver, you have not benefitted at all. It is not enough if you calculate the amount of your Sadhana, or the hours you spend in study and Sadhana. He cares more for the transformation of the heart into a reservoir of Love, the transformation achieved through Shravana (Listening) manana (Revolving in the mind what is heard) and Nidhidhyasa (actual experience of the lesson that was heard). He does not count the recitations and adorations you offer as more valuable. The heart filled with compassion is the temple in which He likes to install Himself. Scholarship is mostly superficial and even anti-spiritual. Purity of the heart has to be the goal of sadhana.

He may perform Puja for hours or sit for meditation every day. But, if he has no knowledge of Divinity he is invoking or picturing, these are of no avail. Divinity is his own nature. He is himself God. His Divine Nature must express itself in daily living. Peter was a fisherman but Jesus discovered that he could manifest divine qualities. If some one sobs and weeps in the market place, an anxious crowd gathers around him to discover the reason, for, sadness is unnatural. When another person is obviously happy and smiling, no one is worried, for joy is natural to man. In order to elevate oneself to the full-filled Pushti category, one must learn self-confidence and self-satisfaction to be content with one's self, to derive joy from the Atma which is. One should not be tempted by what appear to be sources of joy in the external world. The fame one can earn, the riches one can gather, the power one can exercise, are clouds that pass with a turn of wind. The adulation and condemnation that the populace metes out are only verbal magic, tricks that intoxicate or hurt, for a brief moment. The Maryada or part-filled persons must seek to raise themselves up into the Pushti group of full-filled individuals.

Next, the Pravaha category, the heedless individuals who do not resist the pulls of the senses or of the objective world. They are drawn along the flood or Pravaha of trivialities and trashes; they are ignorant of the ways by which they can cross the sea of perpetual change (samsara); they fall into the whirlpools of misery. They do not have any knowledge of the Saviour. So, they are caught in the wheel of birth and death. The Flood is in a state of motion, it does not allow them to get established anywhere. They are born to die, they die only to be born again. But, this is not the true destination of human life. How then can man escape from this wheel? The tree originates from the seed. Desire is the seed from which man appears on earth. If man has no desire and no resolution to satisfy them, then man need not be born, to realise the unfulfilled desire. And, he need not die. So, man has to minimise desires and give up seeking the fulfillment of desire. Desire is what makes man feeble and fearful He cannot rise to his full stature when burdened with desire.

But, there is no need to despair. He has in him three springs of strength upon which he can draw—Divine, spiritual and material, Para Sakthi, A-para Sakthi and Avidya Sakthi. From the conviction that he has a body (aham Dehasmi) he can draw upon physical strength or Avidya Sakthi. Since he is an individualised soul or jivi (Aham Jivasmi), he can draw upon spiritual strength or A-para Sakthi. Since his self is one with the Overself and he can earn the awareness of the Unity (Aham Brahmasmi), he can draw upon the Universal Eternal Power or Brahman Itself, the Para Sakthi. This is also called Vishnu-Sakthi; for it is both immanent and transcendent at the same time. But, those, who cannot comprehend this all-pervading and all

persuading Sakthi, give it a form and a name and adore it as a mother-Goddess, as Kali or Amba. A-para Shasta is limited to the physical field of the Jivi while A-Vidya Sakthi is further limited by the handicap of Maya. But it is this latter that urges man to act and to move in society:

Para Sakthi marks the Jnani, the realised soul. To reach that stage, one must constantly use the intellect to discriminate the true from the false, the eternal from the transitory. For example, one must examine how the mind works. It is commonly asserted that the mind runs fast after external objects. But the mind does not move towards the objects. The objects are drawn by the mind to itself. People who come to Puttaparthi from Bangalore exclaim as soon as they reach Gokulam on the outskirts, "Puttaparthi has come". But, Puttaparthi does not go towards them. It stays forever where it is. So too, the mind stays, receiving the impacts of objects which come into its sphere, and developing desires and attachments for them.

To clear the mind of these bonds, Dhyana is the most fruitful Sadhana. There are many who propagate and demonstrate processes of meditation but only those who have discovered the ultimate goal of life and become masters of themselves can lead others as Gurus. The Sastras lay down what has to be acquired and what has to be given up. This wisdom when applied to life through activity marks the real Guru. Dhyana cannot be completed; it should continue even after one rises up and moves out of the spot. The purity gained must be manifested in deeds.

Since the individual self is itself the Self, the fullness of the Self (or Divinity) must manifest in man also. Poornam adah Poornam idam, (That is full, this is full) say the Vedas. From a big lump of jaggery, you may chip off a slice. The slice is as sweet as the lump. The quality is the same. God is Sweet Love. Man too must reveal the same sweet Love, and thereby announce that his Reality is God: Dhyana must result in this awareness. Some practitioners of meditation possess equanimity, but only so long as they are engaged in it. As soon as they emerge, they start getting angry at all and sundry. Some are Yogis (sadhakas) in the morning, bhogis (epicureans) at noon and rogis (sick) at night! The Gita exhorts men to be "always Yogis" (Sathatham Yoginah). They should not act three roles in one day!

Many believe that pilgrimages to holy places are conducive to spiritual progress. They journey to Tirupati, Rameswaram, Badrinath or Amarnath and pray for the removal of their mundane troubles. They vow to remove their hair if through Divine intervention they win a prize in the State Lottery, as if God is in need of hair. This trick of bargaining is only cheating oneself, in an attempt to cheat God. Do not pray to God for wealth or fame or positions of power or even for the fruits of your actions. The genuine seeker will pray for nothing, else than God. This longing will fill all the various acts of his—Puja, Bhajan, Dhyana etc. Every wave of emotion every tune of song, every beat of pulse will respond only to that wish. For God is the basis on which this creation rests.

The deepest yearning of man is to experience the One, the Basis, the Being that has Become. From east and west, from south and north, you have come in thousands and are now One in this Poornachandra Auditorium, feeling a blissful spiritual Unity. Be aware of the One which manifests as the many. That is the Divine Life. Aspire for such a life, not simply for long life. Aspire for the Bliss that the awareness of the Atma can confer, not the pleasure the objects of the world can give.

God is omnipresent. So, do not act differently when you are away from my presence. Be always and everywhere conscious of the Presence. Be vigilant, even while engaged in little tasks. Maintain silence, in the recesses of the heart, as well as outside. The Gita says, God's hands and feet are everywhere. You can hear his footfall only when no other sound hinders. God out of His infinite Grace assumes the Form that the devotee yearns for. He is purity. He is the Supreme Wisdom, He is ever-free, ever merciful. Develop the awareness of God, see Him and serve Him in every living being.

Divine Discourse 24-11-80

I am Love; I shower Love; I share Love; I am pleased with Love; I bless that you have more and more of Love to more and more Beings.

—Baba

Tolerance and Love

—Curth Orefjaerd

Today Sai Baba has over 30 million devotees, in many centres over the whole world. Some months ago we got Sai Baba's blessing to start our first Sai Centre in Sweden, and we hope to develop into a strong group of true Sai devotees. He is the base on which a Sai Centre should rely on, in true love.

We must also have consideration to the individual struggle for spiritual development, which every true devotee is filled with. We must have tolerance and understanding of the different ways to God, which different devotees follow. To think unselfishly always of our duties to God must be the polestar for a Sai Centre. If we let God's Divine love lead us, we shall also be able to serve people in the best way. If we forget to listen to God's will and think of our own position as leader, we have forgotten the responsibility we were given. We will feel disharmony and uncertainty, and will not be good leaders. This will also influence the other members. I also want to say some words about discipline. Discipline is necessary for us all. Without discipline we easily miss the road and the goal. If the leader has no discipline, the other members will be undisciplined.

A good help for us all in our spiritual development is to get used to meditate on God in our hearts. It will lead us closer to God and liberation. To sing bhajans is a good preparation for a deeper contact with God if we do it from our heart. To sing bhajans once or twice a week is very good, but it is not enough. We must do it every day. After our morning prayer, let us sing for God and take some time to meditate in silence. Let us do the same in the evening. We shall always find the time for this. Let us get up one hour earlier in the morning and go to bed one hour later in the evening if necessary. To sleep too much is a bad habit. If we give this time to God, He will give us all the strength and power we need for our daily duties. This will be a good habit. Let us

remember, duty is God. As hunger drives us to the dining-table, so the hunger and the longing of our soul will lead us to these silent hours of meditation on God.

How will God guide us, develop us and lead us to liberation, if we do not give Him the time?
Let us think God, breathe God, love God, live in God.

Vidya Vahini

I

That which has no origin knows no beginning. It was before everything or anything was. There was nothing prior to It. For that very reason, It has no end. It expands as far as It wills, progresses as diverse as It feels, and through Its Fullness, It fills the Universe too. Knowledge of this Supreme Principle is known as Vidya, Knowledge, Wisdom, Awareness.

Many seers with manifold experience of this unique Awareness have visualised in their illumined hearts the sovereign secret underlying the captivating beauty of the Cosmos; compassion towards humanity has prompted them to communicate the vision through human language to arouse the innate thirst in the soul for immersion in that Bliss. Vidya causes this urge in the hearts of the seers.

Sound is the very core of the Veda. Sound is associated with harmony and melody and hence the Veda has to be heard and ecstasy derived therefrom. It is not to be analysed, commented upon and judged. This is the reason why the Veda is called Shruti ('That which is heard'). Through listening to its recital alone the awareness of the Atma and of the Bliss it confers can be earned. This Bliss thus acquired manifests in words and deeds that confer bliss on all around.

The term Vedanta is generally used by many to indicate a school of philosophical thought. But Vedanta is only a special section of Vedic literature. All the Upanishadic texts form part of Vedanta. Vedanta is the consummation of Vedic thought. The Vedas themselves are invaluable guides towards the Highest. The riks or hymns of Rg Veda are ecstatic effusions from the spirit of man extolling the delight derived while contemplating the orderliness and beauty of Nature outside them. The Sama Veda is the precious verbal treasure which enables man to praise the Creator and His Creation in song. The mystery of this world and of the worlds beyond is elaborated in the texts which are comprehensively called Atharvana Veda. The formulae for rites and ceremonials, either beneficial or merit-yielding or sacrificial, have been collated as the Yajur Veda.

The Vedic literature grouped into these four collections—each under a different name—has four more branches—the Mantras, the Brahmanas, the Aranyakas and the Upanishads. The Mantra texts are also called Samhitas (Collections); all sacred formulae are grouped together therein. The texts which describe the means, and methods of utilising them and benefitting by their proper recital are known as Brahmanas. The word Brahma has many meanings. In the expression, Brahmanas, it means Mantra. The Brahmanas deal mostly with ceremonials and kindred external activities. The Aranyakas, however, deal with the inner significances and internal disciplines like withdrawal of the senses and the elimination of attachments. The Upanishads attempt, by philosophical analysis, to harmonise the two paths. They form the final phase of Vedic studies and are called Vedanta. They can be considered as even the essence of Vedic teachings. They are the cream of the entire Vedic scriptures. When the Vedas are assimilated by scholarship, these emerge as butter does when milk is churned.

All forms of Vedic literature mentioned thus far form the most ancient body of knowledge, Vidya. "Upa-ni-shad"—the word is formed by the root 'sad' getting two syllables 'upa' and 'ni'

as prefixes. 'Sad' means 'sitting.' It has also another meaning, 'destroying.' 'Ni' means 'steady,' 'disciplined.' 'Upa' means 'near.' The pupil has to sit near the Guru (acharya) or Preceptor, paying steady attention to what is being communicated to him. They only can he learn the fund of knowledge and the skill of discrimination.

The Upanishads, the Brahma Sutras and the Bhagavad Gita—these are the basic roots of Indian philosophical thought. They are together known as Prasthanas, the Authentic Triad.

This material objective world is what becomes visible to our eyes, what pleases our senses, what fascinates our minds and what informs our brain. But in and through this very world, there is one reachable non-material subjective world. When that is known, both worlds reveal themselves as partial expressions of the same indivisible Consciousness (chaitanya). The two supplement each other into the One Fullness, (Poornam). From the Parabrahma, (the Full) the Jiva (the Individual, that is the Complement) arises. When the Jiva sheds the material corpus in which it is encased, the eternal Universal Consciousness is again the One Fullness, the Parabrahma Principle. Poornam idam (That is Full); Poornam idam (This is Full); Poornaath Poornam Udachyathe (From the Full arose the Poornam Udachyathe (From the Full arose the Full); Poornasya (From the Full) Poornam aadaaya (When the Full is taken) Poornam eva (the Full only) avasishyathe (remains).

Vidya or the Education Process teaches one that the Cosmos is a manifestation of the Lord's sport and nothing else. The Upanishads declare this Truth thus: Isa vasyam idam jagat. This world is the residence of the Lord. Therefore, no one can entertain a sense of personal possession or even a trace of egoism. Renounce the feeling of attachment; feel the Presence of the Lord everywhere. Welcome the Ananda that the Lord as the Embodiment of Ananda confers on you and experience it with thankfulness and without being bound by desire. This is the message of the rishis, the sages and seers.

Give up the feelings 'I' and 'You'; then alone can you understand the glory of that which is neither 'I' nor 'Mine.' This does not involve your renouncing everything. The Real Teaching (Vidya) directs that the world be dealt with as duty demands in a spirit of detachment, avoiding entanglement. The acid test by which an activity can be confirmed as holy or sacred is to examine whether it promotes attachment or avoids bondage. The acid test to decide whether an activity is unholy or sinful is to examine whether it arises from or promotes greed. This is the teaching, the lesson from Vidya. Intent on fulfilling your legitimate duties, you can pray to God to keep you alive for a hundred years. You will not incur blame. So, Vidya advises you to engage in activities with full understanding of their nature and consequence.

Beasts kill only other beasts. But the blind man who has not acquired the Vision of the Atma that he is, kills himself. And Vidya warns that he who commits this crime goes into fearful realms sunk in the thickest night. Vidya, the Supreme Wisdom, attempts to describe for man the 'characteristics' of Atma. Atma has no movement but It is present everywhere. Even 'the gods cannot keep pace with it, however quick they are. It reveals Its Presence long before we anticipate It. The Atma is immutable and omnipresent. Vidya announces that it is an impossible task to determine It.

When one attains the Supreme Wisdom or the highest level of Vidya, the distinction between the 'opposites'—Atma and Anatma, Vidya and A-vidya, Vikasa and Vinasa (Growth and Decay) fade away. Mystics and sages have attained that state of Higher Unity and the history of their struggles and successes is enshrined, through the prom ting of Vidya, in literature. For such sages, from that level, knowledge is as dangerous as non-knowledge. They are aware of the mysterious origins and consequences of both. They are capable of overcoming death through non-knowledge and achieving immortality through knowledge.

(To be continued)

Charter for Children

Bombay Leads the Way

The "Institute for the training of Teachers, for Education in Human Values" in Bombay City, planned by the Sri Sathya Sai Seva Organisation, was inaugurated by Bhagavan Sri Sathya Sai Baba on 23rd January 1981, at the Shanmukhananda Hall, Sion.

This event marks a significant step forward in the progress of the world-wide spiritual transformation that Bhagavan is fostering and furthering. During the past decade many tens of thousands of tender children attending hundreds of Bal Vikas classes in all the States of India (and even many overseas countries) are going through a seven-yearcourse of spiritual instruction and inspiration, conducted by the Women's Wing of the Organisation through 'Gurus' trained to communicate by precept and example, the universal cultural heritage of India.

This course has since been revised, in the light of experience gained from research into the Bal Vikas Movement and of the children's schools established by the Organisation at Ootacamund, Nilgiris, at Hyderabad, and at Sri Sailam (Kerala). A course of moral and spiritual instruction emphasising universal human values, with text-books and guide books for teachers, has been prepared by an Expert Committee guided by Dr. V K. Gokak, M.A, D. Litt. The project has received enthusiastic support from educationists and administrators alike, since it fills widely recognises lacunae in our educational system; it has been included as a one-hour-a-week curriculum in many primary schools in many States and civic Corporations. The establishment of an Institute for the Training of Teachers who deal with this project has therefore become urgent. So, after a very busy 3 day stay in Madras, Bhagavan flew to Bombay on January 22 to inaugurate the Training institute there. He flew back to Madras on January 24 and motored to Bangalore the next day.

The Bombay City Corporation Invited a large number of teachers from its primary schools, so that they could listen to Bhagavan Himself outlining the many principles underlying the course in human values. The Governor of Maharashtra State. Air Chief Marshal O. P. Mehra was invited by the convenors to be present at the function as the Chief Guest. The Mayor, Sri Baburao Shete, welcomed Bhagavan with salutations "on behalf of the whole of Bombay of which I happen to be the First Citizen". Child pupils of Bal Vikas classes chanted prayers from the scriptures of different religions, evidencing their adherence to the Sai Religion of Love. Smt.

Madhuriben Shah, Vice-Chancellor of SNTD University for Women, described the course in human values as an ideal model which every educational institution can profitably adopt.

The Governor of Maharashtra spoke, in his address, of the degradation of moral values all over this country and the world. He said, "This Is due to the lack of moral and spiritual basis in the system of education. Unless the higher human values, which formed the core of our ancient educational system, which are so clearly exemplified in every educational institution set up by Baba, are re-installed as the bases of education all over the country, the future will be very bleak. Baba's system of education alone can redeem our country."

Smt. Kusum Kamat, Education Officer, Municipal Schools, Bombay, announced amidst hearty applause, that one period a week in the time-tables of all primary schools will be allotted for "Education in Human Values." The Training Institute has an Advisory Committee, with Smt. Madhuriben Shah, Smt. Kusum Kamat and Sri S. Ramakrishnan, Executive Secretary Bharatiya Vidya Bhavan, as Members.

In His illuminating and inspiring Discourse, Bhagavan reminded the teachers and others engaged in the administration of schools that "Man is not a mere conglomeration of flesh and bones, needing just food, clothing and shelter. Man has a craving for truth, righteousness, peace and love that is even deeper. Education has to provide him not only the skills through which he can satisfy material needs but also the insight by which he can earn spiritual happiness. Sharing one's experiences with others, helping others to live more meaningfully and efficiently, engaging one-self in positive activities—these contribute to the integration of the human personality. Educators have to pay more attention to this aspect than hitherto. The urge for inner peace, faculty of intuitive awareness, the disciplining of the outgoing senses and impulses have to be taken up more earnestly. Such spiritual training will be most beneficial in every field of human activity. Of course, man has made spectacular advances in scientific and technological fields but due to the starving of spiritual hunger, and the neglect of moral ideals, man has lost the secret of peace. His mind is torn by conflicts. It knows no harmony. This malaise naturally has affected human society and national life, and even international relations. If man tries to understand the Atmic Reality that binds him intimately with others in all lands, with all living beings and even with nature in its myriad manifestations, there can be no friction, no strife and no wars. Man has emanated from God and his destiny is God, the source. To reach that destiny, he has to grow into Divinity by means of Divine Love."

Addressing the vast gathering of teachers, Bhagavan said, "Teachers must render themselves fit to guide students into the path of spiritual awareness. They have to develop a heart-to-heart rapport with their pupils, through the expansion of Love. Children have pure hearts not sullied by envy, greed or hatred. Preserve that purity by precept and example and by promoting a congenial atmosphere in the school and in the homes where they grow. The teacher is glorified as a Divine Instrument precisely because he has this unique role of divinising the child."

Expressing His reaction at the current 'devaluation' of the teacher, Bhagavan, exhorted them: "Elevate yourself by your own efforts. You have to rise in value in your own estimation, by self-confidence and self-discipline, plain living and high thinking. How unfortunate it is that the sanctity of the school has disappeared at the present time! The abode of Saraswati has become

the abode of Lakshmi. Education has become a commercial activity and both teacher and teaching are measured by monetary standards."

Bhagavan called upon every one to instill in the young minds virtues that ennoble and strengthen their minds and imbue them with a sense of mission to lead good and useful lives which bring happiness to all and honour to our country and its culture.

Bhagavan's visit enthused and brightened Bombay by means of another colourful function, within hours of His arrival on January 22. Baba graciously opened the new building at Dharmakshetra, designed to house the fast growing Primary School, Secondary School and Technical school serving for many years the children of adjacent areas in Andheri. The new building includes a commodious Theatre Hall with a stage. As an illustration of the illumination of the intellect that the Dharmakshetra schools offer the alumni the front panel of the new building has a magnificent frieze of Surya, the Deity presiding over Buddhi, riding His chariot drawn by the Seven Horses (*Vibgyor*) driven by the Charioteer Aruna (Dawn).

Later, Bhagavan graced Raj Bhavan and was present during Bhajan by devotees. On January 24 He left Bombay, where thousands gathered to have Darshan. They stood with wet eyes, watching the plane leave, praying and hoping that the month of May (when Bhagavan has promised to visit Bombay every year) may come much sooner than what the calendars presage.

"Kingdom of Mother Sai"

Bhagavan Baba inaugurated on February 5 at Anantapur an association of old students of the Sri Sathya Sai College for Women, which had been formed under the name, Kingdom of Mother Sai. Exhorting the members to engage themselves in compassionate service to the community, Bhagavan said old students of the College should, by their example and actions, inspire and instruct others to lead pious, purposeful lives.

When man makes mind his master
It burdens him, worse than any beast;
When man makes Buddhi his master
It raises him, high as Lord of the Living.

Will the good and you are happy.
Will the bad and you are sad and lost.
Don't will at all, and he at peace
This is the Truth, the Sai-Word.

Embodiments of Sacred Atma, Teachers and Students,
Man has achieved immeasurable progress in science and technology. But, in the field of morals, he is still unable to rid himself of narrow cynicism, limited outlook, and the demonic hold of selfishness, pride, envy and other evil traits. When we examine the basic cause for this state of affairs, we discover that it is the consequence of the egoism that has struck deep roots in the

heart of man. It has reduced man to the status of a puppet. It pollutes his thoughts, words and deeds. It directs him to gather and hoard material riches. It does not allow the Atma to shine forth. When the veil of egoism is set aside, the atmic Essence and with it Ananda and Jnana will be revealed.

Time is invaluable; do not waste even half a minute. The hours that have passed cannot return; the Wheel of Time will not halt for any person. So, examine thoughts, words and deeds and find out whether spending precious time on them is worthwhile or not. Death is always waving his sharp sword over the head but, unmindful of this imminent and inescapable fate, many are lost in plans to build rich, prosperous and luxurious lives for themselves. They live on hope and dreams of better days. The fire of Wisdom alone is capable of reducing these plans and this hope into ash. Sensory and worldly desires overpower man and do not allow him to become aware of the Atma.

You are striving to gain education in this College in order to earn your livelihood. But, it is indeed very hard to earn riches, to use them rightly and to keep them safe. When riches accumulate, pomp and pride become more insidious. As a result, one's character is lowered. Vamana says that when one loses wealth, his bad qualities also become too weak to hurt him and others. When the calf grows in age, the horns become longer and sturdier; so too, when pride grows, the horns of greed and envy become stronger and sturdier. Education today does not feed the roots of law, justice and morality, three fields which ought to receive special attention. Can a system concerned with food for the stomach, train pupils to meet the challenges of life, through the building up of a strong self-reliant character? No. It can only smother even the inborn virtues of love and truth.

Education must instill the fundamental human values; it must broaden the vision to include the entire world and all mankind. When earning money is held as the goal, the system fosters falsehood and injustice, it restricts the vision to family and community, and brings in its train anxiety, sorrow and hatred. Education must equip man to live happily without making others unhappy, to evaluate things, pleasures possessions correctly and without prejudice, to fix one's attention ever on the High and the most Precious Achievement of the Atmic Victory. The spiritual stream must flow in the heart as the source and spring of all endeavour. Women are the makers of the home, the nation and the world. You are the mothers who shape the generations. So, you must enshrine in your hearts the spiritual urge towards Light and Love. Wisdom and Bliss.

The human body is spoken of as a temple where the individual jiva is installed. I would prefer to describe it as a house taken on rent by you. God is the master, the owner. The jivi has taken it on rent and is occupying it. The rent has to be paid in the form of good deeds, good thoughts, good speech and good conduct. But, the tenant ignores the owner and does not *pay* the rent. So, the master has to compel the man to vacate. He sends 'notices' reminding him of the need to vacate, unless he remits the rent. "Grey hairs" are the first intimation; the tenant dyes his hair and pays no heed to the warning. The teeth fall out; that is the second warning. The tenant gets a denture fixed and ignores this reminder too. Cataract in the eye is the next warning of the need to leave the house; an operation helps him to pass it by. Glasses restore his sight. The skin becomes loose, wrinkled. This warning too is unheeded; the man hides the signal with the help of cosmetics. So,

the owner has to send his emissaries—a few fatal illnesses—and force him to clear out of the house.

Why stick on, residing for years, like crows that eat carrion? Better far to live happily like a swan, albeit for a short span. Live ideal lives through controlled minds. The mind is like a sheet of paper; once rolled in one way, it will always roll along that direction only. You will have to roll it in the opposite direction in order to flatten. It is now rolled outwards. So, roll it inwards to normalise its ways. Left alone, the mind works havoc. Witness the communal and caste conflicts, the quarrels between religions and languages, the discontent and disruption in campuses. The primitive fears and desires of man have not yet been overcome; they persist in various forms and explode, when opportunities arise.

There are four Houses—the House of God, the House of Education, the House of Food and the House of Medicine. In each of these, you must seek only that for which it is dedicated. Of course, in the Hotel you seek for food and in the Hospital, you ask only for medicine. But, in the House of Education you do not seek education. You carry into the process of education other needs, wants and cravings. There is no concentrated craving for what good education can do for you. In the temple too, the same is the case. You enter it for one purpose and you pursue other purposes. In the temple, you do not seek to become aware of God; in the college or school, the process of self education is disturbed and delayed by extraneous activities.

The old students of the Bangalore Sathya Sai College have formed the "Kingdom of Sathya Sai" and they have decided upon projects of social service. Here, too, you have formed the "Kingdom of Mother Sai" and you are praying to be allowed to take up service to the community. Of course, girls cannot venture as freely as boys into this field. Still, they too can successfully translate their precepts into practice, Use your spare time in holy activities. If you cultivate faith in compassionate service, it will be of immense value for the uplift of society. Old students of the College can by the example of their lives inspire and instruct others to lead pious, purposeful lives.

Prices of articles have risen sky-high today, mostly because the desires of man have increased wildly. Limit desires, decrease the demand and prices will have to come down. Develop 'Vairagya' as Vedanta instructs. Vairagya means 'renunciation'—not renouncing property and family ties, but renouncing the hold that the mind, and the desires it breeds, has on you. Burn all traces of envy, pride and greed. Fill your hearts with selfless Love. Be examples to others. I am sure by this means the people of this land can live in peace and prosperity.

From Tragedy to Truth

The Summer Courses in Indian Culture and Spirituality, held under the divine guidance of Bhagavan during the past many years, have helped thousands of students from all parts of the country, not only to get an insight into the various religions and the spiritual and cultural traditions that have flourished in India but also to transform the attitudes and aspirations of many of them. A remarkable instance of a young man who came from Lucknow to attend the Course at

Brindavan is 1979 with deep doubts in him because of a personal tragedy that occurred just before he left Lucknow, and who was completely transformed by his experience at Brindavan, is revealed in this article written by Mr. Ajay Pant.

After describing how a friend of his had been admitted in a hospital in Lucknow with a compound fracture after a scooter accident two days before he and his sister were to leave for Brindavan, and how despite the efforts of the doctors and his own prayers to Baba, the young man died, Ajay Pant writes:

All the time somewhere in the subconscious I was blaming Swami for all that was happening. Then the journey to Bangalore started with an already built-in prejudice against Swami. The picture of the boy haunted me throughout the much delayed journey, due to railway disturbances (May 1970).

I reached Whitefield on the day the Summer Course was to be inaugurated. My sister was also with me. She too had been selected for the Summer Course. The first reaction to the whole set up was strange. I liked it, in spite of having a grudge against Swami.

I met all the boys selected from Uttar Pradesh. What I could not understand then was *their* eagerness to see Swami, which I more or less pretended not to have.

At last, we stood outside the gate of Swami's residence—waiting for Him to come out. My reaction at confronting Swami was least expected. When I saw the saffron-clad, magnificent figure gliding closer, I was quite taken aback. "*No one can be rude to this personality*" I thought. But the "Intellect" prevailed and I stubbornly put my hands behind my back, while everyone else had them folded respectfully. Swami smiled at all others and acknowledged their greetings. He just whizzed past me. I felt, only *felt*, as if he looked at me in a queer way, as if to say, "Wait! I'll show you!!"

I had taken the challenge. I was stubborn, headstrong. My campaign against Baba was to make fun of Him somehow or the other. I remember a boy telling me that I weakened his faith, talking all that rubbish. I did even go to the extent of distorting the words of the Bhajans.

But, how long can one resist charm? I slowly found myself doing what he told all the students to do. The explanation for this I gave to myself was that since Swami was feeding me and would be doing so for a month, it was my duty.

The day came when Swami was giving interviews to students of our State. I was eager to see him in order to have my queries answered. We went into the interview room. Half the boys rushed forward to be seated where Swami would come and sit, but I chose a back seat almost next to the wall. When at last Swami came in, the boys rushed to touch His feet. Good sense prevailed and I too touched His feet. I was surprised at what I had done.

Swami very sweetly started the conversation asking us how the food was, how the classes were going on, etc. Swami answered some philosophical queries. The boys were all eager to gulp down everything that He spoke. I found that my turn would not come nor would Swami say

anything to me. Then He started asking all the students what their names were and what classes were they in. My turn also came and I mumbled the Information.

To my utter surprise I found myself desperate—desperate to ask: "Swami, why did you kill the boy so young? Why did you not listen to me?" Suddenly Swami's conversation turned to Life and Death. He glanced knowingly at me and said, "*The Body experiences age, the Atma has no age*". The others took the statement as a casual remark but I knew what he meant. He continued illustrating, "You buy a suit-length cloth and keep it in the cupboard for 10 years. After that you have it stitched and are under the Illusion that the suit is new. When you wear the suit and bend, it gets torn. Then, why do you cry that the new suit is torn. You forget it is the stitching which was new and not the cloth. Similarly, the body is the new stitching and the Atma is the ageless cloth."

I listened and stared in disbelief. Was life and death as simple as He made it out to be? Whatever it was, my head was throbbing with excitement and above all it was clear of all doubts. Had it been anyone else. I would have refuted, doubted but the explicit, loving, knowing and earnest manner in which He explained was much above doubt.

After that I watched Him sorrowfully as the interview came to an end. Swami walked to each one of us and distributed Vibhuti packets. Giving a heap to me, He asked in a slow melodious whisper, "Kya Mangta?" (What do you want?). The only words he inspired me to speak out were "BLESS ALL". He seemed happy, said, "Yes, yes" and went to the other boys.

When I came out of the hall, I was almost in a new world. Everything explained so easily—the mind was so free. This was the greatest sort of miracle for me.

After that I felt closer to Swami. I got a chance to go on the dais one evening, garland Him, touch His feet and even manage to speak to Him.

On the day when the Course was being concluded, I was sitting on the floor of the over-full auditorium listening to Swami's discourse. He was telling us about the challenge which we would have to face, when we go back. In other words, He said, the actual Summer Course was only beginning. He concluded with Bhajans in his captivating voice and the ever-enthusiastic devotees (me too) joined in.

After arati, Swami left the auditorium. I saw an empty step on the passage through which Swami walked. I rushed, and stood there, watching tensely as Swami approached closer. I folded my hands.

Swami stopped before me, yes, stopped, amidst all the fanfare, the excitement. I was floating in the air, to say the least. The opportunity was too rare to be missed. I said; "Swami, help me to be good." He smiled "Yes! Yes! I am always with you". I touched His feet and felt His hands on my back blessing me. Then He asked me In Hindi: "Are you not coming to Puttaparthi?" I replied "No". He raised His hand, His sleeve went up and he circled it thrice. My palm stretched out automatically and Vibhuti came pouring onto my hand. He said, "Eat it" and sailed away before I could think or say anything.

I stood still, dazed; as I came to I gulped down the Vibhuti and walked back to the hostel, still excited. I felt miserable after that—miserable because Swami was leaving the next day with most of the students for Puttaparthi.

The next morning, Swami was leaving. The few students who stayed back sorrowfully waved Swami good-bye. After that the hostel seemed empty without Swami and my sister and I decided to leave for Bangalore that very day.

Now when I sit here and write my confession, I feel not ashamed but proud to have lost my ego battle with Swami. He made me face reality, the bitter reality, in a sweet soothing manner. The name of the boy who died was "Anand Mohan". Now, when I weigh the scales, I find that I have lost "Anand", but I have gained the "Anand Swaroopa".

The Eternal Interview

"Did Swami give you an interview?"

"No, not really."

"Well, did He talk to you?"

"Yes, sort of."

"What do you mean He didn't really give you an interview and He sort of talked to you? Did He or didn't He?"

"Swami never called me inside for an interview, but He gave me many. He spoke only a few words to me, yet He talked to me many times."

"I don't understand."

"I don't understand, either—except know. I know that with every Darshan Baba communicated with me. I know that whenever my thoughts were on Baba, and even now, whenever I think of Baba, He is communicating with me. He is teaching me the language of the heart."

"Wouldn't you rather have an interview?"

"Oh many times I've prayed for that coveted interview; many times I sat in darshan thinking I would burst with yearning for that interview, as others around me were being called in. Holding back the tears finally became a challenge with each darshan, and the possibility of an interview seemed more and more remote."

"What happened?"

"Well, I finally had to take a look at why I ever wanted an interview. I was hoping that Baba would tell me everything I needed to know in order to be happy. I was hoping He would tell me what I must do in order to progress in the spiritual path. I was hoping He would tell me the future, where I would live, work, etc. I was hoping He would tell me something about my loved ones. Most of all, I wished to see Him in the role others described as smiling and cheerful and materializing things—as He does in interviews. I wanted Him to give me His attention and His love. I wanted to return to my country and say that I'd spoken with Sai Baba and He'd said such and such and He did such and such. At last, I'd found the culprit! All these reasons for wanting an interview were based on wishes and desires."

"Did you ever stop wanting an interview?"

"No, but I stopped being obsessed with wanting one and started paying more attention to my thoughts; what happened before and after certain thoughts; what would happen during Darshan with these thoughts, etc. Whenever I'd pray for an interview I'd find myself getting anxious; my palm would sweat and my heart would pound and I'd be so uncomfortable. If I merely sat and watched Baba as He mingled with the crowd, comforting someone, joking with another, taking letters, blessing some I found a certain pleasure and peace in merely seeing Him and being in His Presence. If I was particularly bothered with some problem or other, and in my mind gave it to Baba, very often the answer or solution would be revealed to me through a certain gesture or look from Him. Also many times I would happen to sit next to someone, who, in sharing a few words gave me the answer."

"And what if you didn't get an answer?"

"Well, it probably wasn't the time to be getting an answer; It would come later, or what I at first thought was a problem really wasn't worth the worry."

"Does that still happen? Do you still get answers that way?"

"Yes, if I pay attention; and most of all if my thoughts and actions are with Baba then the answer comes. But that is only one aspect of the language of the heart. There is so much more He is teaching us. We are constantly surrounded with His messages and signs. It is up to us to listen and to see."

"If you see Swami again will you ask Him for an interview?"

"I don't know. I really would prefer to become fluent in the language of the heart and be in Eternal Interview."

—A Listen

Love and Silence

Love is the most direct way to God: love of God and love of all beings. Every human being feels love in some form or in some way. Why then are so many caught in a labyrinth, trying to find the way or just are unhappy, not even aware that here is a way?

The essence of love is giving. The one real thing any of us can give is ourselves. And this is where the problem lies. Most love between people is an exclusive, possessive type of love. It is not unselfish giving, but is anxiously waiting for return. Even well-meaning people often consider love deep-down as a kind of an investment. We love now and will reap the benefits later on This is particularly prevalent in the relationship between parents and children. Little wonder that the children brought up with this won't give love unselfishly either. Love is often carefully portioned, as if there was only a finite amount of it for distribution. This applies even more to the return of what we feel is our due. We expect that return and want it to be exclusively ours. The whole situation is like trying to read fine print by candle light, when the sun is shining outside

To ensure and preserve the feelings of others we strive to "own" them. We try to manipulate them, often by evoking guilt, so they give us what we erroneously conceive is their love. This only leads to great anxiety and unhappiness. And it Forms binding karma too

Why do we do this? It is because of fear, insecurity. Most of us certainly don't stand securely on the ground. As Swami said, "There are three selves. The one we think we are, the one others think we are, and the one we really are". Our self-image is poor. We want to gain confidence by seeing ourselves through the mirror of others, through their affection for us. We are unable to stand on our own feet, so we use the love of others as a crutch.

How to stand straight? How to gain self-confidence? First, we must begin to see ourselves the way we really are. Then, we must be able to accept the truth. Each of us should spend some time alone in silence. It is then that we meet real self. At first it is not easy. This is one reason why people are afraid to be alone and quiet. But it is in silence that we can realize that we are loved, loved by God far beyond what any human can give us. No matter what happens, that Love will always be there. We can close the shutters of our window to the sunlight. We can turn off our ability to feel this Love. The sun will keep on shining, but with shutters closed, the room stays dark and cold. Many people keep the shutters closed all the time and most of us do so some of the time.

But in the quiet calm of that silence we can find the way to open ourselves to Divine Love and in its warmth we feel more secure. This Love will not be a crutch. Nurtured by it we can stand securely on our own feet and receiving it, we will have the courage to love selflessly, without thought about the return.

And then we will also understand and realize that Love is not a finite quantity to be rationed out. It is infinite, freely given and received all radiating from the one Source.....

Precious Pearls

Dr. Brahmanand Mavinkurve

Bhagavan's birthday celebrations constitute a Festival of Spiritual Illumination to the devotees who gather in thousands at Prasanthi Nilayam and experience the joy of blossoming of their soul. Viewed from this angle, the events during the celebrations appear as only outer shells carrying within them sparkling pearls of some precious message or the other for us from the Lord. Here is a small necklace of some of these precious pearls, randomly gathered as a memento of the great Festival we had the blessedness to attend in November.

Delegates to the Third World Conference who also joined in the Birthday celebrations this time came from as many as 40 countries—from Japan in the Far East, Canada in the Far West, from Iceland in the Far North and New Zealand in the Far South. It was evident that the Sai Era leading humanity towards One God of Truth and One Religion of Love had begun and was fast advancing.

The celebrations had quite a few precious pearls sparkling with the light of Sai Seva for all of us who have sought and found a place in the Seva Organisation. Accommodating over lakhs of devotees huddled together in this small area, providing them canteen-facilities and water, controlling the surging crowds during Bhagavan's rounds of "Darshan" or during processions and in the Poorna Chandra hall, distribution of prasadam (one laddu for each devotee) organising cultural and other programme on the stage, sale of publications etc, we conducted so smoothly and efficiently—because the heart of every Sai sevak on this occasion was tuned to the Divine Presence of Bhagavan. Here one finds important message. We, at our Centres find organising a small Bal-Vikas camp even a Parents' Day a task beset with difficulties and problems. It is so largely because we seek solutions only outside ourselves and not, even for a moment, within our own hearts where the Sarvantaryami is seated, ready to guide, lead and help us at all times.

There was an inspiring message for the Sai Education Wing of the Organisation when Sri Shankarrao Chavan, Union Minister for Education, in his speech, referred to the urgent need of value-oriented instruction in our system of education. Obviously, the time has now come for Bal Vikas Programme to outgrow the small classes run by the Organisation's own trained Gurus and to enter the education institutions outside, so as to meet the need of the nation. Equally significant was the report of Dr. Benito F. Reyes of California about the increasing number of universities from different countries joining the World University (of which Dr. Benito is the Founder-President) and adopting the system of "Spiritualized education" as laid down by Bhagavan Baba. The ideals of Sai education are thus finding acceptance not only on the national but also on the international plane. Yet, as we lift our vision high, we will have to take sound care of our Bal-Vikas Programmes for small children, on which depends the strength and vitality of the higher layers of value oriented education we are going to raise.

And what a thundering applause from the audience greeted the Sathya Sai Kingdom—an association of past students of Sathya Sai Colleges—during their programmes on the stage. They declared themselves as self-dedicated souls, out to serve in the Divine mission of Bhagavan who had transformed them "from street-dogs into street lamps". What a light was burning bright in them! What paths will they not illumine for the good of mankind! We, the so called "elders" in the Sai Family, will do well to breathe in as much of the fresh and exhilarating air of this "Kingdom of Sathya Sai" to prop up our drooping spirits. We will also have to keep ourselves abreast of this army of young Sai sevaks disciplined and spiritually energised by Bhagavan Baba Himself.

Several eminent speakers during these celebrations gave out precious hints relating to *Sadhana* based on their own experience. For instance, one overseas devotee opened our eyes to the power of meditation which, for him, was a means of close communion with Bhagavan, transcending all barriers of space, time and sound. Another gave us the core of a soulful prayer when he asked of Bhagavan for light and strength to see Bhagavan everywhere, to feel Bhagavan's presence in all events and experiences. A third eminent speaker cautioned *Sadhakas* that premature spiritual unfoldment, in the absence of complete effacement of the lower self, leads to "Spiritual distortions;" he, therefore, advised them to follow the path laid down by Bhagavan at the very start of His Divine Mission, namely, surrendering all *Sadhana* as well as its fruition at the lotus feet of the Guru who knows best when and how to shower His full grace.

There is one small but unforgettable "incident" whose message could be a worthy "pendant" for this necklace In one of the scenes from "The Kingdom of Heaven", staged by the Old Boys, Lord Jesus, overcome with compassion and love for the rabbits and doves encaged by the merchants for sale, sets all of them free. As it actually happened in the hall, one of the liberated doves fluttered its wings for a while on the stage and then shot up straight to the ceiling only to perch right on the shoulders of Bhagavan's nearly life-size image. One of the stage-lights sent its beam up, to focus on the lucky bird the attention of the whole house, which gave it a thundering applause. Against the bright vibrating halo behind Bhagavan's image, every one could see the bird gleefully moving its neck, as though to say; "Do you know on whose shoulders I am resting? It is the Father in Heaven, who, as prophesied by Lord Jesus, my Liberator has come on earth for the Redemption of the whole of mankind. May His blessing be on you all!"

Science and Scriptures

Sri Ramakrishna Paramahansa had once said, "The learned ignorance is the end of philosophy and the beginning of religion." The profound truth contained in this statement can, perhaps, only be experienced and will be beyond the limits of our shallow intellectual logic and rational enquiry. During this period of so-called "Technological Age", when people are intoxicated by the marvels of scientific adventures and when the truth and wisdom behind many statements expounded by our ancient seers and saints are not appreciated by our hallucinated and drunken state of mind, it will not be futile to do an objective analysis of science and its role in society. Being involved in a scientific career for the last several years, some of my thoughts on this matter are presented in this article.

It seems to me that a sincere and open minded scientist can easily understand the shallowness and superficiality of the world of science as described by modern Physics. Let us critically analyse some of the basic facts of modern Physics. Then, using those same facts we will measure the narrow limits of the world of science.

Very often scientific discoveries were proved false at a later time and thus the apparent 'scientific truths' are time variant and not permanent truths. But, there are two very important scientific principles which have never been violated in any scientific or technological development until now, and these may be considered as 'scientific truths'. These two principles have been honoured and considered as Axioms modern Physics. They are the following:

1. The Principle of Conservation Energy: Energy cannot be created or destroyed.
2. Law of Action and Reaction: Every action has a reaction.

No scientific discovery has yet been made, nor will ever be made which will negate these two laws. Conversion of energy (or) matter which is nothing but energy according to Einstein's equation $E=MC^2$ from one form into another is the only accomplishment in any scientific discovery or in technological development. In converting light or heat into electricity or in transmitting signals over long distance or in sending some satellites around the planets the basic scientific accomplishment of converting one form of energy into another form. There is neither absolute creation nor absolute annihilation in the correct sense of the words. Science only transforms, recreates or alternates some of the materials or forms which are already existing in this universe. Then, who creates this Universe of infinite energy? It cannot be any scientist, who cannot create even tiny quantum of energy from nothing. Functionally, a scientist is nobody but a transformer. Creation of this infinite universe (Brahmandam) of infinite energy is far beyond the realm of science.

Now that we are confronted with the mystery involved in the creation of this universe, let us try to understand some aspects of the Creator who created this universe. From the point of view of our daily experiences and also in the domain of modern science, there is always a creator and a creative intelligence behind any creation. Whether it is a rocket going to the moon or a small gadget used in our house or a huge machine in our factories or a piece of art preserved in our museum, there is always a creator or creative intelligence behind that work. We certainly know nothing otherwise in our experience. It is, therefore, easy for our rational mind to accept the fact that there should be a creative intelligence and a creator behind the creation of this infinite universe. Obviously, that Creator who created this infinite universe should possess infinite source of energy and infinite intelligence in accordance with our rational thinking and logic.

So, what does modern science tell us about the creation of the universe? As it is impossible for any scientist to make any absolute creation, as he has to work in a domain where the principle of conservation of energy has to be valid, and simultaneously faced with the reality of a Creator with infinite intelligence and power behind the creation of this cosmos, science shyly admits a phenomenon which is beyond the comprehension of our intellectual and scientific methods. Even

the modern scientific theory about the origin of the universe, known as the "Big Bang" theory, assumes the existence of primordial energy.

Hey, Scientist, bow yourself down at the Lotus feet of that Creator and call him God. If you are still adamant and want to stick to your principle of "Conservation of energy", give any name for that primordial energy, but unashamedly surrender to it. If you do not find a scientific terminology to call it, borrow the beautiful Sanskrit word, "Sakthi", from ancient scripture and *Surrender to Her, Worship Her, Adore Her, and Pray to Her.*

Let us now look at the second principle of science, stated earlier, namely, "Every action has a reaction ". The universe is in a rapid dynamic state, one action promoting or causing another reaction. Every phenomenon in this universe of our experience is a link in the chain of action and reaction. Can the scientist envision a beginning or end for this chain of actions? Can action stop abruptly without producing another action? Can an action start without a predecessor? Science cannot perceive this happening. Once again science is. faced with a reality which cannot be explained using the laws which are valid in its realm.

How did all the actions start in the beginning? Who started it? How did the world become such a dynamic swirl of energy?

Hey, Scientist, bow yourself down at the lotus feet of that CREATOR who alone created the law of "Karma" and call Him GOD. He alone can start and stop this dynamic state of the universe. *Surrender to Him, Worship Him, Adore Him and Pray to Him.* If you are still adamant and want to stick to the principle of action and reaction to explain it, assume a Primordial action and give a scientific name to call it. Describe that action as *The Cosmic Dance*, adore that cosmic dance which put this universe in its present dynamic state. Fall down respectfully at the lotus feet of *nataraja* and sing the *Glory of Siva tandavam*. But remember that He who created this universe filled with actions can easily stop the action too.

Now that we have understood the narrow limits of the scientific domain and are probably convinced of the existence of truth beyond the scientific limits, let us try to objectively evaluate the role of science in society. I do not denigrate science, but my sole purpose is to place science in a proper perspective, if I can do so. As I stated earlier, technological innovations are nothing but rearrangements and re-ordering of various forms of energy and matter existing already in this universe (provided to us by God). God has been kind to us by allowing us to continue playing this game of jigsaw puzzle. But He has also given to us other beautiful gifts, known as intellect and free will to play this game properly. He expects us to use these gifts to make our lives enriched with spiritual values and noble behaviour. Science and technology could be used to serve humanity, to alleviate the sufferings of people, to remove the pain of the sick, to teach and communicate spiritual values etc. Science can do yeoman service to help us lead a better and meaningful life fulfilling the expectations of God. Let us not use science to kill our brothers and sisters, to steal wealth from others, to kindle greediness and lust, to create imbalance in the harmony of Nature, to pollute the water and air. Let us not use science for suicidal acts.

All the scientific discoveries made until today teach us only one thing. That is, every manifestation in this infinite universe in nothing but Primordial energy existing in multifarious

functional forms. Every sub-atomic particle, which is the building block of every inert material object, is a condensed quantum of that energy. Is this conclusion something new? No.

Modern Science has not revealed to us any new information which is not present in our ancient scriptures, but the modern scientist has yet to learn a lot more from our scriptures how to use science for the benefit of humanity. Several years scientific study has led us to discover that the same conclusions of modern science were explicitly written in our ancient scriptures several centuries ago. Perhaps, Sri Ramakrishna's statement can be modified as "the learned stupidity is the end of Science and the beginning of Philosophy and the learned ignorance is the end of Philosophy and the beginning of Religion." Om Siva-Saktaikya-Swarupiniye Namah

—Dr. Raghavan Pisharody

Awareness of the Divine

The word "Arise" in Vedantic language brings to mind the process of getting up, awakening from sleep, from the sleep of ignorance. We rise up from the bed as the sun rises in the east, as the darkness of the night recedes fast. The delusion which is the consequence of ignorance disappears as soon as the light of wisdom dawns, just as the truth is revealed when sunshine reveals everything clear and bright. The Upanishadic analogy of mistaking a rope for a snake is significant. This mistake happens only in the dusk and once the sun rises, the truth of the rope is revealed and the fear of a snake disappears. Fear arises in our heart through mistaken identity.

Baba advises that as we arise from our bed each morning, we should have the awareness of the Divine. With the first dawn of consciousness as we open our eyes our mind becomes aware of the surroundings. Then we must become aware that we have another day to live with all its possibilities. "Today is the beginning of the rest of your life" says a wise sage. The past is past and is only a memory. The future is today. We must arise in gratitude that we have been blessed with another day.

A poem attributed to Kalidas reads thus in English translation:

Salutation to the dawn
Look to this day!
For it is life, the very life of life.
In its brief course
Lie all the verities and realities of your existence;

The bliss of growth
The glory of action
The splendour of achievement,

For yesterday is but a dream
And tomorrow is only a vision,

But today well lived makes yesterday a dream of happiness
And every tomorrow a vision of hope.
Look well therefore, to this day!
Such is the salutation to the dawn.

The Consciousness is again the Divine within us that is making us aware what is outside. The Kena Upanishad asks this question:

"At whose behest does the mind think? Who bids the body live? Who makes the tongue speak? Who is that effulgent Being that directs the eye to form and colour and the ear to sound?"

Then it answers: "The Self is ear of the ear, mind of the mind, speech of the speech. He is also breath of the breath, and eye of the eye. Having given up the false identification of Self with the senses and the mind, and knowing the Self to be Brahman, the wise, on departing this life, become immortal". (The Upanishads by Swami Prabbavananda and Frederick Manchester, A Mentor Religious Classic, 1957, p. 30). We must also become aware that everything around us is Divine, is the expression of the same Divine Consciousness. "When you open the lids, you see the world, the stars, the galaxies that are far out in the depths of space. When you close them, the scene disappears; there is only gloom, emptiness. The eye reveals Him as the Universe, as Vastness, as Magnificence, as Order, as Beauty, as Power, as Viswa-Viraat Swaroopa! It is as one picture that it appears; it is as one picture that it disappears! The look creates; drishti is srishti" says Baba (Sathya Sai Speaks, Vol. VII, p.496). Baba says (ibid , p. 238), "Change your vision, the world will appear accordingly. Let the eye be charged with the Divine, it will see all as God. It is foolish to shape the world; shape yourself as the embodiment of Peace, Love and Reverence. Then you will see all as Love and Compassion and Humility."

If this is so, how is that we are unable to see the Divine, when the very power to see is that of the Divine Consciousness? This is because our Divine Consciousness is able to see only through the filter of our gunas, dispositions, the tamasic, the rajasic and satwic. The moment we are able to let our eyes see only through the pure satwic filter, then we are able to see the Divine around us. The satwic filter is the filter of wisdom and knowledge. It is not merely a question of sight, but of insight. The clearer the insight, the more Divine the sight!

The morning portends the day. There is the common belief that if we get up on the "wrong side", the mood of the day will continue to be bad; we will tend to be angry, disturbed. So Baba advises that we should start the day with thoughts of the Divine, with feelings of gratitude and make the day one of blissful adventure. We must get up with the prayer: "Oh! Lord! I am born now from the womb of sleep! I am determined to carry out all tasks this day as offering to Thee, with Thee present before my mind's eye. Make my words, thoughts and deeds sacred and pure. Let me not inflict pain on anyone; let nobody inflict pain me. Direct me, guide me this day".

How often we miss the joy of living by making everyday a routine and let it roll by, another day gone for ever, irretrievably. But if we are aware of the Divine as we arise every morning, then each day will be a Festival: "Nithyakalyanam paccha toranam" Baba often repeats "Every day is new, every hour, second, minute is new, celebrate every second in joy".

How to do this is the question. Baba gives the answer. "There is sugar in the cup, but the water is insipid, for you have not stirred it well. There is God in the world, and by stirring the Divine well into every drop or atom thereof, you can make the world a sweet thing to live by. Intelligence is the spoon; Sadhana is the process of stirring. Saturate every moment of life with God; it becomes sweet thereby."

—M. V. N. Murthy

The Vision that Heals

It was on December 8, 1979, that I came to know from a Bangalore daily that there as a discourse by Bhagavan Sri Sathya Sai Baba at the Golden Jubilee Hall, Lalbagh. I remember that day as the most precious one in my life, as on that day I had an opportunity to get the Darshan of Bhagavan, which marked a great transformation in my life.

I used to suffer from severe "migraine" attacks, which continued despite all the treatment that I sought from specialists in medicine. One specialist in nervous disorders, a former Head of the Department of Psychiatry, Jawaharlal Institute of Post-Graduate Medical Education and Research, told me that there was no permanent remedy for his ailment. As an engineer with serious responsibilities, I found that the recurring "migraine headache" would not allow me to attend to my daily duties properly and often I was confined to bed. My wife used to pray to several deities. Finally, we decided to go to Kerala, our native place. There, I consulted my brother, who is an Assistant Surgeon in the Kerala State Health Department and also Medical Officer in charge of the Public Health Centre, Manantoddy. After a thorough check-up, he prescribed some medicine, which was to be taken before the "attack". But, the very next day, when I was driving with my family to Cape Comorin, the "attack" came but the prescribed tablet was of no avail. I took a number of tablets, but the pain did not subside. The excess of medicine caused a stomach upset. The relief came in the midnight after vomiting.

After returning home, my brother was surprised to learn that the tablets had not given immediate relief. My brother-in-law, who is a Senior Assistant Surgeon in the Kerala Government, prescribed a tranquiliser, which also proved ineffective. My father-in-law, who is an I. A. S. officer in the Kerala Service, was worried about my condition and wanted to take me to some specialist in Trivandrum, but this was overruled by my brother-in-law as I had already consulted the best specialists.

After returning to Bangalore, the attacks continued and my neighbours and friends sympathised with me that I was unable to attend to my factory duties. It was at this juncture that I saw in the newspapers an announcement about Baba's discourse at Lalbagh. Having heard about Baba's superhuman healing powers, my wife and I decided to go to Lalbagh to have Darshan of Bhagavan and have a trial. We were quite lucky to have a close glimpse of Bhagavan and we heard his discourse from a distance. Before the discourse was over we came to the passage through which Baba was to leave the Meeting. My wife was worried about my headache and prayed that if Bhagavan Baba had healing powers I should not get the headache on that day.

After the discourse Bhagavan's car came and we were both lucky to get a close glimpse of Bhagavan and felt happy that Bhagavan looked at us.

After returning home, my wife suggested to me that if the headache did not recur for the next three days, I should get her a picture of Baba. The days passed and there was no headache. I had to yield to her request. I got a picture of Sri Sathya Sai Baba and she started doing Puja praying to Him to relieve me of my migraine attack permanently.

As an atheist till that time, I started thinking whether Baba was that powerful and whether the stories about previous Avatars were true and whether Baba was an Avatar.

The days rolled on and the migraine attack never recurred again. I started thinking deeply about God and Baba and used to stand in front of the picture which my wife was worshipping. Then I started going through the books written about Bhagavan Baba and the teachings of Bhagavan and I started slowly believing in God. Now it is more than a year and the migraine attack has not affected me and all my friends and relations have felt happy over the change brought about by Bhagavan. Now they all believe in Bhagavan as an Avatar. Myself and my wife worship Him as our family God and are trying to practise Bhagavan Baba's principles in our day-to-day life.

By curing my migraine attack by His one Divine Darshan, Bhagavan Baba has drawn me into the spiritual path and made me believe in God. Now I believe in the previous Avatars, Rama, Krishna, and the various deities like Muruga, Ganapati etc. Nowadays we perform Puja and chant Bhajans daily twice in our house and very often feel Bhagavan's omnipresence. Jai Sai Ram.

Dr. P. V. Nair

Free Veterinary Camp

A new area of social service to the rural population was explored by the Sri Sathya Sai Seva Samiti, Rajkot, in January, when a free Veterinary Diagnosis and Treatment camp was conducted at Ramcharit Manas Mandir in Ratanpur village, Rajkot taluk.

The camp was run with the cooperation of the District Panchayat, Rajkot, and the services of 21 specialist veterinary doctors, 28 medical assistants and 35 Sai members belonging to the Seva dal a Mahila Vibhag. 158 head of cattle were brought to the camp for treatment by farmers, who appreciated the spirit in which service was rendered to them. There were 37 cases of surgery.

In view of the response from the villagers it is proposed to conduct more such camps.

—B. J. Pandya, Rajkot

Why Faith in God?

The term "Faith in God" is often jeered at by the so-called rationalists. They think and argue that faith in God is not going to change the course of one's life, his joys and sufferings, for the latter are governed by his own actions. Unless his actions are good, how is faith in God going to help him? So, instead of harping on having faith in God, it is argued, one should reform oneself by his actions to see good, say good and do good.

There can be no dispute with these views of the rationalist. Faith in God is not a license to do anything or take away the basic need of doing good actions, having good thoughts, being sympathetic and merciful, and doing service to others selflessly. But, inspired by the emphasis on good actions and good character, the need to have firm faith in God is not reduced.

The events in a man's life are definitely governed by his present actions alone. It is often observed that a man engaged in good actions has also to undergo many privations, physical, mental or both. There can be no explanations for such a situation excepting the past karmas, the deeds done in some previous life, what are known as prarabdha karmas. It is in the context of prarabdha karmas that faith in God becomes more important. Not that faith in God is going to pardon him for whatever he might have done earlier. But faith in God will create in him an attitude of looking at things with disinterest or unconcern. Faith in God will create in him a sense of vairagya. How? We see all our karmas influence our lives by affecting our physical, mental or even intellectual life. We suffer bodily ailments and mental tortures. Our intelligence is affected as a result of bad karmas. Conversely, we enjoy the pleasures of good health, mental happiness and intellectual enlightenment in consequence of our good karmas. Thus karmas or our actions have a potential to affect only our body, mind and intellect and not beyond. It is with a view to looking beyond our body, mind and intellect that faith in God, which is another name for Vairagya, is important. Our aim, the real object of our life, is to wrest ourselves from the body-mind-intellect consciousness and realize the self, the immutable, unconditioned by time or space and unbound by the limitations conditioning body, mind and intellect.

Offering all our actions at the feet of God or doing our actions without an eye on their fruits is also another way of describing the same or similar attitude as faith in God. A person firmly established in the Faith in God is oblivious to or unmindful of the interaction of his karmas, past or present, on his body, mind and intellect and is thus blessed with the utmost bliss. Thus faith in God changes one's life in its entirety as he himself looks at it and not as the world sees it. To the world, he will still appear to be suffering all bodily ailments or mental tortures caused by want or society's callousness, but being unconditioned by them all, he would all the time be immersed in serene bliss.

If one has understood this aspect of the Faith in God, the derisive treatment of the ignorant society will not be able to shake him off his ground. The occasional doubts that might arise in his own mind as a result of weakness or fatigue, physical or mental, will also be dispelled of their own accord. In a nut-shell, faith in God is for our own life and not for the sake of others.

And God in whom we will have faith is all loving, all merciful, all forgiving. The eye-for-eye type of justice does not belong to the realm of God. God forgives also. And there is every

possibility that we may be saved from undergoing the ill fruits of our bad karmas. But one having faith in God does not have an eye on this pardon. He has prepared himself to suffer for what ever he has done and for the future, he resolves to engage himself in good actions. He leaves everything in His Merciful Hands and, concerns himself not with what does not lie in his ambit. His is to do karma good karmas, and that is the end of it.

—D. P. Agarwal, Bhavnagar

Darshan at Prasanthi Nilayam

In this Abode of Eternal Peace
The mind is calm: the body at ease.
The worries of yesterday
The cares for the morrow
Pale in the celestial bliss
Of the wonderful days
Spent in singing the praise
Of God showing the many ways
Of receiving His Grace.

Time stands still, moving not,
In this heaven on earth,
The haven for troubled souls
That come heavily laden
With their sorrows and woes.
Row after row, many rows thick,
The devotees sit for hours
On the cool Ashram sands
Patiently expecting Darshan.

The God-starved world waits
For the soft rustle that
Bespokes the impending view
Of the Form long awaited.

Wafting as a gentle breeze
Soothing as a Himalayan balm
Healing spiritual fevers
By a kind and knowing glance.
This Kalki Avatar proceeds
Leading man in the ascension
From animal to angel
With millions and millions
Trailing the blazing path.

—*Dr. V. K. Pillay, Singapore*

World Council

The Central Office of the World Council of Sri Sathya Sai Organisation was inaugurated at Prasanthi Nilayam by Bhagavan Baba on January 4th, 1981. Professor K. C. Sachdev is the Secretary of the Council.

Prema is cultivated through two methods: (1) Consider always the faults of others, however big, to be insignificant and negligible. Consider always your own faults, however insignificant and negligible, to be big and feel sad and repentant. By these means, you avoid developing the bigger faults and defects and you acquire the qualities of brotherliness and forbearance. (2) Whatever you do, with yourself or with others, do it remembering that God is omnipresent. He sees and hears and knows everything. Whatever you speak, remember that God hears every word; discriminate between the true and the false and speak only the truth; whatever you do, discriminate between the right and the wrong and do only the right. Endeavour every moment to be aware of the omnipotence of God. The body is the temple of the Jiva; so whatever happens in that temple is the concern of the Jiva. So, too, the world is the body of the Lord and all that happens in it, good or bad, is His concern. From the observed fact of the Jiva and the body, know the truth of the unobservable fact of the Lord and the world.

- Baba

By the Way

He was a familiar figure at all the bhajans in the Sai Ram Mandap at Brindavan. He used to stand in the periphery, choosing to remain in the background and waiting with folded hands for Darshan of Bhagavan. He reminded me of Milton's famous line, "They also serve who only stand and wait."

Meeting him on the road one morning, when Swami was not in Brindavan, I could not resist the impulse to ask him: "How do you spend your time when Swami is not in Brindavan?" Pat came the reply: "Spending time is no problem at all for me. I read Swami's books, I paint, I compose Bhajans and recite them." "How do you find Swami's books?" I asked. "The more I read them, the greater the meanings I find in them. Each time I learn something new," he said.

"What is your specialisation?" I asked. "I was an anthropologist. I was doing research in anthropology in U P." "How do you feel after coming here?" "I am extremely happy now. Previously I was earning more money, but I was not happy. Now, I have very little, but I am quite happy." He said he had offered a garland of 108 bhajans composed by him to Swami.

"What do you think of the caste system, as an anthropologist?" I asked. "Caste is not based on birth. It is based on karmas and Gunas." "Did you read Bhagavan's explanation in a recent issue of Sanathana Sarathi?" "Yes." "It is the best and most convincing explanation I have read."

Before parting, I asked him his name. He said: "My name is Santosh." "You are fully living up to your name," I said, before taking leave of him with a "Sai Ram."

—Bharadwaja

For Mankind: The next step

Jesus of Nazareth lived 2000 years ago, but His Presence continues to be felt in the hearts of hundreds of millions of His devotees everywhere. He lived His short life with such ability and such sacred purpose that He rose above the narrow confines of His culture and times, and transcended all human limitations to manifest His divinity in its full splendour. His was a Holy Birth and He came on a Sacred Mission. He was a great world teacher of love and compassion, and He so transformed His followers that they recognized in Him the long-promised and long-awaited Messiah—the Saviour who redeems His people. So they called Him the Christ and today more than one-third of the peoples of the world adore Him as the Lord Jesus Christ.

When Jesus spoke of the Brotherhood of Man and the Fatherhood of God telling of the Blessed Father in Heaven who had sent Him, it was Sai of whom He spoke. Again it was Sai whom Jesus addressed when He prayed to God: "Our Father who art in Heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done, on Earth as it is in Heaven."

Now, 2000 years later, it is the Father Himself who has come to finally lead the world out of this Kali Age which has darkened and plagued mankind's history for 5000 years.

The human mind is barely able to comprehend the awesome fact of the advent of God in human form. To draw us near Him, He graces us with signs and wonders and miracles. Then He fills us with His divine Love which transcends all possibilities of human love, and which melts our deepest doubts and fears and feelings of loneliness. He gives us words and teachings that reach deep into the core of our being and he shows us that all the glitter of this world is worth nothing but pain and heartache. Thus he awakens in us the yearning for a deeper Truth, an inner Peace and Joy which only He can give and that the world itself can never provide.

So we begin to strive on the spiritual path...we struggle, we suffer, we experience, we mature, we discover, we find our inner Source, we gather wisdom, and slowly with His Grace, we transform. Slowly we advance from one stage to another.

When the time is ripe, the blossom falls off to make way for the fruit. The little caterpillar, earthbound and limited, sheds its form and turns into a butterfly and flies away. Such seems to be the God-ward path. And as Swami has told the Christ story to us, such was also the Life of Jesus as He developed His divine qualities. While still in body-consciousness, Jesus viewed Himself as the Servant, the Messenger of God, and in the tradition of the Bible separate from God, what has been called the dvaita...or the dualistic stage. Then He immersed Himself for 12 years in intense spiritual Sadhana, after which He journeyed as a pilgrim to temples and monasteries in Kashmir and Tibet, and other holy places in the Himalayas. There He became imbued with the sacred teachings of the Vedas. And His Heart flowered with the Divine Current. Through His one-pointed devotion and through God's Grace, in time the young Isa became transformed into the Son of God, developing some of the authority and power and luminous splendour of the Father Himself.

When He was close to 30 years of age, He left behind the sacred places of Bharat and returned to His native land of Judea to preach the word of God to the Jews. It was in this effulgent state of God-consciousness that He manifested Himself as the Messiah to His followers. Finally, through the agony and passion of the Crucifixion, He came into the full Atmic awareness and declared, "I and the Father are One." It was then that He merged with Sai into the Ocean of Divine Love and Bliss, to become the Cosmic Christ.

Swami frequently advises us to examine our own movement on the God path, to see how far we have progressed. Are we still totally earth-bound in body-consciousness? Or are we ready to move on and to let go to God and fly?

We sense the imminence of a world-wide explosion about to happen that will shake the whole earth to its foundations for ages to come. I am not speaking of predictions of calamities or catastrophes which may or may not happen. I am talking about an explosion of Good that, we can be absolutely sure, is to happen. I am talking about the explosion of Sai consciousness over the whole world—the spiritual revolution about to burst forth.

Look around and you will see people coming from everywhere—from North America, from South America, from North and South Africa, from all over Europe and India, from the Orient and from Southeast Asia, from Western Asia, from Australia and New Zealand and the Pacific. You may wonder about the Communist, countries... I remember Swami saying, "Don't say Communist, say Come you, next." So they too will soon be represented here.

Bhagavan Himself has called us His Beloved Children and has told us that we not only have the right but the duty to claim our divine inheritance. Jesus took the Ten Commandments of Israel and the Laws of Moses, and the Books of the Prophets and distilled them all down into two basic principles on which He laid the foundations of His whole life and teachings. They were; "You shall Love the Lord, your God, with all your Heart, with all your Soul, and with all your Mind," and "You shall Love your Neighbour as yourself." But not just your neighbour, you shall love your enemy, even if he hates you and curses you and despises you. You shall love him as much as you love yourself and as much as you love those nearest and dearest to you. Thus shall you live in Peace and Brotherhood with all men.

Now, 2000 years later, Sai has gone even further by reminding us of the ancient Advaitic teachings, that we must see and experience everything and everyone as exactly identical with ourselves, for there is only the one Self. There is no other. And that Self is Love itself. That Self is God.

So here is our direction from the Lord for our next step. By living these precepts, Bhagavan told us, Jesus earned the right to be called the Son of God. By elevating our own lives to the sacredness and nobility of Jesus' life, bringing joy and love and compassion and righteousness to all we touch, we too can call ourselves Emmanuel, the Anointed One, the Son of God, and deserve to sit at the footstool of our dearest Father, Lord Sai.

As our hearts expand, we see only the good in all of God's creations. Swami tells the story of Jesus and his disciples coming upon the body of a dead dog lying in the road. Some of His disciples tried to direct Him around this unpleasant scene, but Jesus went very close and looked at the remains for some time and said; "Someone must have loved this animal very much to have taken such good care of it when it was alive. See how perfect its teeth were—so pearly and shiny and white." When most of us would have revolted, He saw only the positive and the good.

We are told that in the early days of Christianity the newly-formed community of Christians lived in constant joy and brotherhood, full of hope and love, and God-consciousness. This is what attracted so many new converts to them wherever they went. Imagine these simple and innocent folk filled with their belief in the Saviour, their Beloved Lord Jesus Christ, pitted against the pagan might of Imperial Rome, the conqueror of the ancient world. This tenderest of flowers, was caught in a thicket of thorns. What chance of survival would one give it? Yet in time, not only Rome, but all of the wild, warlike tribes of Europe and the barbarian hordes coming down from the East and North succumbed to the Christ message and bowed down to the Prince of Peace.

In this way, slowly over the centuries, Sai has been transforming man, not only in Europe but everywhere in the world. He has used the great religious streams—Christianity, Judaism,

Buddhism, Hinduism, Mohammedanism, and others, each appropriate to its place and time, as His instruments for directing man away from his lower impulses and towards his higher essence. Slowly, Sai has been preparing mankind for the coming of the Father.

Now man has reached a point in his evolution for the next big step forward. On the one hand, man already has the power to destroy himself and all higher forms of life on the planet. but he has also reached a level of maturity and global mobility, not only a physical mobility but also a psychological and intellectual mobility which permits him to break free of prejudices and boundaries which have kept him tied down over the centuries.

We are breaking down not only national barriers but religious barriers, racial barriers, language and economic barriers that have kept us from loving each other. We have reached this state because our Divine Teacher is here amongst us, and His Grace has been showered upon us. This Grace is available to all of Humanity, which will soon learn of its glorious destiny. Soon, everywhere man will reach out across the fence to his brother, to revive an ancient dream of world brotherhood, with all mankind united through the common bond of Love. That dream, so long deferred, is now about to become a reality on a global scale.

How fortunate we are to be called in during these early beginnings of the Sai Era, now unfolding. It is a Golden Age that will brighten the world for millennia to come. Let us dedicate our lives to Him and let us go out and invite the people of the World to dedicate their lives to Him and thereby make His Advent one long triumphal procession of Mankind returning to its Father, like the Prodigal Son, returning home.

(Extracts from an address delivered on December 25, in the presence of Bhagavan, at the Sathya Sai College Hostel, Puttaparthi)

—A. Drucker, California

Learn to Listen

Listen! Listen with quietness and stillness and you will learn one of the secrets of life. Listen to life, listen to your soul—so quiet, so pure, so true. All of nature listens, but mankind has forgotten this great art of life.

Listen to the Master within. I will give an example. Animals have a very keen sense of hearing, and to some, their very lives depend on this. They can hear the sounds within the earth itself, the distant sound of an enemy stalking them or the sound of their prey, as they live off other animals to a certain extent.

But mankind must go beyond these animal instincts and learn to listen inwardly. Unfortunately, even this natural animal Instinct to listen has been lost by humanity today. In the noise of the world and the market-place of sound, man hears only the loud clamouring of his television set, his radio, his car, his greed, his lust, his insatiable appetites. Instead of tuning into

his God—self-channel G, he tunes into Channel D—for Desires. Instead of tuning into Channel S—for Soul, he tunes into Channel S—for sound, noise and confusion.

The birth of large cities, advanced technology and instant push-button entertainment has been a means of progress for society; but has it been a means of progress for Sadhana? Instead of stilling the inner man, the stillness drives the outer man to seek ever more. He has so forgotten to listen that this quietness frightens him and becomes not peace but pace a very fast pace. It becomes not quiet but riot, and the thing he fears most would be the thing he should hold on to with all his might.

In the Sadhana of life, of the world, of walking and working in the world, take time out to listen to your own consciousness, and what it is telling you. Be not like the man who was looking everywhere for his reading glasses and had them pulled back over his ears all the time.

Press the button of *silence* instead of the button of opulence, turn on the station of *discrimination* instead of the station of inclination, and tune into the message of *inner vision* instead of the message of outer *collision*

—*From a New York Devotee*

Nothing but Love

Prayer of a Friend: There was that early morning in Puttaparthi, bright and clear. I was on my way to Gokulam, to have, besides the refreshing walk through the awakening village, my morning prayer together with my friend Sai Gita. But this very morning Sai Baba's usually so inspiring sunrise could not reach me—my inner futile fight and struggle from the evening before had me still in its dark grasp. "Sai Gita, today I cannot pray. Please, please you pray for me!" were only tearful words to my friend.

I had to force myself to go and take my usual place at the temple ground—my mind still in darkness, in despair. Sai Baba came for giving us His Darshan, for blessing us. Instead of the thank-and-joyful prayers that I used to lay at His approaching feet, I could this morning only bring Him a desperate cry of helplessness.

When close to me, He bowed His head towards me, gave me a look full of Divine compassion and asked, "How is it with you today?" I saw His right hand make some circles, and in the next moment He threw something towards me. I couldn't catch it, but a piece of white sugar candy landed on the hem of my dress. I noticed Baba's controlling look, checking that I had found His gift—and on He went! He went on, carrying with Him all my dark, helpless despair, all my futile struggle. I sat there, with a piece of Divine sugar candy in my hands, with all His Love, Light and Strength in my heart. I must confess that before Sai Baba had entered the Mandir, I had already given away some small grains of the Divine sweet! At my left sat an Indian mother with her two daughters. Their humble, devout silence while waiting for Baba to come and bless us had

impressed me; it had given me a wonderful feeling of sitting together with real friends, friends in His Love. So, it was quite natural that I gave them a share of the Blessing He had bestowed on me. We were four instead of only one, who in deep gratitude and love left God's temple ground that bright, lovely morning.

Patience: One early morning, in springtime, in Ooty—this lovely small town amidst mountains. The number of questions eagerly calling for an answer had during the past months become immense. So, also words and occurrences that entirely escaped my comprehension and understanding had amounted to an impenetrable wall. I had prayed for answers, I had prayed for explanations, I had prayed for Light, His Light in darkness.

This early morning He mercifully gave me, with some few Divine words, peace of mind. He rescued me out of the prison built up by all the puzzling question marks. He said only, "When time comes." Nothing else, nothing more.

With these few words, filling my whole consciousness, He meant: "When time comes, you shall have all the answers you need to have. When time comes, you shall get all the explanations you need to get." He had taught me patience; He gave me peace of mind.

I can only thank Him from the depth of my heart for having given me so much. I can only ask Him to forgive me for having done so little out of it. But I also know that by His hardest lessons I have the greatest chance to realise His Divinity within me, for help and happiness for brothers and sisters around me, in His Name and to His Glory.

—*Sisko Oraffaerd*

Play Your Part

"You must play your part worthily and well wherever your careers may take you after you leave the college," exhorted Bhagavan Baba, addressing the final year students of the Sathya Sai College, Brindavan, at a function which they had got up to receive His blessings on the eve of the public examinations.

The function was held on March 5th, Fifty four students are appearing for final examinations in B.A., B.Sc., and B. Com. courses. Two spokesmen for the students addressed the gathering in English and Telugu on their experiences in the College and the inspiration they had derived from the teachings and the presence of Bhagavan.

In the course of a long and inspiring address, Bhagavan stressed the need for pursuing spiritual disciplines along with concentration on academic studies. After getting their degrees, when they go out into the world, they might be employed in different professions and face challenging situations. In whatever role they were cast, they should bear in mind the ideals they had imbibed in the Sathya Sai College and uphold the good name of the institution. Swami related in this context an interesting story of a village in which scenes from the Ramayana were enacted in a

play got up by the villagers. The local village munsiff, who was a burly figure, was given the role of Ravana while a poor villager, with good looks, had the role of Rama. When the play was on and the battle took place between Rama and Ravana, the village munsiff, who could not forget his status and position, felt that his prestige among the villagers would be affected if he dropped dead on the stage when the poor villager in the role of Rama aimed his arrows at him. He refused to fall on the stage, despite promptings from the stage director. Drawing the moral from this humorous episode, Swami advised the students to be true to their roles in whatever professions they might take up and be prepared to subordinate their ego in the performance of their duties.

Sai Family News

Free Eye Camp

A Free Eye Camp was organised, under the auspices of the Madukkarai Cement Factory, by the Sathya Sai Organisations, Coimbatore, from February 28 to March 6. In all 1754 patients were treated at the camp. 159 major and 20 minor operations were performed, with loving medical assistance from the Aravind Hospital, Madurai. Dr. K. Balabhadra Naidu, of Sri Sathya Sai College, Prasanthi Nilayam, who happened to visit the camp, reports that teachers and students, who had participated in seminars conducted earlier by the Sathya Sai Organisations, Coimbatore, were responsible for publicising the event and drawing a large number of patients to the camp. During the seven days of the camp, spiritual discourses, bhajans and cultural programmes were conducted for the benefit of the patients. The Tamil Nadu Sathya Sai Seva Organisation is offering its services for one such Eye Camp to be held, every month, in different Districts of the State.

Coventry devotees set up a record

An unprecedented exercise in Nama japa, as a form of spiritual Sadhana, was conducted by the Sathya Sai devotees in Coventry, United Kingdom, during January-February 1981. The Chairman and members of the Krishna Mandir in Coventry allowed the use of the temple for the Sadhana. It involved chanting of the Mantra "Om Sri Sathya Sai Krishnaya Namah" ten million times! Devotees from the Coventry Sai Centre were joined by men and women from other Sai Centres, near and around Coventry. The chanting began on the morning of 11th January and was completed on 20th February. On the concluding day, a yagna with Poornahuti was performed.

Kingdom of mother Sai

Old students of Sri Sathya Sai College, Anantapur, who wish to become members of 'Kingdom of Mother Sai', will please contact Secretary, 'Kingdom of Mother Sai', Sri Sathya Sai Arts & Science College for Women's Hostel, Anantapur, Pin-code 515 001. (A.P.)

Heart must understand heart, heart must be drawn to heart, if friendship must last. Friendship must bind two hearts and affect both of them beneficially, what-ever may happen to either—loss or pain or pleasure, good fortune or bad. The bond must survive all the blows of fate and be unaffected by time, place and circumstance. Each must correct the other; for each must

welcome criticism and comment from the other; for each knows that they come from sympathy and love. Each must be vigilant that the other does not slide from the ideal, that the other does not cultivate habits that are deleterious or hide thoughts and plans that are productive of evil. The honour of each is in the safe keeping of the other. Each trusts the other and places reliance on the other's watchful love. Only those deserve the name—friends—who help in uplifting life, cleansing ideals, elevating emotions and strengthening resolves.

—BABA

Science and the Quest for Harmony

"Who Knows the Secret? Who proclaimed it here? Whence, whence this manifold Creation sprang? The gods themselves came later into being—who knows whence this great creation sprang?"

Creation Hymn, Upanishads

The above hymn sums up beautifully the eternal question' that arises in the mind of every thinking man as well as the eternal doubts that assail his mind. The imperfect, finite mind trying to grasp the infinite, grapple with the rhyme, reason and rationale behind the cosmos and the ultimate reality, whatever it may be—is that possible? The task seems almost impossible, at least to the average man, with the level of awareness and consciousness and perception of truth that he possesses. Much more so because in the world of today, life has become a mad rat-race and thanks to his innumerable wants and desires, the mind and intellect of man lie buried under a thick layer of materialism.

This acquisitive focus tends to make him highly self-centred, egotistical, avaricious, jealous, mean, malicious, dishonest and petty. For a prisoner of such passions and emotions, where is the time or possibility to look inward, to look within himself, to try to understand the mental forces and faculties and the inner powers that lie dormant and terribly under-utilised, much less to devote time, attention and energy to train, exercise and discipline the mind, to condition and cultivate the mind with a view to attaining a higher level of awareness and consciousness and perception of the ultimate? Given such a mental frame, he naturally, understandably and conveniently dismisses what he cannot comprehend as nonsense, hoax, humbug or trivia. Such an attitude is presumed to be scientific and logical, the true criterion of which is to doubt, question and be sceptical of anything and everything; what is beyond the human senses does not exist, seems to be the attitude.

Science has become a 'holy cow' and many an attitude of mind labelled scientific and logical has nothing to do with science, reasoning, inquisitiveness or logic. The frontiers of science are ever expanding; it is not at all static. Science abhors the status-quo. It constantly reveals and illumines new areas which were lying in darkness till yesterday. It never dismisses something, some occurrence, some happening as impossible. It merely takes the point of view that as things stand today, such and such events, happenings and developments cannot be explained.

A century ago, if the theories and truths discovered by that great humanist scientist Albert Einstein at the turn of this century had been propounded, how many scientists would have accepted or understood them? There is an evolutionary process not only in creation, but in the progress and developments of scientific thought. The fantastic developments of the last 30 years in many areas including Space Science, Nuclear Science, Computer Science, genetic engineering and so on could not have been fitted into the earlier domains of the space-time continuum. Most developments happen only when the time is ripe and the place is right. No progress or development is possible without a great deal of effort and energy. What seems impossible today may become possible tomorrow or the day after. A quarter of a century from now, we shall be able to explain many things which remain mysterious, impossible and unbelievable today. We know today more about the planet Saturn and its moons and environment than we did five years ago.

As man creates new theories, new body of knowledge, he finds that he has also many new questions to ask and doubts to clarify. To expect that Science will answer all questions and there will be nothing more to explore, to discover or to understand, is a foolish and idle thought. The mysteries of Nature, the universe and much more so the mind of man are far too complex to comprehend very easily. What goes on within the miniature universe called the human mind is far more difficult to ascertain and appreciate than the many phenomena in the physical world.

Many scientists have not yet fully appreciated the true significance of the spiritual dimension, because of an overemphasis on the material or physical dimension and the limiting framework provided by the senses. Nor do they fully grasp the role of intuition in establishing and discovering truths. In mathematics, the Queen of all Sciences, there are many 'conjectures'. Many of the propositions and theorems of the great Ramanujam remain unproved even today. Yet very few mathematicians are bold enough to assert that all these conjectures are wrong or meaningless. The role of intuition in the process of discovery cannot be underrated. And these very rare persons with such extraordinary powers of great intuition, who however cannot provide proofs for their assertions, have been highly respected and regarded in the scientific world.

How is it, then, that when it comes to the great religious leaders and the spiritual preceptors, so much of doubts, cynicism, scepticism, denigration and ridicule are cast regarding their pronouncements, teachings, philosophy and actions? How can a so-called 'scientific attitude of mind' dismiss as bogus, hoax and nonsense the existence of higher levels of awareness and consciousness or the supernatural, the extrasensory perception? How can one dismiss as bogus the existence of personalities with a far superior level of awareness and consciousness than the vast majority of mankind possess? Is such an attitude scientific? Can I dismiss as nonsense the existence of human beings with far greater intellect, far greater perception and understanding of the true meaning and purpose of life or of the ultimate reality than I have? Can I dismiss as hoax all that I do not comprehend or all that are beyond my senses or intellect? Isn't that the height of egoism? Can I deny the truth revealed by an electron microscope just because I have access to and ability to understand what only an ordinary microscope reveals?

Most of us humans are analogous to the ordinary microscope and the rare spiritual stalwarts are like the Electron microscope or something far superior. And who can deny that in the years to come much more powerful instruments and equipment will become realities? Those who pride

themselves as being 'rationalists' may consider if 'supra-rationalism' cannot also exist. May be, we need today a society to spread the concept of supra-rationalism and what that state of consciousness is.

Basically, then, it is unscientific to dismiss happenings, events, supernormal and supernatural existences, as bogus and unreal simply because they are beyond our comprehension or senses or because no cause and effect relationship has so far been discovered. There is no conflict whatsoever between science and spirituality. Admittedly, Science and Technology will progress much faster in the future than in the past. This progress during the next 25 years will dwarf all the progress of the last 50 years. All the same, let us be humble enough to realise and recognise the fact that thanks to the method and manner of application or misapplication of Science and Technology, mankind today stands on the verge of a possible nuclear holocaust and destruction about which the former President of U.S.A., Mr. Carter, in his farewell message has said: "It may only be a matter of time before madness, desperation, greed or miscalculation would give rise to a nuclear conflict which would cause as much damage as the Second World War *every second*." Coming as it does from one of the leaders of the most powerful and affluent nations of the world, isn't this warning a very grim and sad one? What has gone wrong in this age of science and technology that such a grim prospect becomes a possibility as we start out the New Year 1981?

Today, thanks to the advances in science and technology, mankind has the capability to abolish poverty and want from the entire human race of 4.2 billion people. We can generate and produce all that is required to meet the basic needs and wants of the human race. If that is so, why are we not doing it? For the same reasons that we in India have to witness this terrible poverty, social injustice, disparities of all sorts, squalor and misery that characterise our Indian society of 1981. What are these reasons as far as India (or the world at large) is concerned? The reasons are man's avarice, ego, self-centred nature, lack of compassion and love, lack of feelings for those in misery and poverty. It is, in short, the sickness of the mind and the Schizophrenic nature of man everywhere. This state of affairs may seem much more in evidence in the more affluent and industrial societies of the world, where most people seem to crave for more and more material things, for multiplying their desires and wants and becoming total prisoners of a variety of passions.

Man everywhere seems to have lost faith in and contact with Nature. Man's inhumanity to his fellow-beings is incredible. Whether it is the Vietnam War, the communal riots and violence that happen in India or the blinding of under-trial prisoners, man has lost the sensitivity to suffering, pain, misery and poverty. The perfection of the methods of organised violence, destruction and deception, making use of every possible development of science and technology, seems to be his main preoccupation today. Commercialism and corruption have gone too far and too deep: With all the wealth that exists in the world today, are the majority of the people at peace with themselves, in harmony with themselves and the outer world? Why is everybody, or almost everybody, suffering from blood-pressure, heart-trouble, worries and anxieties of all sorts, depression, melancholia and a host of other mental ailments?

To answer that basic question, on which the survival of mankind depends, we must look at ourselves or examine the inner world which is really a miniature cosmos. To begin with, the sight such an introspection reveals may be sickening; but it can be cured if we have the will the

determination and yearning. The mess within can be cleaned up. A critical examination of the inner world of each of us- will reveal that, first and foremost, we need to conquer our ego and selfishness and develop a certain measure of detachment. In other words, we have to train, exercise, control and mould the mind which, can only be done by contemplation and concentration or meditation. This takes time and a lot of effort. But, then, doesn't it take a lot of effort and time for a child to understand Physics, Chemistry or Mathematics of high school standard? Does it not take time and effort for a person to become proficient and good in music, dance, painting, tennis, sports or any other endeavour or activity? As in the case of these pursuits, where a teacher or coach will help a lot, so too In the development of the mind, a good teacher or coach will help very much.

Such a teacher, if he is good, will try to understand you as a human being, your strong points and weak points and develop for you a personalised or custom-tailored programme or time-table for your mental development. He will examine the present level of your consciousness and awareness, your perception and understanding and chalk out a programme to take you gradually to higher levels of awareness and consciousness. He will try to show you the vast unused and unutilised reservoir of your mental faculties and how this vast reservoir can be tapped. In this process, your good teacher will use many aids such as study of the immortal lives and teachings of great souls like Krishna, Buddha, Jesus, Ramakrishna Paramahansa, Shirdi Sai Baba and others. The wisdom embodied in great works like the Upanishads, Bhagavad Gita, Bible, Quran and so on will also be projected before you. Music, particularly religious or Bhajan, may prove to be a great aid. These and other aids, together with the exercise of meditation and the yearning for realising higher forms of reality, awareness and consciousness, will eventually enable you to see the true nature of the physical world and the fleeting and transitory nature of most things. The statement of Abraham Lincoln 'This too will pass' becomes your mental attitude to many or most things.

You start to relate yourself to the rest of mankind, in fact, to all forms of life, with compassion, understanding kindness and love. A reverence for all forms of life is developed. The ego or the self dissolves and disappears just as the early morning mist or fog disappears when the sun shines brightly. You feel slowly but surely the release of inner energy from your being or system in a manner or way that you had never experienced before or thought that would be possible. This release of inner energy tones you up and gives you a feeling of greater peace and harmony than you ever had. Having tasted a droplet of this nectar you start asking if you are not capable of realising higher levels of awareness and consciousness.

Thus starts the development of the supernormal mind. You see things, everything in fact, in a different light. Many things that you never dreamt of come into your view and vision. You develop an understanding and compassion which you never had before. You start to concentrate and meditate more and more, your whole being starts to think only of that supreme reality called God through His innumerable manifestations and finally reach a state of mind where truly you 'hear no evil, see no evil and speak no evil'. You see only goodness, compassion, love, understanding and harmony and hear all the time soul-stirring music and so on, all around you. When such a state of mind is reached, where is the chance for the existence of blood-pressure, anxiety, worry and the host of mental ailments that afflict the average man? You are well set on that divine path where your inner cosmos and the outer cosmos have lost their distinctions and

these two merge into one. All that you are left with is the yearning for greater discovery of the ultimate reality that we call God.

If you persist in this effort and keep on trying, sooner or later the several layers of artificial limitations that surround the ordinary mind gradually disappear one by one and finally you reach the peak of your mental development that is possible. Each one has a different peak which he attains at a different point of time. You do not any more say that such an event, happening or existence is a hoax or humbug, for, you have known and tasted yourself the first stages in the development of the supra-mind and the supra-rational. You gain the strong belief that the supra-mind with its characteristic supra-rationality cannot be confined by the laws of the physical world and that the events and the happenings (miracles) in the supernormal and supernatural plane can certainly occur only when the physical body is completely conquered by the supra-mind (that is, the supra-mind has conquered matter). Then the virtues of compassion, love, humanism, humility and the desire to share things with others get a firm foothold. Without these virtues, mankind will continue to have the deteriorating type of situation and moral crisis we see everywhere in the world today. Only with the development of the supra-mind by a large number of people everywhere can the quest for peace, harmony and the ultimate reality be successful. Till such a mental transformation takes place, mankind seems destined to stew in its own juice and live in constant fear of many things, particularly the nuclear holocaust and the Frankenstein monster man himself has created and let loose.

Thus the path, although a very difficult and arduous one, is reasonably clear. It is for each of us to take the decision whether or not to start on this difficult road to the realisation of the ultimate reality. We have in India the good fortune of having had in the recent past great personalities and spiritual stalwarts like Ramakrishna Paramahansa, Aurobindo, Ramana Maharshi, Shirdi Sai Baba and others to help us along that arduous path. Today we have the possibility of spiritual guidance and divine help from Sathya Sai Baba who fortunately lives in our midst. Let the divine power/force that is in each and every one of us overcome the animal or the devil that is also in us and lead us from darkness to light. Only with that light or illumination can man gain salvation individually and collectively.

—*Dr. B. A V. Pandalai, Indian Institute of Technology, Madras*

Seva and Karma

Bhagavan Baba in a stirring message during His 55th birthday celebrations made two calls that should be branded in the conscious and sub-conscious thoughts of all those who lay claim to be devotees of this Divine incarnation of the Kali Yuga.

The calls made by Bhagavan, paraphrased from memory, were to the following effect:

- (A) It is not enough that you love me; *I must love you*. It is useless if you dial a number on your telephone and the person whom you call does not pick up the receiver! You must undertake such action as to ensure that the person you call responds ...Do not concern yourself with what others think. Follow the voice of the Atman.

(B) "I want all m devotees to give me a birthday gift. I want that all of you give up negative qualities such as selfishness, pettiness, ego, jealousy and backbiting."

But how does one win His love? How do we persuade Divinity to pick up the receiver when we call His number? How do we even know if He has responded when we continue to face troubles in our lives, from our family, our loved ones, our close friends, and even fellow Sai brothers and sisters to whom we have given unstinting love and service?

Also, what has all this to do with Karma and its consequence?

Bhagavan has given His answer, "You cannot do good and reap its benefits unless you yourself become good."

"But, we *are* good"...the majority of Sai devotees protest, "we do not steal, murder, plunder, pillage or do any of those 'bad' things and this makes us the 'good' people, as opposed to those who live in the underworld of crime or languish in prisons around the world." One can almost hear divinity smiling and responding, "thou protest too much."

The sin of ordinary folk, the "crime" that prompted Bhagavan to make the birthday plea, is the pettiness, selfishness, jealousy, and backbiting that much of mankind, some "Sai devotees" and people seem to enjoy so much. These are the qualities that rob us of the cloak of divinity that is our birthright.

There is also the aspect of giving up ego. This ego is an elusive monster, the will-of-the-wisp that appears and disappears. Whether it exists or not only divinity will be aware—for does not even the act of declaring or thinking that we have no ego constitute ego itself? Hence let us leave ego aside, and let this account be settled by the Lord. But all the other qualities like jealousy, selfishness and pettiness that manifest themselves vocally in backbiting and even in frontal claims to power and prestige, surely, these can be given up as a gift to our SAI?

Then we have the other aspect of Bhagavan's call—that we should always act in such a way that *He will love us*.

Can we win His love by talking ill of others, even though we may do it softly and far away from His physical presence? On the contrary, only by giving up our negative qualities and taking up selfless Seva, loving service to the poor, the sick, the needy, can we lay claim to that divine love that is the inheritance of our Atman.

"But what has the performance of Seva to a sick person in my home environment, away from His physical presence, got to do with winning His love and getting His grace and reducing karma?" It is this question or rather the absence of a proper understanding of the answer to this question that makes so many who throng to Baba merely "Sai Ram" people rather than devotees of SAI. From what the spiritual texts tell us, from what Baba tells us, one of the causes of rebirth is because the debit entry in our "soul account", or "soul balance-sheet", exceeds the credit entry.

Every negative act we commit increases the entry in this debit column and every positive act we do, adding to our credit position, helps to moderate the adverse effects of the debit entry. In this way we have got to build up a positive balance in our "soul balance-sheet" before we can experience the grace of God or attempt to achieve liberation.

In another context we can perceive God and His Grace as the sun, shining on all with equal force. However, our past karma stands as a wall in front of us obscuring, our divinity in a karmic shadow, *enabling us perhaps to observe God's grace but not to experience it*. If we by our good acts remove this wall, brick by brick, then we can hope to receive the full glory of the "sun". But even then, our bad habits and negative qualities appear as clouds obscuring the full force of divine glory. However if by our conscious acts of restraint, of not giving in to the temptations of backbiting and belittling others, of always thinking, talking and hearing good, we are able to disperse the clouds, then we will be able to stand full and free, and face the unrestrained glory of the Grace of God. This is the promise of the scriptures, this is the divine assurance of Bhagavan Baba.

But then, does this mean that thereby all our trials and tribulations will be over? This would be a naive approach to divinity. The lives of great saints and sages, and the great tests they faced throughout their lives will be sufficient to show that our problems will not disappear, though the "Grace of God" (i.e. the positive karmic balance we are able to accumulate), may mitigate the extreme consequences of major problems. What we will get, however, once we open ourselves to the glory of the Lord, is peace of mind ... "internal peace" come what may, ups and downs in life, successes and failures, bitter verbal attacks of friends or foes, we know that we have the love of God and *we realize* that He resides within us as our shield to withstand adversity and as the warning voice to help us avoid illusory pomp or praise. While we live on this earth, this is the only reward that we can expect, that we should expect; for this is a prize that cannot be purchased by wealth or material, by power and pomp. His golden grace of "Peace within" is conferred only as a consequence of Seva and good karma, of selfless service to the needy and by the negation of negative karma.

—J. Jegathesan, Kuala Lumpur

The Quest for Harmony

Sri Sathya Sai Baba's declared mission, as the Sai Avatar, is the restoration of *dharma* on earth. To me, this means restoration of harmony, the harmonization of relationships between man, society, environment and Divinity, in accordance with *Sanathana Dharma*, that is, the immutable universal laws of harmony governing the cosmos.

The principle of harmony was expounded not only by the Vedic seers but the ancient Greeks also upheld it as their cherished ideal. Peoples of the world today have even greater need to harmonize their relationships. Discord and strife are rampant in all parts of the world. A global leadership is required for harmonizing human thought, feeling, utterance, and action. The Sai

Avatar provides such leadership. His living Presence makes the process of emulation so much easier for all of us who abhor discord, strife and violence.

However, the world scene is not totally devoid of a feeling for the necessity of harmonization of policies in many areas of life. Social and economic planners address themselves, at least on paper, to harmonization at various levels: city, state, national, international; rural, urban; rich and poor countries; agriculture, industry, commerce and natural resources; government and private enterprise; science, technology and human development; the arts, sciences and religion; individual and society; peace and social justice; cultural diversity and human brotherhood; and so on. The mind has begun to think, but the heart lags behind.

Policies are mere skeletons without flesh on them, if there is not the emotional support for them. The pursuit of harmony in individual and collective life has to be, raised to an ideal, a goal of achievement for mankind. Harmonization must be made the cornerstone of human endeavour, the touchstone of spirituality, culture and civilization. Harmonization is bonded on love. Where that basic emotion is lacking policies lead only to arrangements, deals, notorious for breakdowns. Where there is love, the goodness of wholeness sustains life and liberty. Sri Sathya Sai Baba seeks to harmonize on the cement of LOVE.

—Dr. Somar Sundaram Cooppan, Weilesly, U.S. A.

The Single Glance

On Sunday, the 6th of July 1968, I was reading quite casually the book, "Sathyam, Sivam, Sundaram" on the life and mission of Sri Sathya Sai Baba. While reading; I happened to pause for a while—just for a fraction of a second—looking curiously at Baba's photograph given in the book.

This single glance at an ordinary photograph of Baba has changed the entire course of my life.

I was not aware, but stirrings from the silent depths of my inner being had very slowly surged up imperceptibly; mild vibrations, like effervescence, had crept through my whole body, somewhere very much inside. Initially I did not recognise or realise what was happening. When the experience or the phenomenon continued for a while I felt that a feeling of blissful joy was very quietly pervading my being. The bliss was not in the mind but was experienced throughout the body. It was certainly not a thought, it was an experience of my real being. An elevating exhilaration remained during that whole Sunday. For no apparent reason, I was feeling happy and a little pepped-up. I was, indeed, experiencing a divine bliss, "Ananda" in the real sense. It was the tender note of the divine flute "Venu-naad", that drew the "Jiva" towards the "Paramatma", as it were, and a communion was established.

Divinity had played upon the "murals" of my being. The divine notes arising from some inner depths, the promptings of the "Satchidananda", the Lord residing in me, converted me on that day, from the very moment of that experience, into a "believer", an "Astika". I was no more a

nonbeliever, which I used to call myself till that day. I kept on singing merrily, for no reason, with a sort of inner joy but none in the house came to know what was happening to me.

All the standard arguments which I as a non-believer had kept repeating for years and years, while ridiculing believers in God, ceased to exist on that day, in a moment, just in a fraction of a second, by the "Kripa Drishti" from a photograph in a book. Not that the arguments were answered, but they just ceased to be there. My mind, which was like a barren, arid land with thorny bushes of doubts, was converted instantaneously into a green undulating pasture with a quiet placid pool of blue waters reflecting sheer tranquility and peace. It was like a soothing balm. All the periodical, volcanic eruptions of an argumentative, burning mind of a near-communist subsided and were quietened for ever. No more the hot lava, no more the burning, the ashes of destruction no more. Instead, I was now blessed to receive fragrant Vibhuti, with sublime qualities.

For writing this, while I was trying to recollect and recapitulate this experience which I had some 12 years ago, I felt again a little exhilarated, I prepared for myself a cheering cup of tea and burst into that famous song of Meera—"Ram Ratan Dhana Payo—Payoji maine—Ram Ratan Dhana Payo—Payoji maine". I sang with the same inner joy that Meera must have experienced, of course, at a much higher level of consciousness, to revel in those immortal divine lyrics. I had entered on that day the realm of divinity. An inner window had opened somewhere within, which brought in for me fresh divine-breath of a new life. I was born again on 6.7.1968.

As a non-believer I had heard Baba's lecture at Ahmedabad only a few months earlier. Explaining the difference between 'astika' and 'nastika', Baba had said: "If the key is kept turned to the left, the lock remains closed, but the moment it is turned to the right, it opens. It is so simple and nobody is a "Nastika" in the real sense." I was fortunate that the divine words became true for me so soon. I feel grateful. I also now realise that every soul is bound to awaken or express itself thus, sooner or later. It is a matter of time. Nobody can be a 'Nastika' in the ultimate sense.

—Balloo Desai

Then and Now

Honourable Sri Ganesha Krishna Khaparde, an Advocate at Amraoti, Berar, was a popular leader championing the cause of the downtrodden. He was also a member of the legislative bodies of his State as well as of the Centre. Besides, he was associated with the veteran scholar and patriot Bala Gangadhar Tilak. For us, devotees of Sri Sathya Sai Baba, he is specially dear because he was an ardent devotee of the Sai Baba of Shirdi.

The Diary that he maintained (recently published) contains details of incidents at Shirdi and statements made by Baba that illumine the fact that Sri Sathya Sai Baba is the same Baba come again to continue and expand the mission on which the Lord took human form then.

Khaparde was at Shirdi on 5-12-1910 and left on 12-12-1910. Baba told him, during the interview he had on arrival, that he cared more for his people than for his own life. This reminds us of the various occasions, then as well as now, when Baba took on Himself the illness of 'his people'. On the 6th Dec., it is recorded that Baba 'distributed the accumulated food', an act of Grace which Sathya Sai Baba delights to do, as often as necessary. It seems Baba said, "All are my subjects." Sathya Sai Baba announces a Sai Kingdom. Baba speaks to Khaparde of his officers who are everywhere, of his looking upon all people with equal kindness. As Sathya Sai Baba has mentioned often, Baba at Shirdi told Khaparde, "This is the great joke! People who are themselves near death mourn for the death of others. This world is indeed very funny."

Sathya Sai Baba announces to the thousands assembled at Prasanthi Nilayam or Dharmakshetra or Sivam or Sundaram, "This is your house; look upon it as your own. My house is your hue." At Shirdi too, the Diary reveals, the same assurance was given.

At Shirdi also, Baba deplored the decline of piety and mutual cooperation, trust and love. "They are believing and they are disposed to contemplate the evil side of things. Every man has acquired the habit of talking evil." Sathya Sai Baba warns us against the spread of cynicism and willful blindness. Khaparde records Baba's statement, "I never listen to what they say. Why should I reply? They try to hurt but I say nothing."

Khaparde mentions the distribution of Udi (ash collected from the fire place) as the inevitable gift of Grace at all times. The compassion that is the divine characteristic of Sri Sathya Sai Baba is evident in Khaparde's diary also. When Baba heard some one dealing blows to force the poor to sit in rows for being served with food, he shouted angrily, "Do not beat," and explained to Khaparde, "Poor things! They clamour to share what they get with others." He clarified to some doubting devotees who related their experiences to him, as Sathya Sai Baba does every day, "The experiences gone through are real; they are not fanciful." How could they be unreal, when they have been willed by Baba? To another devotee, Baba said, "You have nobody but me to look after you." Khaparde must have prayed in his heart of hearts, "If only he would say so to me!"

The procession to the Chavadi is mentioned by Khaparde. "We saw Sayi Maharaj going out with an embroidered big umbrella held over his head." Every alternate day, Baba was going in procession (which became more and more elaborate as the years rolled by) to the Chavadi from Dwarakamayji.

Khaparde has noted in his diary under date 7-12-1910, "Sayi Sahib spoke with such wonderful sweetness and with such extra-ordinary Grace that the conversation will always remain engraved in my memory." This is the blissful experience of hundreds of thousands who come to the same Divine Presence now.

—*T. R. Ramanathan, Arni*

Vidya Vahini

Bhagavan Sri Sathya Sai Baba

True Vidya

The sublime significance of Vidya or the Higher Learning can be grasped by one or can be communicated to another only when the pure mind sheds its revealing light. Inside a room kept scrupulously clean, no snake, no scorpion, no poison-bearing insect can enter. They will be at home only in dark dirty places. For the same reason, the sacred wisdom cannot enter hearts which are dark and dirty. Instead, poisonous breeds like anger would find those hearts congenial resorts.

When one desires to rid coal of its colour, what can soap and water do? Nor can washing the lump in milk help. The only means is to put it into fire. That will turn it into a heap of white ash. In the same manner, when one is anxious to destroy the darkness of ignorance and the dirt of desire, awareness of the Atma (atmajnana) or, in other words, knowledge of Brahma (Brahmavidya) has to be gained. Darkness can be ended only with the help of light. We cannot overwhelm darkness, by attacking it with more darkness. Vidya is the light that one needs, to destroy the inner darkness. Vidya provides the inner illumination. Vidya is the authentic Purushottama Yoga, the Yoga of the Supreme Person defined in the Gita, the knowledge of the Supreme, the Higher Learning, the Vidya. This yoga cannot be bought. For money or acquired from friends or ordered from concerns or companies. It has to be assimilated and won by each one for oneself, through steady faith and ardent devotion.

The expression 'God is nowhere', can remain unchanged; there is no need to confront or contradict it. The only thing necessary is to read the 'w' in 'where' in conjunction with the previous 'no', so that it becomes 'God is now here!' The negative suddenly becomes positive. Similarly, by merely unifying in one direction the multidirectional vision now directed on the universe, the distinctions and the differences disappear and the Many becomes One.

Ramakrishna Paramahansa, Jayadeva, Gouranga, Tukaram, Tulsidas, Ramdas, Kabirdas, Saradadevi, Meera, Sakkubai, Mallamma—these had not mastered the objective commentaries and elucidations of the many sciences and scriptural texts; yet, this day they are adored by followers of all faiths, adherents of all creeds and natives of all lands. The reason obviously lies in their unshaken faith in the Atma, won through the purification of the mind. Vidya alone conferred on them the purity and the clarity.

Those holy persons spoke what they had in their hearts, exactly as they felt or experienced. Consider, however, the present day claimants of Vidya. Is it not a fact that not even one in a million among them speak out exactly what they have in their hearts? They perform Puja to Sathyanarayana, Narayana or God in the Form of Sathya (Truth), one day in the year; the rest of the year, every day they worship Asathya-narayana, the God of untruth. The urge for objective scholarship is derived from this type of worship. Can this knowledge deserve to be called Vidya? No, never.

Food on the plate, when not consumed by us or given over to some hungry person, but kept unused, becomes foul. So too, when our faults and failings are not corrected, either by our own efforts or by heeding the advice of those sympathetic souls who have succeeded in the cleansing

process, imagine what the fate of our lives will be? Like the plate of boiled dhal kept aside too long, life will stink. It seems a father praised the accomplishments of his son and said in conclusion, "He has only two little faults. They are (1) He does not know what his faults are and (2) He will not listen if others point them out to him." This happened in the past. But today, not one son but each and every one is in the same predicament. It has become quite natural for every father to complain thus. Is this the worth of the Vidya they claim to have?

But children are by nature very good; the fault lies in the system which confers Vidya on them. Of course, this fact is known to all, but every one withdraws from the task of reforming it. This is the major weakness. It is easy to advise in a million ways but not even one thing is done. "The system has to be transformed from the primary school right up to the Universities"—this is declared and announced in newspapers; but no one can be seen who transforms it or even points out specifically what are the changes to be effected and how. No one highlights the defects of the system.

The truth that spiritual, moral and behavioral values are the very crown of human achievement is not recognised. When not in office, they write articles and essays on education or indulge in parrot-talks from platforms. When the same persons ascend to positions of authority, they legislate measures quite contrary to what they proclaimed earlier.

The magnet can draw iron towards itself but it cannot attract pieces of iron covered with dust and rust. Of course, speeches from platforms are good; only, practice is paralysed. Unless this illness is cured, education and real scholarship cannot manifest its worth. The dust and rust on the piece of iron have to be washed away, in order that the magnet can attract. When the mind is thus polished clean, the effect will be, as the poet says, "A Mahatma has as his sign, one thought, one word, one deed." These three being ever the same is the best proof of the worth of man. This unique worth is now being disclaimed by man, through his own volition. For, he is unaware of Atma Vidya, the genuine Vidya that ought to be learned.

As contemporaries of Ramakrishna Paramahansa, there thrived many scholars, pundits and experts. But the awareness of the Atma failed to illumine them to any extent. As a result, the names of the scholars, pundits and experts are not heard today. The name of Ramakrishna who could not claim scholarship in any material or objective field of knowledge has alone spread all over the world. What is the reason? Water with which sugar, is mixed and plain water, both are similar when looked at. Drink! Then you distinguish the one as sherbet and the other as just water.

The words of Paramahansa are full of Supreme Wisdom. The words of scholars are soaked in textual scholarship. Pretentious Pundits who have only perused the pages rush towards monetary gifts; they do not rush towards the Divine. Matchsticks that have fallen into water cannot yield fire when struck, however vigorously you try. Besides, they spoil even the box which holds them. So, too, hearts soaked in worldly desires and designs may pour out parrot exhortations but they can have at best only listeners, not practitioners. They may receive the advice but they would not accept it or act accordingly.

Every event in the world has a special cause that brought it about, namely, knowledge. Of course, without things to be known, there can be no knowledge. Knowledge itself is of two kinds: patent and latent, direct and indirect, Pratyaksha and Paroksha, real and apparent. Pratyaksha or A-paroksha, (the patent knowledge) is gained through the ear and other sense organs and through the words of others. The Paroksha (or the latent), the real knowledge knows no plurality; it analyses and understands the attractions and objects which haunt the mind. It purifies the mind and widens the vision of the heart.

(To be continued)

Vidyarthi and Vishayarthi

"Be Vidyarthi (seekers of knowledge), not Vishayarthi (seekers of sensual pleasures)," urged Bhagavan Baba, in an inspiring discourse on March 1 to students of the Sathya Sai College, Brindavan on the eve of their annual examinations. Bhagavan exhorted them to combine spiritual. Sadhana with academic pursuits and to live up to Sai ideals wherever their future careers might take them.

There is no smoke without a fire;
No train can run without a driver;
Should there not be a Creator
for this vast Universe!!

Dear students,

Without a creator, no object in the world can be produced. Here is a loud-speaker. It has the power to broadcast sound. Someone must have produced it. . Who could have created it? Only somebody who had the knowledge and skill to produce such a contrivance. He may not be visible to you but somewhere the person who produced it must exist.

In the same way, here is a watch, which you are wearing. The person who produced the watch might exist in Germany or Switzerland or Japan. He is not visible to you but without such a person the watch could not have come into existence.

In the same way, for everything which man enjoys in daily life there is a creator. But we are also seeing that there are objects which are beyond human capacity. The stars which twinkle in the sky demonstrate their existence. The glory of the Sun and the Moon which illumine the world is also visible to us. These are not human creations. Have they come into existence by themselves or is there someone who is a creator for them who is not visible to us? What kind of person could be the creator of these super human objects? Can any ordinary person create the stars or the sun and the moon? The supreme power which has the capacity to create such marvellous things has been described by the Vedas as "Aprameya". Aprameya means one who is

beyond all proofs and all limitations. He cannot be described by any words. The primary object of man must be to seek to understand the nature of this infinite power.

It would be a total waste of this human existence if one does not make any effort to find out the nature of the creator. This creator must be Omnipotent, Omniscient and Omnipresent. To recognise the creator, there are certain criteria. There are three types of evidence determining the existence of a thing. The first is Pratyaksha (direct perception), the second is Anumana (inference), the third is Shabda (the authority of the spoken word). By these three categories of proofs, we can determine the existence of anything in the universe.

We generally consider direct perception as the most important type of evidence. We are able to see our body. We are able to see how many hands we have, how many legs we have, how many eyes, and so on. Nor is that all. We boil milk and add some curd to it at night and find that the next morning the milk has turned into curd. For the conversion of milk to curd, our own action provides the direct proof. The evidence of our own eyes is enough to convince us about how the change from milk to curd has occurred. We do not need anyone else's authority for that. But our mind is not visible to the eye. Our Intelligence is not visible. We cannot understand what is meant by "ATMA". We believe in the existence of the "Atma" on the strength of the statements made by the great sages who have had the experience and who have conveyed the teaching.

Anumana or inference is another form of proof. We see smoke on the top of a distant hill. We infer from the smoke that there must be a fire on the hill. Although we see only the smoke, we infer that there is fire. To infer the existence of the "unseen" from the presence of what is "seen" is "Anumana Pramana".

To take another instance: If a person who has gone to Kasi gives us a description of the place, those who may have seen the place would be able to appreciate or agree with the account given by the visitor, but those who have not been to the place can only appreciate the verbal description but cannot have the experience of direct perception.

Both these methods of determining facts are applicable only to the external universe. For determining, however, the Divine Principle we must depend only on the "Shabda Pramana" of the Vedas. When the Divine is described as without attributes, eternal, ever-existing, pure, free, and self-effulgent, this description will not make the Brahman visible to us. It is only when the state of Brahman is realised by us that its existence becomes valid.

All the objects in the universe have three characteristics, which are derived from the Divine. These are "Asti", "Bhati" and "Priyam". These qualities are also otherwise represented by the terms "Sat", "Chit" and "Ananda"—Being, Awareness and Bliss. The existence of an object is derived from "Asti". What it is, is known from "Bhati", that is, from how it appears to our eyes. That it is a useful or enjoyable object is derived from the quality of "Priyam". While these three are fundamental qualities, the forms and names may change. For instance, a silver plate is capable of being converted to some other silver article. Silver is fundamental to it and the value of the article is dependent not on the form or the name but on the silver in the article. While man can change the forms and names of objects, he cannot create the basic materials out of which the various objects are made. Equally the scientist makes use of materials available from nature for

conversion to various uses but the primary material itself is not created by him. Man must seek that which is unchanging instead of pursuing the changing and the impermanent material objects of the world.

Students: Modern education is creating for the nation a deplorable malady. Originally, the British instituted a system of education in India primarily to prepare men for administrative jobs. To-day, education has been expanded and we have to create jobs for the educated. When these jobs are created, employees get promotions to higher jobs and expect greater emoluments. The result is Government has to spend more and more on salaries and face increasing demands from public servants. There are strikes for higher wages and when wages are increased, taxes have to be increased. The result is increase in prices and increasing discontent. Prices can come down only when the people's desires are limited and the demand for goods is reduced.

Many people feel proud about the enormous expansion of education in the country. Schools and Colleges are coming up in every place. But, is there any reason for feeling pleased with this situation? An unhealthy expansion of education is as undesirable as an unhealthy bloating of the body. Education should promote qualities essential for the good life. Acquiring degrees at great cost to parents and developing contempt for one's parents out of intellectual pride is not a sign of proper education. Humility is the hall-mark of true education. Arrogance, envy and ostentation should have no place in a properly educated person.

Men crave for peace and happiness but they do things which can only bring unhappiness and worry. Having been born as human beings, you should try to rise above the level of animals. You are all essentially sparks from the Divine, but like sparks coming from a furnace which after a time turn into ash, you are forgetting your divine origin. While pursuing your education for worldly purposes, you should also pursue the spiritual discipline, which will lead you to the Divine. You must consider yourself extremely fortunate in studying in this institution, in which there is a spiritual atmosphere. If you adhere to Sai ideals and practise even a small fraction of Sai teachings, you will be realising the true purpose of education and the true object of human life. Education without right conduct is of no value. You must make use of what you have learnt not only for earning a living but for service to society. Only then will your degrees have any meaning. Whatever job you may take up, wherever you may be working, you must continue to practise spiritual discipline and aim at Self-realisation. Without a spiritual basis, all education will prove futile. May you all lead exemplary lives, bring happiness to your parents and render help to society, and bring credit to the College where you have studied for so many years. This is my blessing on all of you.

Bhagavan concluded the discourse with the bhajan "*Bhajan Bina Sukha Santhi Nahi*", in which the students participated.

American Devotees at Brindavan

A party of American devotees from Washington D. C. led by Rev. Roger Pipes, present in Brindavan in April, recited before Bhagavan some Bhajans. Two of the Bhajans are reproduced below:

Sri Sathya Sai

Sri Sathya Sal, Sri Sathya Sal,
We long to see your face,
Sri Sathya Sal, Sri Sathya Sal,
Lord, may we win your Grace.

O Flame within, burn all away
The sin within this heart.
Then may this Jivi realize
That it was always God.

O Name of God, Sri Sathya Sai,
Sing forth within the heart,
Then grow a tree within the mind,
Your fruits will then impart.

May all the world see Sathya Sal,
The Atma in the heart,
By service; thoughts and songs to Sai
May we see we are God.

Thank You, Thank You

Thank you, thank you, Sai Baba
Thank you, thank you Sai Baba

Life has been such a joy
Since you opened all doors.

Thank you, Thank you, Sai Baba
Thank you, thank you, Sai Baba

I give to you as you give to me
With love, devotion, and sincerity

Thank you, thank you, Sai Baba
Thank you, thank you, Sai Baba

Your blessings to me cannot be measured

I cherish them as my fondest treasures.

Thank you, thank you, Sai Baba
Thank you, thank you, Sai Baba

At the Crossroad

There is a part in the personality of everyone where he feels himself alone and completely isolated. The world, the people, friends, relatives, parents, brothers, sisters, wife, children—none of these has access to this exclusive region of the human personality. In the normal day-to-day affairs of the world, this fact does not emerge above the ordinary consciousness—which is only a limited part of the mysterious mind. But in moments of deep crises, anguish and torment, in periods of long inner struggle, one becomes aware of the true nature of one's incomplete existence and starts realizing one's utter helplessness, though surrounded by one's fellow-beings.

From this moment, the person knowingly or unknowingly develops a tendency to set out in a search of someone who has the will, strength, capacity and, readiness to fill this emptiness and sense of loneliness.

And this is the crossroad where Sai, slowly, silently, peacefully enters into man's life to remove the isolation, the feeling of loneliness, and, what is more to fill it with abiding and never exhausting love—the vital essence of divinity.

This happens simply because this is the real nature of Sai—the nature of God. This is the clue which unlocks the mystery of the existence of someone who is far greater, far more capable, far more powerful than all the strength collected from the entire world.

It is in this context that one realises the meaning .of what Baba says: "Why fear when I am here?"

—Gautam I. Patel, Kansas City, U.S.A.

Compassion in Crisis

A close friend of mine, a Sai devotee, related to me an incident in his life, depicting the intense compassion of Baba for His devotees.

My friend A, a University Professor, had to select some Research Fellows under the U.G.C. Scheme of "Faculty Improvement". He did not notice that the age limit, prescribed by the U.G.C. was 40, and so he committed a blunder in selecting, amongst many, two Fellows whose age exceeded the prescribed limit. After about six months, while these persons continued to work in

the University and got the Fellowship, the U.G.C. rejected their selection on grounds of higher age. But the Fellows, who had got the appointment order from the Professor, refused to go back, and claimed full fellowship. The entire blame for the muddle was shouldered by the Professor, whose adhoc appointment became shaky. The Fellows were prepared to go to a court of law. This disturbed the Professor acutely.

One evening, Professor A sat in his room with the relevant file, brooding over all the papers, and praying to Baba for help. Suddenly, the full figure of Sai Baba appeared before him, putting His finger on a phrase in the appointment order before him. The phrase was: "if accepted".

Then, Baba's figure vanished. The Professor located the phrase pointed out by Baba, read the sentence and the paragraph again, and lo! He was saved. Actually speaking, in the appointment order, the Professor had to write, "if acceptable," but he by mistake (not knowing the exact difference between 'accepted' and 'acceptable') wrote, 'if accepted', which in the present context meant, 'if accepted by the U.G.C.'. So, the appointment order was conditional, and since the U.G.C. did not accept, the Fellows had no locus standi. This saved the Professor from the embarrassment, blame, and mental tension.

—Dr. Raghunath Safaya, Chandigarh

Day of Dedication

Days that are marked out as festivals in the calendars of all races and religions are significant because they have a deep spiritual meaning. They have to be used by man for examining habits and practices, prejudices, and partialities and for cleansing the mind of these. The attitudes and guidelines that are clogging progress have to be discarded and fresh fruitful ones welcomed. The days have to be dedicated for trimming the old and planting the new.

How is a holy festival day celebrated now? Immediately after dawn, people take a bath and wear new clothes or fresh washed clothes. The house and the space around it are swept clean; the walls are whitewashed; the furniture is dusted; the cobwebs are swept off. Festoons of green are strung over the doors. We find joy and laughter on every face. All partake together a feast, prepared with love and care. The past is forgotten; the present is filled with happiness; tomorrow is not allowed to cast its shadow on today. Hope, faith and enthusiasm fill the air.

All this is certainly good. But there is more in a festival than these ostensibles. Behind the seen, there is a sublime unseen. The seen and the unseen are two halves of the One, or rather, two phases of the One. From the Full, the Full has emerged, leaving the Full ever Full. The Created is as full of the One as the One whose manifestation it is. The Experiencer is as Full as the Experienced. A grain of sand is as full as a star in the sky. The Paramatma, who is the One Fullness, has willed mankind, which is co-sharer of that Fullness. Man has to fulfil himself, half by his individual effort and half through the Grace of the indwelling Divine. Awareness of this Fullness, escaping from the illusion of incompleteness, is the goal, the destination of human life. When man knows, visualises and experiences the Creator, he becomes as mighty, as majestic and

as knowledgeable as the Creator. The ultimate cause cannot be the object of direct vision, nor can it be discovered by logical inference. One has to rely on the Word, the Sabda, the Vedas, and proceed along the path laid down therein.

Success in this Sadhana depends on self-control and sense-control. Even for the successful execution of daily routine chores we find that these controls are very beneficial. Why? Birds and beasts, insects and worms suffer much when they allow their acts and movements to be guided by the senses. Many have learnt to check the fatal tendency to obey every whim or to pursue every thing that attracts. Discrimination has developed through necessity for survival in most living beings but, in man, it has become a highly developed skill. Man has to use this skill to separate the chaff from the grain and decide on the constructive path of truth and righteousness.

Meditation is now practised and propagated in a very new-fangled manner. Without cleansing the mind of its evil thoughts and low desires, how can one use it to win good results? Food cooked in unclean vessels is not fit to be eaten. The prime need for progress in Sadhana is a pure mind, rid of evil thoughts and feelings. Work is purified by the attitude of worship. Dedicate all your activity to God. Then, it will not be warped and worsened by the ego. Satsang, such as you can have in the Hostel, will be of great help. Each one of you must hold on to the discipline that can keep you straight. No one anywhere else has such congenial opportunities and such constant encouragement.

—*Bhagavan's Discourse, Sathya Sai College Hostel, 12-4-81*

"Experiencing"

To experience is to understand, know and be sure and it is the ideal way to learn. But so many things in this world of ours have to be taken on trust. Like living in England and knowing India is the other side of the world, because I have been told from an early age that it is, by those who have journeyed there. But knowing about Sathya Sai Baba is a different matter! That can't be taken on trust. Indeed, it mustn't be!

I can read of other people's encounters with Baba, listen to the tales told by devotees of his wonderful manifestations, watch films about his life and study his teachings, and indeed these all whet my spiritual appetite and awaken my taste buds as I search for the truth—but to taste Baba's sweetness, I must `experience', Him!

There must be those of you who are reading this magazine, who may be weighing up in your minds the relevance of the various stories you read and begin to question whether, may be, they are just too good to be true! Only an `experience' will tell you.

As Baba's message travels the globe, more and more people will ultimately flock to India to sit at the feet of the Avatar of the New Age. What drives them there? The journey for many must be long and arduous. It must surely be an awakening within them that is stirring them on, to contact one whom they know to be a great Spiritual Master.

This is not merely an exercise in curiosity for them, although initially some may regard it as such, but a compelling inner striving to experience for themselves God incarnate. The most wonderful thing about Swami, is that one can experience him without going to his side physically. Indeed he tells us that he is Omnipresent and where we are, there he *is* also.

It is more often in times of trial and suffering that most of us raise our thoughts heavenward and seek the light during the time of spiritual tests in the darkness, and what a light shines in India at Prasanthi Nilayam! Linking with Baba at these times can be a source of great strength and even though I have never set eyes upon his physical frame, I can feel his closeness and guiding light in my life.

Is it really Baba helping me, as you may ask, or is it that I am beginning to unlock the God within and link up myself with that divine energy? Swami, I'm sure, will say it is one and the same.

For Baba to have awakened the God within so many and been instrumental in helping people to project this divine quality into their lives, must surely be the reason and one of the many joys of his incarnation.

Sufficient words to express praise and thanks to Baba for his help do not exist. So as I look deeply into those eyes, that gaze out from his picture, all I can humbly say is, that although I have never been to India and met him, I thank my dear friend for loving me so greatly and allowing me to `experience' HIM from afar.

—Christine Draper, England

Getting or Giving

*When man is mastered by the mind
He falls far below the level of pashu (animal)
When man is mastered by the intellect
He rises up to the level of Pashupati (Siva)
Thus declares the Parthi Lord.*

Students! Teachers! Educationist! Those eager to promote Education!

Undigested food brings about illness in the body; similarly undigested knowledge imparted by the present day educational system has brought several illnesses in the social organism and the body politic. The disease is promoting contrary feelings that are expressed in mutual conflicts. The educated are reacting with envious, emotions towards those who have secured jobs; when they are unable to get jobs, they impure motives of nepotism etc. and develop resentment, anger, and hatred. The system of education is the root cause of the prevalent discontent and resentment.

In the past, western rulers of this country established a system of education which can produce suitable men for the jobs they could provide for the natives. Today, since we continue the same system, we have to create suitable jobs for the people who are educated on the old lines. This is a strange reversal of the role. It is clear that the agitations, anxieties, fears and frenzies that disturb the country are traceable to education as it prevails today.

Though mankind has achieved incalculable progress in science and technology, the mind of man is still polluted with greed, envy and gross selfishness. Egotism has struck deep roots in the heart of man. It has grown into demonic proportions. Man has become a puppet, yielding to every pull of the string. He craves all things that can confer joy on him; he accumulates things that cater to his sense of power. He examines every item from his own selfish point of view. Therefore, he is enslaved by the monsters—envy, pride, fear, and prejudice. True knowledge alone can save mankind from ruinous downfall

The four goals laid down by Sai, are in fact, those laid down by the Vedas. They are Sathya, Dharma, Santhi and Prema. Mankind has to understand the importance of these four goals, accept them, adore them, and practise them in daily life only then can the Divinity latent in man shine forth in all its glory.

Sathya or Truth is the first ideal. It is realised by the sadhana of the tongue. The second, Dharma, Righteous living, is realised by the sadhana of the body and its components in relation to the society which surrounds man and the objective world which affects him and is affected by him. By his right action and right conduct man can attain the third goal. Santhi or Equanimity unaffected poise or peace. This can be won by sadhana of the mind or manas. Sathya establishes itself on the tongue through Satwic sadhana; Dharma is achieved by the exercise of Rajasic regulation; Santhi or Peace is the consequence of Tamasic withdrawal and even inactivity. But, Prema, the fourth goal, is beyond these three modes and beyond word, thought and deed.

The Divine Prema is not easily comprehensible. So, my emphasis is not generally understood in its full significance. Prema is God, God is Prema. To consider it as a method of speech, an attitude of mind or as physical behaviour is to surely demean it. Prema has no trace of selfishness; it is not bound by motives.

The educational system must be based on these four principles. But, this has not happened. Therefore, we find it burdened with problems. It is full of conflict and confusion. Humility, detachment, discrimination, eagerness to serve others, reverence, renunciation—such virtues are absent among the educated. No one is prepared to give up: every one is anxious to grab. A garland can be made only when we have flowers, thread and needle. A system of education needs intelligence (flowers), devotion (thread) and the spirit of renunciation and service (needle) to become beneficial.

Raising the standard of living must also mean raising ethical, moral and spiritual standards. Then only can education lead to progress in human values and harmony in social life. This is the purpose for which the foundation stone for the school building is laid here today.

Children born in this holy land deserve this integrated educational system. The present set-up is producing discontent and agitation in social, economic and political fields. The upheaval of student unrest has become well nigh uncontrollable. The number of students undergoing this barren education is sky rocketing. We are opening primary schools in every village, raising middle schools, high schools and colleges everywhere. We believe this to be progress and are delighted. The opportunity to benefit by education which only a few had in the past is now being granted profusely to all people.

Certainly, every human being must be educated, irrespective of race, religion, caste, colour or creed. But, like the foolish mother who is happy when her child's limb swells with disease, believing that it is getting stronger, we too mistake this increase in size and number as a healthy development! In reality, we are only witnessing a disease, which results in debility, greed, hatred and envy.

Persons who are educated through these institutions, in time, occupy positions of authority and influence. How then can the condition of the world become better?

Education must assume full responsibility and enter the moral and spiritual lives of pupils. The imparting of worldly information and training in technical skills are not enough. Moral and spiritual education has to supplement them.

The idea that a posh bungalow, with costly sofas, dining tables etc, or a heavy pay packet from Dubai, Iran or Iraq, is the ideal to be worked for should be given up. This ideal breeds evil. The ideal should be—hands dedicated to hard work, heads dedicated to service, and hearts filled with compassion. Vivekananda exhorted students to cultivate compassion. No one should suffer harm or pain through our words or deeds. For, when another is hurt by us, what really happens is insult and injury to our true nature, as men. Attention is now paid solely to the self and its wishes. This must be reversed. Not what we can get from others but what we can give others—that must be the main concern.

—From Discourse at Vidya Vihar, Hyderabad, 8-3-81

Sathya Sai Vahini

"Sathya Sai Vahini", the latest addition to the Vahini series, was released by Bhagavan Baba on Yugadi day, April 5, at Prasanthi Nilayam. The book containing the series of articles which appeared under the titles "Paramartha Vahini" and "Sathya Sai Vahini", in "Sanathana Sarathi" over the past two years, presents the quintessence of Bharatiya spiritual ideals and culture with Bhagavan's unique lucidity and power. (pp. 221. Rs. 4)

Padanamaskars—the Better Way

Every visitor to Prasanthi Nilayam notices that almost all devotees are extremely anxious to avail themselves of the opportunity to do padanamaskars to Bhagavan Sri Sathya Sai Baba. There is tremendous competition to secure a seat in the front row on the lawns before the temple, both morning and evening, so that they may have the good fortune of touching Sri Baba's holy feet. After all only a lucky and plucky few get the much craved for opportunity, and the rest envy them and disperse. Not infrequently the over-zealous, without any sense of self-restraint, with outstretched hands, pounce on Sri Baba's feet (most annoyingly) as HE slowly walks to enable all the waiting devotees to have a glimpse of HIM. Without waiting for Sri Baba's permission, devotees striving to touch HIS feet, that too repeatedly, does not seem to be proper.

All those who aspire and fail, and all those who have not gone to Prasanthi Nilayam or to gatherings at other places, where Sri Baba gives Darshan during HIS tours over the country, will have to satisfy themselves with worshipping the photos of Sri Bhagavan's holy feet.

So, I wish to suggest, in all earnestness, an alternative way of worshipping Bhagavan's feet.

Rabindra Nath Tagore, in his Gitanjali, pointed out to his readers that God's footstool is there where there are "the lowly and the lost." So, let all Baba's devotees try and reach Bhagavan's feet in the hearts of all those millions of unfortunate brothers and sisters of ours in whose heart HE is always present. According to Tagore, God's foot-stool is there where the poor, neglected, oppressed humanity is struggling to survive by battling against disease, ill-health, hunger, injustice and ill-treatment. May be their present lot is due to their PRARABDHA KARMA or partly due to SANCHITHA KARMA. However, they are dear to our Lord. Through devoted service to these needy, through Sri Sathya Sai Seva Organisations, let us earn their love and thus reach the holy feet of our Lord.

I feel that this is a better way of doing Padanamaskarams to Bhagavan than all of us rushing repeatedly to wherever Sri Baba stays or being content with worshipping the pictures of Sri Bhagavan's feet. Certainly, I won't miss an opportunity (if I get) of touching physically HIS holy feet and there is no substitute for that. Let us realise that DARIDRA NARAYANA SEVA also is a form of Padanamaskaram of Bhagavan Baba.

—*M. V. Ramarao, Tekkali*

Proteinosi Alveolare

"Genie" (People) the popular monthly, with a massive circulation, published to Milan. Italy, has printed in its March 1981, issue a Prof selv illustrated article on Baba s Life and Message, from the Italian journalist, Renzo Alleghri. We give below, in translation, an extract

from the same, narrating another instance of Bhagavan's compassion curing an incurable lung disease which had attacked a senior officer of the Italian Army

The most incredible thing that happened here one year ago relates to a highly-placed military official from the Italian Army. The gentleman wants to be anonymous, because of his position. His wife told me the story of what happened to them and I shall relate it here exactly, quoting her own words:

"At the end of 1979, my husband started having lots of difficulties in breathing. So, I took him to specialists, who told me after screening (X-rays) that his illness was in a very advanced stage that he was suffering from 'Sarcoidosi'. A few days later my husband visited his Military Hospital and there they gave the following diagnosis: Your lungs are in such a bad state that it won't be possible for you to continue in service. Anyway, try to cure yourself and come back after 90 days. We will see what to do. It was a rude revelation which gave a tremendous shock to my husband, who was only 47 years and very much attached to his military career. A very intensive treatment was given but without any results. He had to be admitted to hospital. The doctor who was attending on him was a famous specialist. He was checking the progress of my husband and as his first treatment did not give any favourable response he told my husband that he has to perform biopsy on him, for, only then he would be able to find the right treatment. My husband was in a terrible condition, by that time His lungs were only working 20 percent. There was not enough oxygen in his blood to allow any operation and oxygen therapy had to be administered. So, for two weeks my husband had to wear the oxygen mask during 12 hours a day. Even this proved useless. 'Anyway, there is no hope'; said the doctor, 'so, we will try the operation' he said. With incredible skill, he could perform the operation and take away a piece of lung for his examination. The result proved catastrophic. My husband learnt that he was suffering from 'proteinosi alveolare'—an illness which is completely incurable. The doctor told me frankly that it was a very rare disease. He said: 'In my lifetime I have come across only three patients suffering from this illness and all the three have succumbed. The one person who could live longer survived only for one year. I have contacted some foreign specialists, friends of mine, whether in recent years any treatment has been discovered to combat this dreadful disease: But the answer is in the negative?

I went back home in a state of desperation. I had to inform my three children about their father's condition. My eldest daughter was going to an English School, the teacher in which was an Indian lady from Bombay. When she saw my daughter crying, she asked her the reasons thereof and on knowing our family tragedy, she told her, 'Ask your mother to ring me up'. I contacted her on the telephone and she invited me to her house. There she started talking about Sai Baba, who was completely unknown to me. She told me that if I had enough faith in Him and if I was praying, that person would be able to help me. She gave me some Vibhuti and a book on Sai Baba. We are practising Catholics, but my pain was so great that I could not pray. But that person of whom the teacher talked to me gave me a lot of confidence and serenity. He appeared to me like a friend, who could help me to turn myself towards God. I came back and told my children what I heard and I started reading the book she gave me. The day after, I talked to my husband in the hospital about Sai Baba and he felt at once an instinctive attraction towards Him. Every night I used to read one chapter from the book and to give my husband some Vibhuti to eat. At a certain point, the hospital people told my husband to go back to his house to pass his

last days peacefully in his home, because they were sure that his end was very near. He came back home. There, we went on reading about Sai Baba and taking Vibhuti. After 10 days we went back to the doctor for a check-up and there we discovered that a miracle had happened. My husband's lungs were completely normal! The doctor could not believe it. Doubting his first X-ray prints, he said, 'we will do new X-ray, but I have the feeling that something incredible has happened', he said.

The, next day; my husband went to another specialist—the one who had taken X-ray photos in the beginning and who knew perfectly, his condition. The results revealed in the new X-ray photos were bewildering. There were no signs of damaged lungs or of any disease! The doctor said: 'There must be some error' and he did another examination. While he was announcing the results, the doctor started crying in front of such a miracle.

So, I took my husband again to the first doctor who said: 'I know everything already'. The Radiologist rang me up He examined for a long time the radiographs he had before him and said that 'there was a complete reversal of the illness. 'Two weeks ago, you were using your lungs upto 20 percent and they are working now at 80 percent,' he said. That means you are breathing like a perfectly normal person. 'Did you undergo any treatment without telling me?' queried the doctor. We told him: 'We just prayed to Virgin Mary for help...' Of course, I did not mention Sai Baba because I did not know how to explain who He was. The doctor seemed to be thinking deeply and he said: 'If this Virgin Mary does such miracles, please pray for me also'. Then I asked the doctor, 'Do you think that my husband can resume his duty again in the army?' and he said, 'Of course, he can. He is in a perfect condition of health'. One week later, my husband went to the Military Hospital carrying with him his X-ray photos. There the Army Doctor told, him: 'I do not know who gave you the impression that you are cured. But, you cannot fool me. I know how your lungs are. We will do again X-rays.' Then, when the result of the new X-rays was seen, he excused himself because he did not believe what he saw straightaway. 'How could I imagine that such a miracle can take place?' he added.

"This was on a Saturday and next Monday my husband was working as if nothing had happened." More than one year has passed, he is doing well and the couple are full of gratitude to Sai Baba.

Rama—the Ideal

Mankind has progressed much in exploiting the material resources of the earth in order to promote the standard of life. But, neither the individual nor society has learnt the way to inner peace and contentment. Envy and greed have fouled the relations between nations and between persons, suppressing the awareness of the Unity that underlies all creation The main cause of this calamitous situation is rank egoism, each one tries to grab for himself whatever adds to power and comfort, The ego is making puppets of them all. The words and deeds of men reflect this tendency of selfish aggrandizement. Every move is decided by the needs of the self only. No step is taken that does not promote one's selfish interests.

In order to restore peace in the individual and in society, the mind where desires are born and resolutions are framed, has to be purged of attachment to the self. The mind has desires, as its warp and woof. When desires are ego-oriented, time and effort are wasted; duty is neglected; the body and its skills are misused. And all this when life is being shortened every day that passes. With every second, life drips, as water from a leaky pot. But, man is not aware of the tragedy that is imminent at every moment.

Embodiments of the Universal Atma! Man has in him the capacity to grow into a pure Divine personality. But, due to ignorance and waywardness, he has become stunted. He has chained himself to low ideals and so, he has fallen into fear and grief. The Upanishads exhort man to awaken and become master of himself—"Utthishta, Jagratha, praapya vaaraan nibodhatha"—they warn. Man is overcome by the sleep of ignorance. He has to be aroused and taught by elders who know the precious heritage he is losing. The sleep is caused by the 'eeshanas' or attachments—to the wife, to the children and to riches. Of course, a person must have enough to lead a simple life. But, wealth accumulated beyond reasonable levels intoxicates the self and breeds evil desires and habits. Such wealth has to be held in trust for activities that are beneficial for promoting righteous living and for fulfilling one's duties to Society.

India has been very fortunate. It has had seers and sages throughout the centuries who have held forth the value of high ideals. It has the example of Avatars of Godhead. The emphasis has all along been on the Atma that is the core of every being—a teaching that can confer courage, contentment, peace and harmony. It is indeed pathetic to see the people following the vagaries of the mind and courting disaster, instead of using the intellect to discriminate between the transient and the permanent.

The mind should be checked by the Intellect. Or else, evil resolutions will result in sorrow. Resolve on good actions and reap. Of course if one can desist from desires and the tendency to pursue them, one can have unshaken peace. If the mind is let loose and given the mastery, man is driven from one iniquity to another. He loses his self-respect. He sets at naught law and justice, rules of conduct and regulation of social behaviour. His life becomes a frantic rush from place to place and object to object.

Detachment alone can give happiness. Tyaga is the real Yoga. Three evil qualities have to be renounced before man can rise to his real role. Anger which smothers wisdom (Jnana), Lust which pollutes the deed, (Karma) and greed which destroys one's love for God and man. The touchstone which pronounces an act as meritorious is 'renunciation'. If an act is self-directed, if it helps to inflate the ego, it is a sin. There are four types of persons: those who confess their own faults and mention the excellences of others are the highest type; those who highlight only their own excellences and also the excellences in others are the middling type; those who speak of their own excellences and decry the faults of others are worse; those who parade their own faults as excellences and deride the excellences in others as faults are the worst. The last type is nowadays most rampant.

What India needs most today is neither a new creed nor a new ism, neither a new society nor a new ideal, but men and women who adore and follow pure feelings and motives, persons who renounce anger, lust and greed.

The story of Rama embodies this vital message. It is the cream of the Vedas, a veritable Ocean of Milk. Valmiki has named each section of the epic, "Kanda", a name which means a length of sugarcane. However crooked the cane may be, every slice is as sweet as every other. Similarly whatever the situation depicted or emotion delineated, whether coronation or exile, victory or defeat, heroism or dispiritedness, love or hate, joy or grief, the epic is equally sweet and charming. There are two predominant rasas or streams of emotion in the Rama story, the stream of compassion (karuna) as Rama and the stream of Love (Prema) as Lakshmana. It is the merge of these two that evokes Ananda (Bliss). Ananda is the very nature of Rama (swabhava). He is Bhagavan Himself, though Valmiki has not explicitly declared it anywhere. He refers to Rama as 'equal in valour to Vishnu', but not as Vishnu Himself. It is only through the mouths of Rama's own sons that the mystery is revealed. Bhagavan means: Bha (effulgence) ga (manifestation) vaan (he who is capable)—He who has the power to manifest Effulgence, jyoti—the Divine Jyoti, the Atma Jyoti. He is also Sambhartha—He from whom this Created Universe has emerged and He who is intent on fostering it. All who adore Rama as manifesting and protecting the Universe and projecting the Cosmic Effulgence and Intelligence are entitled to be known as bhaktas.

But, most seekers are but part-time devotees today. They are not sathatham (always) Yoginah (in union with the Lord). They are Yogins in the morning, bhogins (epicures) at noon and rogins (sick patients) at night!

Rama enlightens every seeker in the spiritual field, since he put into daily practice all that he deemed right. So, He sets the standard for every member of the household, of society, of the nation and of the human race. He went into exile to maintain the highest ideal of filial reverence. He sent Sita to exile, in order to maintain the highest ideal of a ruler responsive to the reaction of his subjects. The former holds forth the duty of Pitr-vakya-paripalana (respecting the command of the father) and the latter, the regal duty of Jana-vakya paripalana (respecting the wishes of the ruled) The root is the 'word' of parent or people. The fruit is moksha, liberation. For, Liberation is the ultimate goal, the inevitable destiny. The bud has as its inevitable goal, through the emerging fruit and the mature fruit to become the sweet ripe fruit. These three stages do follow each other. That is the reason why the Vedas lay down Karma (the bud), which becomes Upasana (the flower) and Jnana (the fruit) in Kandas—sections Rama illustrated in His own life this process of the onward evolution of the soul into its Awareness.

Rama was the embodiment of steady adherence to Sathya and Dharma. Only those who are saturated in Rama-Bhakti can dive into that glory. He is the grand ideal, upon whom you can contemplate. By doing so, you can imbibe and develop his virtues, slowly and silently. A tree grows silently for years before it yields fruits. It does not produce them on the spot or in an instant. The coconut palm, the mango tree, the jack tree are of this type. Their gifts are plenty and full of nourishment. There are plants that yield few fruits pretty quick and die soon after. The fame of divine personalities grows with every word they speak and every deed they condescend to enact. Rama's glory shines brilliantly even after all these centuries. It will shine as resplendently for ages to come. Rama means He who pleases. Nothing pleases man more than his Atma, which is an eternal unfailing source of joy. One must prefer the awareness of the Atma and the Bliss that the awareness confers, to all other minor momentary joys. The Upanishad says,

"Thyagenaike Amrthvam Aanasuh". "By renunciation alone can the Bliss of Immortality be won."

—*Ramanavami Celebrations 13.4.81 from Divine Discourse
at Golden Jubilee Hall, Lal Bagh, Bangalore City*

Sadhana and Swami

"Isn't it enough if we love Swami? What is the need for rules and regulations for Sathya Sai Centres?" In answer to this query from an American devotee, Dr. John Hislop wrote the following reply:

Your letter was forwarded from the Council Secretary to me for answer Your question is, "Why all the rules for Centres and members? This Is America, a free country. Isn't it enough if we love Swami?" This question comes up quite often, and it is not at all unreasonable: Please bear with me for a few paragraphs, and I will do my best to explain.

In the context of your Sadhana, which is aimed at God-Realization, intense all-consuming never-faltering love for God is surely enough. Swami has declared that the most direct way to Him is 'The Royal Highway of love'. With Lord Sathya Sai chosen as the beloved of your heart, everything that you do will be to please Him, and you would face any disaster rather than go against Him. Is it not so?

This great love for Lord Sathya Sai and your dedication of thought, word and deed to Him implies a willingness nay, an eagerness to discern and obey every rule of behaviour that He lays down for your spiritual realization of Him. Your intense desire to please the Beloved of your heart will by itself save you from wrong action and will guide you to right action. In this sense, what you say is correct: "Love for God is enough."

For a great devotee of God, correct action is intuitively sensed and observed. And, it is this self-same correct action that Swami has described in words as they apply to Sathya Sai Baba Centres and the devotee members of the Centres. In the Guidelines for Centres, Swami's rules for correct behaviour are clearly identified. The other data in the Guidelines is background information and administrative rules from the Council Directors which can be readily changed by petition to the Council.

In terms of your personal Sadhana, there is only the direct one-to-one relationship between God and His devotee. But please consider the situation of a Centre, its members, the public, and Swami's work and teachings. Not all members of the Sai organization are yet fully-committed, deeply-understanding devotees of God. Is it not of genuine advantage to the community of devotees to be able to know what Swami expects of them as devotee-members of a Sai Organization? Having chosen Swami as Supreme Guru, will they not be anxious to know and follow His advice?

And further, what Sai organization members say and do, and what goes on at a Sathya Sai Centre is not hidden from the public. Will the public not judge Swami and His teachings by what they see of His devotees and their organization? The responsibility to Swami is great and should be scrupulously protected and cared for. For this to be the case, all devotees must be able to know and study the rules that Swami deems essential for Sai devotees and Sai organisations.

I hope, that rules seem a little more reasonable than at first.

—*Dr. John Hislop*

Sai Family News

Sai Centres in Europe

Representatives of Sathya Sai Centres in Europe met in Bonn, Germany, in March this year to choose a Convener for Sathya Sai Organisations and to discuss arrangements for a visit of Bhagavan Baba to Europe.

Swami in Hyderabad

Bhagavan Baba was at Hyderabad on 7, 8 and 9 March. Bal Vikas pupils welcomed Him at "Sivam" with the recitation of Vedic hymns. On Sunday 8th March, He laid the Foundation Stone for a new complex to house the Sri Sathya Sai Vidya Vihar in Mehidipatnam area. He gave a Discourse on the "Education we need" to the vast gathering. Later, He blessed the Free Medical Clinics functioning at the Vidya Vihar since one year and at Sivam since 5 years. In the evening, during the Bhajan sessions, Bhagavan gave Darshan to many thousands of devotees. On Monday, 9th March, Bhagavan visited the Special School for Retarded Children and laid the Foundation Stone of the V. D. Prasada Rao Memorial Building there.

O-O-O-O-O-O

Akhanda Bhajan

An akhanda bhajan in connection with Ramanavami was organised by the Sathya Sai Seva Samiti, Kadugodi. Bhagavan Baba lit the lamp at the Anjaneya temple on April 11th evening and blessed the devotees and villagers who had gathered for the celebrations.

O-O-O-O-O-O

Rural Medical Camp

Under the joint auspices of the Sathya Sai Seva Samitis of Malleswaram (Bangalore) and Kadugodi (Whitefield) a free medical aid camp for patients from surrounding rural areas was held at the Government Middle School, Kadugodi, on March 29. A team of doctors from

Bangalore, including specialists, rendered service at the camp. Over 1025 patients, men, women and children, were treated for a variety of ailments. It is proposed to organise similar camps in other villages in the area.

O-O-O-O-O-O

Surgery Camp

The Sathya Sai Seva Organisations in West Godavari district organised a free polio surgery camp at Eluru from March 7th to 15th. Nearly 500 polio patients were examined out of whom 100 disabled patients were given surgical treatment. The rest were given medicines. Dr. C. Vyaghreswarudu and Dr. S. Adinarayana rendered service at the camp.

O-O-O-O-O-O

The mental make-up of a person can be judged from the way in which he maintains his immediate surroundings. For example, a person whose room is full of pictures of his relatives, friends, and political leaders can at once be understood to be one dominated by Rajoguna. He is one who attaches undue importance to human relationships and adores worldly power and pelf, ignoring God. Similarly, if the room is full of ugly and obscene pictures, the individual is essentially Tamasic in nature. Both these categories of men are unfit to practise the sacred path of meditation. A third category of men who have pictures of God and holy men adorning the walls of their rooms, converting their rooms into shrines, as it were, are the Satwic people, the people who are rightfully qualified to undertake Meditation.

—Baba

The Cleansing Process

*Cleansing the mind of dirt,
Grow in it pure and holy thoughts
You can then view the world
With Wisdom Vision, as Right, and Light.*

*No fruit can grow on tree without a flower;
It cannot ripen into sweetness
Without emerging small
Disciplined work alone can grow
Into devotion; and that alone
Can transform, into Wisdom deep.*

Embodiments of divine love!

As the core of this Universe about which we speak and which we describe, there is a Paramatma (Overself) about which we cannot speak and which is beyond all description. Both the cognisable and noncognisable have emanated from the same One Indivisible Consciousness.

Each is full and complete In Itself. The individual consciousness is the manifestation of the Cosmic Consciousness. When the material sheath falls off, it merges in its source. The Vedas declare, "That is full; this is full. From the full, emerges the full. When the full is taken from the full, the full remains full." So, the Cosmos, the world, the individual—all are embodiments of the Full. Nothing can be fractional or incomplete.

The pranava

The symbol of the full is OM, the Pranava. The Vedas announce, "The one indestructible sound OM is Brahma, the Universal Absolute." The moving and unmoving, everywhere, are only paraphrasing OM, elaborating its nature, illustrating its potentialities. The past that has gone, the present that is here and approaching future are all three *its* characteristics. The three Gunas or modes and the stage beyond them are also OM. The Pranava is the Name, (Nama), and Paramatma is the Named, (the Nami). The two are not separate. "Sarvam Khalu idam Brahma" All this is indeed Brahma (Paramatma). But, this awareness of the immanence of the Universal can come to man only when the I consciousness is forgotten; when the I disappears, we become fit to know the non-I.

In order to delve deep into the principle represented by the Pranava (OM), four steps have been demarcated in sadhana. One may doubt how the eternal unique integral OM can be understood in stages! The steps, however, are designed to help the identification of the principle itself.

Wakefulness, dream, deep sleep and the "fourth" are the steps. They are known as jagrata, swapna, sushupti and turiya in the Sastras. Jagrata means "being awake", "exterior alertness", or "outward vision". The consciousness is gross, while in this stage. Swapna is the stage when the experiences and impacts of the waking stage are recollected or rehearsed by the consciousness in its subtle form. In the waking stage, and in dreams the impressions that impinge on the consciousness are reflections and images of the Truth. In the Sushupti or deep-sleep stage, the individual is not conscious at all; he is just a witness, who acknowledges later, after awakening, that he slept nicely. The consciousness is not aware of itself. It is pure unaffected prajna or Awareness. It has no contact with the objective world or the senses, outer and inner. It is pure Brahma Consciousness, "Prajnanam Brahma." The last stage is Turiya. It is the stage when the consciousness is fully aware of itself. It cannot be identified as such by any means! We can try to delineate it a little, by saying that it is the *silence* that prevails after one OM and before another OM that follows it

The deities

These four stages of Pranava are associated with the deities Vishnu, Brahma, Rudra and the Paramatma. Vishnu means that which is omnipresent. The visible universe is suffused with beauty and beauty is God. Since the Universe is the Body of God, the Supreme Person, Vishnu is also described in the scriptures as "He who delights in decoration" (Alamkaara priyo Vishnuh) The material Universe is saturated in harmony, law and symmetry and is therefore charming and fascinating. Through this attraction the external world, the Universe, draws man into various paths and exertions. The five elements, the five senses, the five vital airs and other phenomena teach man various lessons to mould his nature. So the objective world can be taken as his Guru. Vishnu is the deity who fosters and feeds, who moulds and masters. Moreover, He is the guardian of the Cosmos, the Jagadrakshaka. The scriptures teach man to sanctify the waking

hours—Jagrata stage—for they belong to Vishnu, and are charged with the Vishnu principle. They exhort man to avoid wicked deeds, polluting thoughts, and all types of errors and failings.

During the dream stage, we can experience holiness and bliss, only when we engage ourselves, while awake, in steady pure unselfish activities. In dreams, we see diverse objects and persons, strange worlds of skyscrapers and castles. Wherefrom did these emerge? Through whom were they presented? "Prajnanam Brahma", the Supreme Consciousness is the basis for the creation of this variety of dream appearances. Brahma is the deity that creates. So, the dream stage is the Brahma phase of consciousness.

Then, the deep sleep stage. Here the experiences gained during the waking hours or gone through in dreams do not impinge on man. They have all been extinguished. Rudra, the deity into whom the Cosmos ultimately merges is therefore associated with the Sushupti phase:

Next, we have the Turiya or the Fourth Stage, the stage of Atma Consciousness. When the salt doll is dropped in the sea, it reaches the bottom floor and is dissolved. The same happens to the seeker of the Atma. He is dissolved. He becomes one with that which he sought to know. He cannot return and describe the experience.

A U M

"The A of OM is the vishwa; the U is tejas; the M is Prajna"—this is another interpretation of the scriptures. Vishwa is the waking, Tejas the dream, Prajna, the deep sleep stage. The Pranava Sadhana (The spiritual exercise of meditation on OM) is therefore very important for seekers. The Vedas prescribe the repetition of the Pranava while studying holy texts, reciting the Name of the Divine, carrying out daily duties and offering gifts.

The Pranava is the essence of sustenance, the embodiment of Rasa. Of all creation, moving and un-moving, the Earth is the Rasa; of the Earth, Water is the Rasa; of the Water, Physic (Oshadhi) is the Rasa; of the Physic, the Human Person is the Rasa; of the Human Person, the word is the Rasa; of the word, the Rk (Scriptural hymn) is the Rasa; of the Rk, Sama is the Rasa; of the Sama (Veda) OM is the Rasa. These eight Rasas, the Earth, Water, Physic, Person, Word, Rk, Sama and OM lead to the ninth Ananda (Bliss). These are the Navarasas, the Nine Essences, the Nine Sustainers. Ananda is the goal which man is seeking, the aim of his life.

Three seekers

Man struggles variously to attain Ananda. Ananda is the height of happiness, the embodiment of joy. It is sought in three different ways. according to the innate quality of the seeker—the Satwic, the Rajasic and the Tamasic. The Satwic path is 'poison in the early stages and nectar while coming to fruition.' It involves firm control and regulation of the senses of cognition and action. This will be very hard to accomplish. But, as one progresses in practice, the joy increases and bliss is attained. How can such a goal be secured without undergoing hardships? The scriptures say, "Happiness cannot be won only through happiness—Na sukhaad labhyathe sukham". Happiness can be won only through misery. Pleasure is but an interval between two pains. To achieve the Satwic happiness that is positive and permanent, man must perforce take on trials and tribulations, loss and pain.

Now about the second type—the Rajasic. In the early stages, this path is nectarine but later, it slides into misery, for the happiness is derived through the senses from objects of the external world. The pleasure soon reveals itself as unreal, false and exhausting. Once the process starts, it drags on with no facility for rest. Man becomes too weak to pursue the goals of Dharma (Righteousness) artha (Prosperity) kama (Wish-fulfillment) and Moksha (Liberation) which are laid down for him. His intellect, imaginative skill, intuitive faculty—all are rendered lame. Man can even lose his human-ness. For, the blind pursuit of objective sensual pleasure has today resulted in this very calamity. Man has forgotten his true Divinity and surrendered his life to unholy activities.

Lastly, we have the Tamasic path. People who prefer this way of life are unconcerned with the problems of the world, they sleep away their lives, deriving joy in sloth and darkness.

Of these three paths towards the goal of Ananda, man must accept the Satwic road, whatever the hardship, the loss, the misery, the anxiety and the labour. He must attain the awareness of Divinity, the experience of Godhead (Bhagavan) and established in the Ananda.

Bhagavan

What is the inner meaning of the expression, Bhagavan? The Vedas say, "Brahma iti, Param-Atma iti; Bhagavat iti shabdyate" (The Bhagavan principle is the same as Brahma, Paramatma). Bhagavan is the Ultimate, the Full. Bha means 'having full auspiciousness and prosperity'. Ga means, 'deserving praise and adoration'. In the Ramayana, Bhagavan is described in clear terms. He sustains the Universe using His creative power as the means. He creates, and fosters what is created. So, He is Sambhartha or Bhartha, He who raises, He who rules and saves. Bha also means Light, splendour. Bhagavan is He who sheds and spreads Light. Bhagavan is Jyoti-swaroopa, embodied Light, Effulgence. Since He can and does illumine all things and beings everywhere at all times, He is Bha-ga-van.

When do we need Light? Not during the day, but when night prevails. Then we need a lamp, a flame, the Moon. So too, until wisdom enlightens us, we need Sadhanas; until we experience the One Unified Divine, we have to accept and practise disciplines, regulations and Sadhanas.

Ignorance is the Night. Knowledge is the Light. There are nine lamps that can illumine the mind and free it from darkness—shravanam (Listening) kirtanam (Adulation) smaranam (Recollection) padasevanam (Worship of the Feet) vandanam (Adoration) archanam (Ceremonial worship) dasyam (Service) sneham (Companionship) and atmanivedanam (Surrender).

Seekers

We must shape ourselves into fit instruments for the spiritual pilgrimage. There are four classes of persons: those who pay attention to their own faults and the excellences of others (the best), those who highlight their own excellences as well as the excellences of others (the middlings), those who pay attention only to their own excellences and only to the faults of others (the worse type) and those who present their own faults as excellences and the excellences of others as faults (the worst). Each one can discover for himself the group to which he belongs. Only remember this: when one is yearning to become aware of the Full, the Sacred, the Prema,

the Atma, the Bhagavan, he has to prepare himself for the first and the best group—discovering his faults and observing only excellences in others. This is the most desirable Sadhana.

Man is suffering today because he is engrossed in the external world, with no sadhana or steady faith to correct his vision. What can ten baths a day do to cleanse a person, when his mind is fouled by evil thoughts? What can the shaven head and the ochre clothes do to foster spirituality when his mind is riddled by desires and wants? You may rotate a ball of sweets round the mouth but unless it is put into it and eaten, hunger will not be abated. So, develop sincere longings, cleanse the mind purify the thoughts and put the precepts into practice In the Vedas, this process is mentioned as Karma-marga, the path of activity.

There is no fruit without a flower; there can be no devotion without karma. The fruit ripens and becomes sweet. Bhakti ripens into Jnana (wisdom). So, we must first take up holy activity with clean intentions. One sadhana that is cultivated on a large scale today is Dhyana (Meditation). But, the Dhyana that is done is not in consonance with the principles of Bharatiya Culture. In the absence of a purified mind, Dhyana can never achieve the mergence. How can a house be built without brick and mortar? It is said that one can succeed in Dhyana by indulging in it whenever a little time is available and that one can be engaged in this sadhana whatever the habits one is prone to, whatever feelings and thoughts reside in you and whatever path you follow. But this advice is not correct. If one has to remain quiet for some time without being distracted or disturbed by fear or anxiety, one could indulge in drink or consume opium. Dhyana must have far higher aims and far stricter credentials. Or else, the culture of Bharat will suffer great damage. Therefore, fine virtues have to be cultivated first, good thoughts have also to be entertained. One should uphold the true glory of man.

The primal seed

Many people come to me distraught and pray, "Swami! I have no peace. Give me peace." But peace cannot be got from the outer world; it has to be sought in the heart. Wicked desires breed misery; beneficial desires result in joy. The removal of desire ensures peace, Santhi. When desire after desire multiply in the mind, how can peace be gained? After Bhajan and Dhyana, you repeat Santhi thrice, praying for physical, material and spiritual peace. But the awareness of the Atma being the reality-in-all can confer Santhi. A single mango seed is planted; the tree yields thousands of fruits and in every fruit, you find the seed! The same Atma is in every Being! The Lord is the seed that manifested as thousands of seeds. "Ekoham (I am single) Bahusyaam (shall become Many)", said the Lord. When we posit differences and distinctions due to ignorance of this fact, we are afflicted by fear and Santhi disappears. When man doubts and disbelieves brother man, how can Santhi prevail?

The New Year

Nowadays, the mind of man is tending towards evil. The Mati is become Durmati (Bad Mind). The year that begins today, Sunday, is named Durmati and people apprehend that evil may increase. The year begins on the day of Sun who is, according to ancient astrological texts, the King for the next twelve months. The Sun is also the Lord of the Peoples, the Lord of Rain Clouds, and the Lord of Curative Herbs. Moreover, the Moon is His Mantri or Minister. Since the Moon has no independent source of light and energy, the King and the Minister will move amicably and so the year will be a happy and prosperous one.

But, whatever astrology may indicate, you can direct your mind (the Moon) and your intellect (the Sun) into propitious channels of peace and prosperity. By sadhana, you can correct your faults and mould your excellences and ensure Santhi for yourselves, your society and your country. Pray everyday for the welfare of all the worlds "Lokassamasthaa Sukhino Bhavantu". That is my message for the New Year.

—*The Divine New Year Message, 5-4-81 Prasanthi Nilayam*

The picture that changed my life

On Sunday, the 6th of July 1968, after having my lunch, I was reading quite casually the book, "Sathyam, Sivam, Sundaram" on the life and mission of Sri Sathya Sai Baba. While reading, I happened to pause for a while—just for a fraction of a second—looking curiously at Baba's photograph given in the book.

This single glance at an ordinary photograph of Baba has changed the entire course of my life.

I was not aware, but stirrings from the silent depths of my inner being had very slowly surged up imperceptibly. Mild vibrations, like effervescence, had crept through my whole body, somewhere very much inside. Initially I did not recognise or realise what was happening. When the experience or the phenomenon continued for a while I felt that very quietly a feeling of blissful joy was pervading my being. The bliss was not in the mind but was experienced throughout the body. It was certainly not a thought, it was an experience of my real being. An elevating exhilaration remained during that whole Sunday. For no apparent reason, I was feeling happy and a little pepped-up. I was, indeed, experiencing a divine bliss, "Ananda" in the real sense. It was the tender note of the divine-flute "Venu-naad", that drew the "Jiva" towards the "Paramatma", as it were, and a communion was established.

Divinity had played upon the "murali" of my being. The divine notes arising from some inner depths, the promptings of the "Satchidananda", the Lord residing in me, converted me on that day, from the very moment of that experience, into a "believer", an "Astika". I was no more a non-believer, which I used to call myself—till that day. I kept on singing merrily, for no reason, with a sort of inner joy, but none in the house came to know what was happening to me.

All the standard arguments which I as a non-believer had kept repeating for years and years, while ridiculing believers in God, ceased to exist on that day, in a moment, just in a fraction of a second, by a "Kripa-Drishti" from a photograph in a book. Not that the arguments were answered, but they just ceased to be there. My mind, which was like a barren, arid land with thorny bushes of doubts, was converted instantaneously into a green undulating pasture with a quiet placid pool of blue waters reflecting sheer tranquility and peace. It was like a soothing balm. All the periodical, volcanic eruptions of an argumentative, burning mind of a near-communist subsided and were quietened forever. No more the hot lava, no more the

burning, the ashes of destruction no more. Instead, I was now blessed to receive fragrant Vibhuti, with sublime qualities.

For writing this, while I was trying to collect and recapitulate this experience which I had some 12 years ago, I felt again a little exhilarated, I prepared for myself a cheering cup of tea and burst into that famous song of Meera—"Ram Ratan Dhana Payo payoji maine—Ram Ratan Dhana payo—payoji maine". I sang with the same inner joy that Meera must have experienced, of course, at a much higher level of consciousness, to inspire in those immortal divine lyrics. I had entered on that day the realm of divinity. An inner window, had opened somewhere within, which brought in for me fresh divine breath of a new life. I was born again on 6.7. 1968.

As a non-believer I had heard Baba's lecture at Ahmedabad only a few months earlier. Explaining the difference between 'Astika' and 'Nastika', Baba had said: "If the key is kept turned to the left, the lock remains closed, but the moment it is turned to the right, it opens. It is so simple and nobody is a 'Nastika' in the real sense." I was fortunate that the divine words became true for me so soon. I feel grateful. I also now realise that every soul is bound to awaken or express itself thus, sooner or later. It is a matter of time. Nobody can be a 'Nastika' in the ultimate sense.

—*Balloo Desai, Vishnupuri, Kanpur*

Vidya Vahini

3

Bhagavan Sri Sathya Sai Baba

Today, the educational system, though very expensive and elaborate, has ignored instruction in morals. In the Gurukulas of the past, instruction was provided for right living, spiritual advancement, and moral conduct and behaviour. In those days students were trained to lead lives marked by humility, sense-control, virtue and discipline. Now, these qualities are not recognisable among them. They are not aware of the means or meaning of sense-control. From childhood, they revel in following every whim and fancy; they find pleasure in the free play of the senses and believe in materialism only. As a result, one is filled with fear when the situation in the Colleges is looked into. The Head of the Department of Health in Calcutta has found that 80 out of every 100 students in the Calcutta University are afflicted with declining health. In the Bombay region, the condition is even worse, affecting 90 out of every hundred. The reason is to be found in the fact that they are keen on sensual living, the uncontrolled pursuit of sensory pleasure and evil habits. Can these be counted as gains from education? Or are they to be called 'riches' accumulated through perverse ignorance? Readers can themselves decide on the answer.

Teachers have to identify their role and their responsibility. They have to bear a major share in fostering and preserving the mental and physical health of their tender, innocent wards.

Every living being looks at the world around. But, each one looks uniquely in its own special way. The same object is looked upon by ten persons in ten different ways, yielding ten different

feelings. One individual is looked at by the son, with the feeling that he is the father. The wife looks on him as the husband. His father looks upon him as a son. His companion has the feeling that he is a dear friend. Being the same individual, why does he not evoke the same reaction in all? Those who visualise him differently are affected differently. That is the truth.

Once, a Guru, residing in Brahman Mutt, while in a happy mood, chewing betel with great relish, asked his disciple "Dear fellow! How is the world?" The disciple answered, "Guruji! For each one, his own world." Though all are in one world, each one lives in his own world, shaped by his own actions and reactions. This is the reason why Sankaracharya declared, "Fill your vision with Wisdom; all that you see will then be God." When Drishti is filled with Jnana, Srishti is filled with Brahman."

In the vocabulary of education today, dhanam (riches) is Dharma. The pursuit of riches is the 'right'. Dhanam is the Karma. Every activity has the acquisition of riches as the goal. Dhanam is the most sublime Padam. There is no ideal more desirable than getting rich. Here is a short story as illustration: Narayana (God) has sixteen manifest aspects and yet, He is the latent immanent Reality. So too, the material Narayana (God), the Rupee, has also sixteen annas as parts. When men worship the Rupee as the Visible God, Narayana becomes unreachable to them. No one among men tries to estimate the vastness of the loss they sustain there from.

One day, in the midst of conversation, Lakshmi, the Divine Consort and the Goddess of Wealth, addressed Narayana, "Lord! The entire world is adoring Me; not even one in a hundred, why, not even one in a million, is worshipping you." She teased the Lord by this statement. She put forward a plan to test the sincerity of man. She said, "Lord! It is best to discover for ourselves how true the facts are. Come, we shall both go forth into the world and find out."

Narayana agreed. He changed into a great Pundit, wearing golden bangles on his wrists as evidence of the appreciation and admiration of famous academic bodies. He had a garland of Rudraksha beads round the neck and thick lines of Vibhuti on the forehead. He manifested himself on earth as a redoubtable scholar. He moved from village to village, and began enchanting the people through his enrapturing discourses. His splendourous personality and deep scholarship attracted the people; thousands gathered to hear him and followed him from place to place. Brahmins invited him to their settlements and honoured him. His arrival was celebrated as festival, with rich feasting.

While Narayana was being feted thus, Lakshmi too appeared on earth as a great Yogini (Female Ascetic). She too proceeded from village to village enlightening the people on the Atma, through her discourses. Women assembled to hear her fascinating speeches in wave after wave, in massive numbers. They prayed that she must honour their homes with a visit and partake of the feast they were most eager to offer. In reply, she informed them that she was bound by some vows which made it difficult for her to accept their request. She would not eat out of plates already in use in the homes. She said that she must be allowed to bring with her her own cups and plates. The women were yearning so deeply for hosting her that they accepted the condition. Whatever her vow, they were ready to respect it. Invitations came from every woman from everywhere.

The Yogini reached the house where she was to take food the first day and took out from the bag she had with her, a gold plate, a few gold cups and a gold 'tumbler' (lota) to hold drinking water. These she spread before herself, for the various items of the menu. When the meal was over, she left the place, leaving the precious golden articles to be taken by the host. She had a new set for each day, she said.

The news spread. The villages where Narayana was holding his delightful discourses also heard the wonderful happenings of the Yogini's gifts. The Brahmins who were staunch admirers of the far-famed scholar also rushed to invite the Yogini into their homes for lunch! The Yogini told them that they ought to drive the Pundit out before she could enter their settlement. She would not set foot there, so long as that person continued to stay there! She was adamant on that point. Their greed for gold was so strong that they forced the Pundit, whom they had adored so long and so pompously, to go out of their village.

Thereafter, the Yogini entered the Brahmin settlement, gave discourses, partook of feasts arranged in her honour, and presented the golden plates and cups to each of her hosts. Thus, the Yogini managed to get the Pundit driven out of every place where he sought recognition and attention. Instead, she secured the worship of people everywhere. Unable to bear the universal insult, the Pundit put off the role and Narayana disappeared from the earth. The Yogini came to know of this. She too gave up the cast she had assumed and resuming her real Form, She joined Lord Narayana. While talking among themselves, she told the Lord, "Now, tell me! What did you discover? Who among us two is honoured and worshipped more on earth?" Narayana smiled at her question. He replied, "Yes. What you said is true."

Yes. Today, education and the knowledge gained are being marketed. Money is all in all. Educated people desert their Motherland like mendicants in search of money. Is this the sign of a proper education?

(To be continued)

An audience with the Lord

When I look back upon the lovely time that we had in Prasanthi Nilayam, basking in the Love of Swami; it seems incredible sometimes to think that I have actually had an audience with God Himself. I had sat in the company of the Lord, like the devas, as mentioned in the Scriptures. If I were to talk about this unique experience with those not familiar with the Avatar, I would be dubbed crazy.

What makes it difficult for people to understand the concept of God and Avatar? Some go to see Bhagavan and say, "It is difficult to believe that He is God. He looks like any other human being." The problem here is that man does not know who he himself is. Because, if he did, God and the Avatar would not be mysterious to him any longer.

To the eternal question that man asks, "How am I born?" the answer is to be found in the 15th chapter of the Bhagavad Gita, verse!

Lord Krishna tells Arjuna, "A part of myself, having become a living soul, draws to itself the five senses and the mind, and lives in nature (prakriti)." The key words are "mama evaamshaha" "apart of myself." The divine soul in each created being is thus a part of God. When one is a part of God, one has the right to sit in the Divine Presence.

The Avatar takes on a human form of His Own Divine Will. There is no karma involved here. It is mentioned in the Bhagavad Gita that the Eternal Paramatma takes on a form, and comes into the world from age to age for the uplifting of humanity, to protect humanity from evil, to destroy evil, and to show the path of righteousness to the world. Such is the compassion of God that when He sees us all going in the wrong path, He appears in a manifest form to lead the way to righteousness.

People might say that if Moksha were to be the end of life, why should anyone live in society. All might end up in the forest. That is not the intention of God. God wants us all to live in society, but in a divine manner very much compatible with our divine origin and status.

The Avatars vary in their approach to the problem of uplifting humanity. Some have been short manifestations for a particular individual or circumstance, e.g. Narasimha and Vamana. Some lived the lives of kings like Sri Rama and King Rishabha. They lived ideal lives and showed humanity how leaders of society should conduct themselves, literally living like a lotus in a pond, unaffected and pure. Some were great teachers like Sri Krishna who taught Arjuna, and Sri Dattatreya, who taught King Yadu.

Avatars show by precept and practice how life can be led in a divine manner. The main theme of the teachings of all the Avatars has been Bhakti. Bhakti, or devotion, is the easiest and direct path to the Lotus Feet of the Lord. Great Jnanis and yogis, saints and sages, who had mastered the paths of knowledge and karma, have always extolled the value of Bhakti. Suka, the illustrious sage who was always in the awareness of Brahman, and who taught Emperor Parikshit the Srimad Bhagavatam, used to go into ecstasy when he described the leelas of the Avatars. Such is the path of Bhakti. Bhakti is divine love that transcends all ordinary concepts of love. The love

that the Bhakta has for the Lord is pure. It is the bond by which the bhakta binds the Lord to himself.

—Y. Gopinathan

Baba Needed Where Laws Fail

"What we need today is not a new society, but persons with good qualities, sacred ideals and unselfish attitudes," observed Bhagavan Baba, in His valedictory address to the four-day central training camp for members of Sathya Sai Seva Organisations conducted in Bombay from May 8 to 11.

Speaking at the same function, Mr. Nani Palkhivala said that Bhagavan Baba "has exactly the right lesson to teach which the country needs to be taught today. Baba alone could bring about harmony in areas where laws have proved ineffective and instill in men's hearts 'implicit obedience to the unenforceable'."

The training camp marks a new phase in the service activities of the Sathya Sai Seva Organisations, namely, "Door-to-door Health Education" and "Study Circles", for the benefit of all sections of people, urban as well as rural. The Study Circles will cover besides educationists and spiritual aspirants, industrial and rural workers also.

Over 300 trainees, men and women, drawn from all over India participated in the 4-day course and had the benefit of lectures by many eminent men including Justice P. N. Bhagawati of the Supreme Court, Air chief Marshal (Retd.) O. P. Mehra, Governor of Maharashtra, Dr. N. H. Antia, Director, Foundation for Research in Country-Health, Professors S. Bashiruddin, C. H. Shah and S. V. Pappu, Dr. K. K. Datey, cardiologist. Two of the young speakers were Kamal Sawhney and C. Sreenivas, Lecturers from Sri Sathya Sai College, Brindavan.

The trainees were lodged in the picturesque campus of the Bharatiya Vidya Bhavan at Versova. The entire training programme was conducted under the auspices of the World Council of Sri Sathya Sai Organisations. Dr. Keki M. Mistry, President of the Dental Association of India, was in charge of the Health Training Programme, and Dr. Brahmanand Mavinkurve and Professor. S. V. Pappu were jointly in-charge of the Study Circles training programme.

Sri Indulal H. Shah, Chairman of the World Council of Sri Sathya Sai Organisations, inaugurating the training programme, said the younger generation alone could bring about reform in the state of the nation. He told the trainees that the Sathya Sai Organisations proposed to build a cadre of workers to look after the Health Education Programme and the Study Circle activities. Those trained in Bombay would form the nucleus of this cadre. They would go out in their respective districts in the country and train more batches of workers.

The 4-day Training camp commenced on May 8 and concluded on May 11. Bhagavan Baba, who arrived in Bombay on May 10, addressed the valedictory function held on May 11 at the Rang Bhavan.

Before Bhagavan's discourse, Sri Nani A. Palkhivala spoke on "Management Workers: Trusteeship for a Better Life." The function was attended by prominent industrialists and trade unionists.

Sri Palkhivala said that our nation essentially lacked three things: Organisation, education and discipline. "I have always thought that this country would have a much brighter future if we had half our intelligence but twice our character." In employer-employee relations "the fault has been on both sides," he said. "There is nobody greedier than the rich man, and, on the side of labour, there is a wave of irresponsibility very much in evidence. The cult of violence is on the increase."

Sri Palkhivala emphasised that there are areas of significant human endeavour where the laws (of Parliament) cannot intervene and are powerless. He called it the area where a civilised human being acknowledged "obedience to the unenforceable." He said, "No law could compel you to be a trustee for your workers in the real spirit. No law can compel one to hold his mercenary instincts in check and try to work for the betterment of society. You can make your laws for it but the laws will be broken." He pleaded for an enlightened management and an understanding and disciplined labour force. He thought 'trusteeship' could be a panacea for the economic ills of the country. "If there is any country where this could be successfully practised, it is this country."

Sri Palkhivala declared that he had been following Sri Sathya Sai Baba's teachings very closely and with great adoration and reverence, because "I feel that He has exactly the right lesson to teach which this country needs to be taught today. Baba alone could bring about harmony in areas where laws have proved ineffective and instill in men's hearts implicit 'obedience to the unenforceable'."

Bhagavan Baba, in his valedictory message, said: "Learning to discharge one's duty is alone true learning. Teaching the students to imbibe this 'discipline of duty' is the only true education." Education should help the student to develop strong and good character.

On 'management-worker relationship', Sri Baba likened the former to the heart and the latter to the body. For healthy functioning, the two should work in harmony and not in discord.

Arriving in Bombay on May 10th at Dharmakshetra, the third day of the training course, Bhagavan drove to the Bharatiya Vidya Bhavan campus, blessed the trainees and dined with them.

On May 12 Bhagavan Baba inaugurated, by lighting the lamp, an exhibition on "Health and Nutrition" organised by the Consumer Guidance Society, in the Prayer Hall of Dharmakshetra. The exhibits included several instructive charts on "avoidance of fire hazards in the kitchen" and many essential safeguards in day-to-day living.

As the day also happened to be the Anniversary Day of Dharmakshetra. Bhagavan delivered a public discourse in the evening. Sri O. P. Mehra, Governor of Maharashtra, presided over the function. Sri S. B. Chavan, Union Education Minister, was present.

Sri K. D. Bhatia, Chairman of the Bombay Sathya Sai Samiti, welcomed the gathering and explained the objectives of the training camp, which was undertaken in pursuance of a decision taken at the 3rd World Conference in November 1980, at Prasanthi Nilayam. Through this, he said, the service activities would be taken door to door. He prayed for Baba's blessings for this new undertaking by the Sathya Sai Organisations all over India.

Bhagavan Baba, in his discourse, emphasised that unless one's whole attitude was transformed so as to be able to see everything and every one as divine (to see the Self in all and all in the Self) one would not be able to develop sameness of attitude (Samabhava towards all). The son, in the family, may be behaving in a very, unworthy way, pilfering things and money. But he will not be taken to task. But if the servant, even if he steals a spoon, the master will lodge a complaint to the police and get him locked up in jail.

Referring to the true character of Bhakti, Baba said that God is not pleased with the mere offer of flowers. What He loves is one's virtues, love of fellow-beings and the service he renders to others in need. He cited the EIGHT flowers which we should try to offer at the feet of the Lord. Ahimsa is the first flower; Senses-restraint (Indriyanigraham) is the second; Compassion to all beings (Sarvabhute daya) is the third; Forbearance (kshama) is the fourth; Santhi (Equanimity and peace) is the fifth; Tapas (Harmony between one's thought, word and deed) is the sixth; Dhyana (Constant remembrance of God and Omnipresence) is the seventh; Sat (Truth) is the eighth flower. Only such flowers born out of one's own heart will have an enduring beauty and will please the Lord and not the flowers plucked from outside, which fade out and wither away in no time.

"Cultivate and fill your heart with love and compassion; treat whatever work you do as offering unto God, feel His presence in everything and every bit of work—this is the way to spiritual prowess and peace," concluded Bhagavan.

Earlier in the evening, Baba blessed handicapped persons who had come from different welfare institutions to the Prayer Hall at Dharmakshetra. He talked solicitously to almost every one of them.

Meetings of State Presidents and Central Trust Members were held during Bhagavan's stay in, Bombay.

After blessing the devotees in the evening at the Bhajan session, Bhagavan left Bombay for Hyderabad and Rajahmundry.

—V. N. B.

Bhagavan's Call to Bangalore Students

"The purpose of education is not merely to acquire the knowledge and skill for earning a living (jeevanopadhi). It must inspire students to seek the ultimate goal of life (jeevitaparamavadhi)"

observed Bhagavan Baba in the course of a ninety minute address to students from Bangalore colleges, who came to Brindavan on April 19.

Sri Sathya Sai Study Circle, Bangalore, which had arranged for special free coaching classes for about 500 Commerce students in the city colleges, brought 250 of them (boys and girls) for Darshan of Bhagavan. Fifteen teachers who had been teaching the students accompanied them.

In an inspiring address in Kannada, interspersed with humorous anecdotes and parables, Bhagavan exhorted the students and teachers to develop the qualities of devotion, duty and discipline as the essential characteristics of good education. The end of education was character and without character life was meaningless.

He exhorted every student to think positively and seek to find out what he or she could do for society than be preoccupied with what society could do for them.

Bhagavan advised the boys and girls to live like brothers and sisters throughout their student career and uphold the basic tradition and culture of Bharat. They should strive to shed all bad habits and cultivate good qualities. He appealed to the teachers to discharge their duties with dedication and set a good example to the students by their conduct.

The students were taken round the Prajnana Pradarshan (Exhibition of Science and Spirituality) in the Sathya Sai College and later shown a movie presenting Bhagavan's 50th birthday celebrations at Puttaparthi.

The students, who were profoundly moved by Bhagavan's address, later remarked "We wish we get an opportunity to study in Sri Sathya Sai College. We will never forget this day as long as we live. We are so grateful to Baba for having provided us this opportunity to visit Brindavan and listen to His speech. How lucky are those who are studying in Sri Sathya Sai educational institutions."

The visit to Brindavan was a memorable experience for teachers and students alike.

—S. V. P.

Black Americans at Brindavan

On April 10, 1981, 15 Black Americans from the metropolitan Washington, D. C. area of the United States, arrived in Brindavan with their hearts yearning to see Bhagavan Sri Sathya Sai Baba. The group, which came to India under the ministry of the Reverend Robert Pipes, an ordained Baptist minister, included ten adults and five children, all boys, ranging in ages from four to nine years.

One of the members of this group, the Reverend Annie Woodridge, was the first woman ordained as Baptist minister in the Washington, D.C. area. She is Pastor of the Saint Ann's

Cathedral Baptist Church, which holds services in the chapel of a mental health centre, because she does not believe in raising money from her congregation for the purpose of financing the construction of a church building. She is also Director of the Mother's Dear Community Centre, through which she conducts activities similar to those of Sai, Seva organizations in India. Through her Centre Reverend Woodridge provides services to about 500 people a week who are elderly, sick, hospitalized, destitute, hungry, in need of clothing and shelter. She also has a programme for children and youth and for assistance to families of people who are in prison or jail.

The visiting group is part of a collective experience called the Temple of God Movement. It seeks to render worshipful service to God through selfless acts of service to others. It is the utilization of spiritual exercises for ridding oneself of moral and spiritual impurities in the heart, such as egoism, hatred, jealousy, greed, lust and anger. These exercises are taught by the living example and public discourses of Bhagavan Sri Sathya Sai Baba. The principal activities of the Movement include the singing of Afro-American Bhajans and Bhajans in Telugu, discussions on the teachings of Bhagavan Baba and Jesus, and group and individual selfless service projects as acts of spiritual sadhana.

—*From an American devotee*

Education in Human Values

"The teacher has the greatest role in moulding the future of the country. Of all professions, his is the noblest, the most difficult and the most important. He should be an example to his pupils. If a teacher has a vice, thousands are polluted. If he is dedicated and pure, thousands of children will be improved and the nation will gain from educated men of character," observed Bhagavan Baba, inaugurating a ten-day Orientation Course in Education in Human Values for teacher- trainees from Karnataka. The meeting was held in the Jubilee Hall, Lal Bagh, Bangalore, on May 17.

Mr. Govind Narain, Governor of Karnataka, presided. Prof. V. K. Gokak explained the objectives of the programme of education in Human Values and the scope of the text-books and manual prepared for the purpose.

After addresses by the Minister of State for Education, Srimathi Nagamma Keshavamurthy, Mr. Venkatesh, Administrator of the Bangalore City Corporation, and Srimathi Acharya, Director of Public Instruction, Bhagavan Baba delivered His discourse

The field of education has long been afflicted by confusion and contradictory ideals. Many have spent deep thought on the problem but they have not been able yet to achieve a solution that can help to make the life of the educated person both useful and full. Meanwhile, the system is fast sliding into the depth of degradation. Freedom has led to licentiousness; reverence has receded from all relationships; institutions dedicated to the worship of the Goddess of Learning (Saraswati) have changed into temples for the worship of the Goddess of Wealth (Lakshmi);

appreciation and encouragement are offered not for virtue and good character, but for money and its accumulation. In the conduct of individuals and in human relationships, no trace is visible of morality, charity, justice or rectitude. The situation is fraught with enormous danger for the future of humanity. Life today is riddled with fear, despair and doubt. Man rolls uneasily on a bed infested with itch-mites, finding no rest and peace.

Mankind is moving on a huge railway journey. Many alight at the next halt, many more detrain at the second or third station. They are undergoing great anxiety, discomfort and pain but they need suffer only for a short while. The young men and women, the students, however, have a far greater distance to go. They have therefore to be calmer and more composed, more certain of their destination, more circumspect and knowledgeable. They must be more aware of themselves.

A person who is sleeping can be awakened with a little effort; no effort is called for with persons already awake; but, how can a person pretending to be fast asleep be awakened? An ignoramus or dull slothful person can be reformed; a person suffering from mental phobia can be handled and transformed. But, a self-satisfied person determined to hold on to his faulty opinions cannot be corrected. This is the crux of the problem in the educational field today.

"Saa Vidyaa, Yaa Vimukthaye" (That is Vidya which gives Vimukti; that which liberates is true education). Education must liberate man from the shackles of cowardice, pettiness, greed, hate, narrow-mindedness, from the limits of I and mine. In this era, education has become plentiful and widespread. Schools, and colleges, universities and institutes for teaching have multiplied everywhere. In spite of this, there is no peace, no sense of brotherhood, no flow of love visible anywhere among the people, not even among the products of these purveyors of education.

The reason for this tragic phenomenon lies in the fact that the education has not affected habits and conduct, daily behaviour and inter-personal contacts. The scriptures declare, 'Vidyaa thapobhyaam poothathma' (Education sublimated by dedicated living). Vidya has dual meaning: (1) the worldly education which teaches skills and disciplines and imparts information useful for earning one's livelihood and attaining and maintaining a decent standard of living and (2) moral, and spiritual education which imparts equanimity, tolerance, sense-control, gratitude, devotion to God and dedication to the realisation of the Reality.

The teacher, known as the Guru, has the greatest share in moulding the future of the country. Of all professions, his is the noblest; the most difficult, the most important. He has cultivated in himself humility, compassion and the spirit of loving service, much more than those belonging to other professions, for he is an ideal and an example to his pupils. If a pupil has a vice, he alone suffers from it. But, if a teacher has a vice, thousands are polluted. The teacher is a beacon which has to guide and lead. If it fails to illumine, many will be wrecked on the rocks.

A school should not be considered to be just a commonplace arrangement designed for teaching and learning. It is the place where the consciousness is aroused and illumined, purified and strengthened, the place where the seeds of discipline, duty and devotion are planted and fostered into fruition. It is said that the schools have developed science and technology into sup-

reme heights. But, though man has explored millions of miles of space, he has not mastered the skill of exploring even half-an-inch of his own inner space! He is acquainted with the ups and downs on the surface of the moon but he makes no attempt to know the joys and sorrows of his next-door neighbour. The scientists and technicians hop from one seminar to another; they gather in scores of conferences, congresses and committees; they spend heaps of money and thousands of hours. The benefit that accrues to the world from these exercises is precious little. The conclusions of their confabulations are spread thick on paper; they do not get applied in actual living for the good of mankind. Those who behaved like heroes on platforms reveal themselves 'as' zeroes in practical life.

The Minister is evincing great enthusiasm to implant great ideals in the hearts of teachers. She is determined to make the curriculum on Human Values an integral part of Primary Education. It is indeed a sign of good luck that such a spiritually-minded person is the Minister in charge of primary and secondary education in this State. For, the Primary School stage is the very foundation of the educational, the nation-building structure. Education In Human Values is the very tap-root of the tree. It can produce pure, steadfast, unselfish heroes devoted to the country and its culture.

Teachers are not the only moulders of the future of this land. They should not, be blamed exclusively for the type of students we now are worried about. Venkatesh said now that the peace and prosperity of the country rests on the pedagogues and the police. I must add a third crucial party—the parents. They must bear ninety percent of the blame for spoiling the behaviour and character of the students. They show too unintelligent an affection and give too indiscriminate a freedom to their children. They do not provide them examples of honesty, sense control and discipline. You must have seen gardens where snake-gourds are grown on raised pandals. When the gourd starts growing, the gardener hangs a small stone at its end, so that the pull may make it grow straight. When it grows larger, the stone becomes heavier. So too, according to the age level the discipline enforced must become harder and harder in order that the child may grow straight forward, steady and strong.

Some people talk of an educational theory, advocating full freedom to the child, allowing it to grow just as it likes. The parents are advised not to curb or control. This is a sure way of making the child wild, a burden to itself and nuisance to society. The parent sends the child to school but does not verify whether he has attended the class or slipped into the cinema theatre. The child does not come home, straight from school. The parent does not inquire why or insist that it comes on time. By this tendency to dote, the career of the child is ruined. The pity is that the children most spoiled by this misplaced affection come from the homes of officers, those wielding power and authority and of educated elite. Vidya, the teachers can give; the Tapas, discipline, the rigorous control of the senses and behaviour must be administered by the parents. Then, the children become Poothathma, sacred souls, holy, sanctified individuals. Even while their minds are tender and their hearts are unsoiled, children must be trained to purify and sweeten their thoughts, words and deeds. Artificial manners and hollow behaviour should be avoided. They will cause splits in the personality.

Students must find joy in hard work, not in soft jobs, jobs where the hands do not handle dirt or dust, jobs which do not soil their shirts or pants, which can be done while whistling tunes in

air-conditioned rooms reclining on the soft cushions of the sofa under the whirl of fans. We require and the schools must provide men and women who are delighted when they earn their livelihood through the sweat of their brow, who are ready to offer help to the weak and the poor, who adhere to truth whatever the consequence. They ought to be free from the inordinate and exclusive attachment to their own happiness. Envy is the demon born of this egotism. It thrives on misunderstanding and ignorance. It is a pest that destroys the bloom of contentment. They should not long for authority over others. Fulfilling one's duty to the best of their knowledge and the utmost of their skill-these alone can endow them with authority.

Time flees with cyclonic speed; life ebbs away, with every second. So, it is the immediate duty of man to win joy and contentment, calm and balance. Look at the beasts in the forest. They are not agitated by limitless desire, by the agony of envy, the ambition to attain higher life-styles. They are as they are. It is good education to watch them.

While educating children, great attention has to be paid to the cultivation of good conduct, good speech and good thoughts. I have been entrusted today with the task of releasing, for the edification of teachers, parents and children, a book of prayers, a book of stories for children and a third one on guidelines for teachers. These have come from the brain and it is no good, if the teachers pack them back into their brains! They have to be assimilated in the consciousness and find expression as compassion and fruitful activity. You are provided with a course of training so that you may instill the zest and the zeal to inspire other teachers in their task of planting fundamental Human Values in children. Do not memorise the book and pour the pages on to the answer books at the time of the examination at the end of the course as students do now. You must imprint the message and the methods, on your heart. And, it has to become, not a Polaroid print from which it is difficult to make copies, but a negative from which as many copies as we want can be taken. You have to train and inspire many other teachers to do this great task successfully.

The fresh and free hearts of children should be handled with great care in a reverent worshipful mood. Every action before them will have a reaction, good or bad. Every sound will resound, every image will cause a reflection. So, the teacher has to be vigilant and wise. The awareness of the One that has become Many and is resident in the Many must activate you always. Jesus said, "All are One, my Dear Son! Be alike to every one" for in every one, the Divine is the Reality

The Minister has resolved to reinforce the educational process through emphasis on Human Values and these orientation courses for teachers. When oil is poured from one tin to another, the hand that pours and the hand that receives have both to be steady and held tight. They should not shake.

Calm, concentrated, unshaken attention should be paid by those who teach and those who learn. Neither should yield to sudden fits of anger, anxiety or agitation. By discharging the duty assigned to them and accepted by them, teachers will be promoting the progress of the society, the nation and the world. By discharging the duty that this period of life demands of them and the task imposed on them by their parents, their country and the world, the students will earn the appreciation and the gratitude of their family, society and motherland. Of course, these are difficult tasks. But, joy is derived only through pain; difficulty alone can lead to delight.

Fill every moment with quality

—*M. V. N. Murthy*

In March this year I was privileged to be in the residence of Bhagavan Baba along with devotees. As we waited eagerly for the sudden flash of the Red Robe, He appeared beaming with smile; his eyes flashed "Vidyullekha". I waited in grateful expectancy for events to unfold themselves. In Baba's Presence we learn the art of waiting for things to happen; anything unexpected can and will happen!

He suddenly turned towards me and said: "So, you have been transferred to Bangalore!" He was asking me this question after several months of my transfer even after I had first reported to Him before taking charge of my assignment! Like others I have also wondered why Baba the 'Omnipresent', the 'Omniscient', asks such questions and sometimes even feigns ignorance! I have found an answer which I believe is true.

Supposing Baba starts telling in front of everybody about us, what is in our mind and all our deeds and misdeeds, how many of us will have the courage to go to Him again? If He reveals all the time His Divinity and the attributes of "Omnipresence" few of us will dare go to him; the skin-deep facade of a devotee which we all maintain even in His Presence, is so fragile that it will be shattered and there will be no scope for improvement and the 'transformation' for which He has incarnated. So, in His mercy He gives us the impression that He is merely human and envelopes us with this Maya that is essential for our transformation which, unfortunately, is slow. 'Kramakramena', 'gradually' you will have to give up your undesirable habits, He says in His infinite patience!

Returning to the occasion when He asked me the question, I said, "Yes! Swami" and I thought that was the best occasion to volunteer additional information. "Swami I have only 71 days more before I retire." I hoped that He would say. "Yes! Bangaroo! Time will pass and you will join Swami's service." He suddenly turned round and looked at me with those penetrating eyes. Out came the Sadguru's *mantra*: "Whether it is 71 days, 71 hours, or 71 minutes or 71 seconds, quality is most important" and in His characteristic style. He turned round and conveyed the same message to all. "Quality is important, isn't it? He asked them, His way of confirmation.

This Is Baba's method; He uses all occasions to convey important lessons of spirituality in daily living by such *mantra*. He aims the *mantra* not only at the direct recipient but also at others who might care to learn the lesson. One will miss the import of His statements if one thinks that it was meant only for the individual who happened to be the target.

Baba shook me from my stupor. He has repeatedly said that all work is His; there is nothing like Sai service and government Service. All that you do is for Sai only; in fact it is for yourself, for awakening the Sai within you. Not that I did not know these teachings of His. But again I had

forgotten the lesson and the ever-vigilant Sadguru had given me the lesson again at the right moment.

What a great formula for Ananda! What is important is not what happens after 71 days. What is important is that till that last second we do not forget that it is His work and that we should carry out the work assigned with the highest quality since it is His Worship through whatever He has assigned. "The past is beyond recovery. Those days are gone. The future you are not sure of. The given moment is NOW! Sanctify it with holy thoughts, words and deeds," He has declared. "Quality" means sanctifying every moment with holy thoughts, words and deeds. "The most important thing in life is not doing what you like, but liking what you have to do, He has told us. These are the keys to spirituality in daily living.

Can we do this in the office, in the factory, in the kitchen or in any other avocation? Yes! We can; we should try to bear in mind some of the other mantras He has given us. We can sanctify our thoughts, words and deeds if they are not motivated by the six enemies which the ancients had correctly identified, Kama (passion), krodha (anger), lobha (greed) moha (attachment), mada (pride), matsarya (envy). Difficult? Yes but not impossible if we try. Read any book on modern psychology; you will learn that all our diseases are due to these six enemies; our diseases are psychosomatic caused by these passions.

There is another aspect to filling every moment with "quality." We must be fully involved in enjoying the quality of the work we do! That itself becomes "fulfillment" rather than the fruit of the act. In fact the real fruit of the act is the sweetness of the process. The game is more important than whether we win or lose! That is the real meaning of the Lord's statement, "Work alone is thy concern; not the fruits thereof."

Knowing that we are all forgetful I pray: "Baba give me the wisdom to remember your mantra when it is most needed and fill every moment with the highest quality, for which you have endowed me with abilities."

"Friendship based on altruism adopts the motto: Love for all, and malice towards none, keeping in view the well being of others overlooking personal interests. Such an attitude makes life enjoyable, and helps also to set right the world."

—Baba

Heartening Example

One who has seen the boys and girls of Sri Sathya Sai Colleges at Whitefield (Bangalore) and Anantapur, cannot but be impressed by their extraordinary discipline, integrity and good conduct. Student agitations and strikes are unheard of. One naturally wonders if the same is true about other Sai educational institutions in different states of our country or it is the case only with the two above-mentioned Colleges because of the direct influence of Bhagavan Baba.

I was coming from Jhansi to Bangalore City by the K.K. Super Express train on 7th May when a couple, Prof. P. R. Shukla and his wife, took their seats in my compartment upto Bhopal. Prof. Shukla is teaching Sociology in the Bundelkhand Degree College and his wife is a Hindi teacher in a girls' college at Bhopal. We got acquainted and talked on various topics like student unrest, deteriorating discipline and adoption of unfair means on a mass scale in examinations, which I understood is the story in almost every government or aided school or college. Many a life is lost due to murderous attacks on invigilators by the examinees caught red-handed while copying during their examinations.

It was all the more heartening for me to learn about the exemplary conduct of examinees of Sri Sathya Sai Arts College at Bhopal from Mrs. Shukla, who is not a devotee of Baba. The college where Mrs. Shukla is a teacher was an examination centre this year. Mrs. Shukla and her colleagues decided to keep strict vigil on the examinees and catch those adopting unfair practices. She and her colleagues were simply amazed and pleased to observe that the examinees from the Sathya Sai College came quietly in a well-disciplined manner, took their seats, offered their prayers silently for about half an hour and finished their answer papers in the next two and a half hours and went back as they had entered the examination halls. They did not cast even a glance at their neighbours, what to say of adopting unfair means.

With a glint of joy in their eyes the professor couple remarked that if students of other schools and colleges could be inspired to behave likewise much of the ills of our present system of education could be eradicated. Our country would indeed be free from corruption and other maladies when these students take over the reins of administration

—*From a Correspondent*

World Council

Bhagavan Sri Sathya Sai Baba has graciously reconstituted the World Council of Sri Sathya Sai Organisation with the following members

Sri Indulal H. Shah, Chairman, Dr. S. Bhagavantam, Rajmata of Nawanagar, Justice V. B. Eradi, Mr. Chris Cnuva, Mr. Ron Laing Mason, Dr. M. Goldstein, Mr. C. Balasingham and Dr. V. K. Gokak.

—*Ed.*

Love is of three types. The first is based on sheer selfishness, binding the ego with a craving for self-possession. The person is busy with fulfilling only his basic desires. The second type of love attaches itself to persons who are wealthy or in positions of power. This love is also based on self-interest. The highest type of love is based on the knowledge that the eternal and universal Atma pervades everyone and everywhere. This love leads to equal-mindedness and perfect peace and joy.

—**Baba**

Service and the Three Gunas

In the rendering of service—as in doing a myriad acts in life—one can notice how the different gunas that animate different persons, affect their attitudes. For instance, persons belonging to the same service organisation—Seva Dal or a hospital may be doing their duty in different ways according to the gunas that is dominant in them. A person in whom the Tamoguna is predominant will look upon service as an imposed infliction and will be content to do the minimum that is expected from him as if he is acting under compulsion. A person in whom the Rajoguna is dominant will try to show off what he is doing and appear as if he is doing something extraordinary while he is only doing what is a voluntary obligation. The person who belongs to the Satwic type will be as inconspicuous as possible. His actions will be marked by spontaneity and a natural eagerness to render help, without waiting for instructions from above or expecting recognition from anyone.

The other day, I witnessed a young student in the Brindavan hostel campus exhibiting this Satwic spirit of service. I saw an old man carrying two heavy loads of provisions in his hands from the cooperative stores. As he was trudging along, bending under the heavy weight he was carrying, he passed by quite a few persons when the old man reached the gate of Swami's bungalow, one young student spontaneously ran to him and asked him whether he could carry the bags. The old man felt relieved and immeasurably happy that the student had come to his relief. The young man carried the bags upto the old gentleman's house and left them there.

It is only those that render service in this spirit who can be regarded as having really imbibed the message of Bhagavan that "Manava Seva is Madhava Seva."

—*Bharadwaja*

Thus spake Bhagavan:

The faith and the ideal

Even to place one foot forward, man needs an inner urge, a purpose, a prompting. His will is moved by his wish. Therefore, man must endeavour to wish for higher and holier goals. His mind is a bundle of wishes; turned hither and thither by the dictates of each wish, man wastes the time allotted to him and the skills he is endowed with. He salves his conscience believing that he is acting right.

But, man has to recognise the preciousness of time. Not even a fraction of a second should be wasted. He must be engaged always in the investigation of his own Truth and his own Duty to himself. Life is dripping away, drop-by-drop, from the leaking pot! Time hangs over every head like a sharp sword, ready to inflict the mortal slash. But, man pays no attention to this ever-present calamity.

Cynics declare that statements like "Man is the crown of Creation" are only for textbooks and platforms. But, really speaking, human life is holy, sublime, sacred, ever-new, ever-fresh. The Upanishads try to arouse and awaken man into the awareness of this Truth for man is slumbering in ignorance, wrapped in his ego and his desires. "Awake and adore the Sun and recognise your Reality in the light of his rays," that is the call reverberating from the Upanishads. But, man is deaf to this entreaty.

The three "eshanaas" (ardent desires) are holding man back; he is enamoured of wealth, wife and children. These obstruct him in at each step and act as handicaps to spiritual advance. Of course, wherewithal is essential for the process of life and labouring for it cannot be condemned or avoided. But, beyond a limit riches foul the mind, and breed arrogance. They must be used for good purposes, promoting virtue and well-being, fostering Dharma and fulfilling one's duties along the Divine path. If riches are spent for realising fleeting desires, they can never be enough and the ego discovers newer and more heinous ways of earning and spending. It is indeed deplorable that this eshanaa (craving) for Dhana has laid hold of the people of this holy land, where Divine Incarnations have taught the lessons of selflessness and service.

People are ignoring the very beacons which illumine the darkness and reveal the path of liberation from the bonds of incessant struggle, endless pursuit, bewildering agony and ceaseless activity to gain the ungainable! What is the reason? The mind guides him, not the faculty of the intellect. The intellect discriminates; it probes, it analyses. But the mind follows blindly every whim or fancy. The intellect helps one to identify one's duties and responsibilities. Slavishly bound to the vagaries of the mind, man hops from one spot to another, without rest or peace. He runs to catch a bus, rushes to the office, to the Cinema Hall to the Club and has no moment of calm silence. Peace has to be attained through spiritual efforts, that is to say, through spiritualising every thought, word and deed. What has to be planned today to set the world aright is not a new spiritual order or institution but men and women with pure hearts. They alone can uplift this land from the morass.

To purify the heart, one must practise Sama, Dana and other Sadhanas which can control the senses of perception and action. These may seem difficult in the early stages but any work that is worth doing has that drawback. Take 'riding a bicycle', for example. You will have to go through many falls and scrapes and lose many square inches of skin before you learn to balance and pedal on an even line. But once you have mastered the art, you can ride safe without holding on to the handle bar. It is the same for a person learning to drive a car. At first, when you keep your foot on the clutch, you cannot hold the steering wheel, you cannot lift the foot from the clutch, when you hold the wheel. When you manage both, you forget the brake. When you attend to all three you do not watch out for pedestrians who run across. But when you have mastered the art, you are aware of the ups and downs, the stops and lights, and the roads—along and across—quite spontaneously and you can drive safe and fast conversing with the persons sitting to your left and on the back seat, and even singing a song to win their acclamation.

Control gives power; regulation gives greater strength; discipline reveals divinity. People pine for happiness. But, can one gain it by allowing a free rein to the senses? Can one be happy eating four meals a day, or riding prestigious cars or living in many roomed bungalows? No. Happiness

consists in helping others. It is brought about by giving up, not by hoarding. Catering to the senses makes man bestial. They will drag him into dirt and disgrace. The Yogi is the person who has fixed his mind on the Divine, not on the mundane. The Gita exhorts man to transform himself as "Sathatham Yoginah" `ever a yogi'. But man is a yogi in the morning, turning into a bhogi (sensuous man) at noon and a rogi (disease-stricken person) when the day ends! Man lives today without faith (the base) and without ideal, (the super structure). Dharma should be the base and Moksha, the superstructure but the world has neglected both and it relies on Artha (wealth) and Kama (desire) for happiness and liberation. How can mankind progress without the first of the Purusharthas as the faith and the last, as the ideal?

—*From Discourse on Sri Ramanavami day at Lal Bagh, Bangalore*

The Flowers That God Loves

"People in Bharat generally worship God with flowers. But there is a form of worship greater than this. It is to worship God with a pure mind and with good qualities. This is Para Bhakti. The flowers in this Para Bhakti are qualities like Ahimsa, Indriyanigraha, Compassion and Truth. These are the flowers that God loves."

Bhagavan Baba devoted the major part of His discourse at Dharmakshetra on May 12 to an elaboration of what each of these "Para Bhakti" flowers signified. Bhagavan said:

It is in the experience and practice of the citizens of Bharat that they generally worship God with flowers, offer Puja and make obeisance to God. But there is something which is more sacred than this. There is a distinctive type of devotion by which you worship God with a good, clean mind and good conduct. This has been given the name of Para Bhakti. By worshipping God always with Puja and flowers the sadhaka will remain stationary in his place. This is good in a way but to remain in one place all the time and failing to rise to a higher position is not good. It is a superior type of worship to worship God through good qualities, good conduct, good thoughts and good company. The Shrutis have described this kind of worship as worship through good qualities. By offering what kind of good qualities can we please God?

The first flower with which we can worship God is Ahimsa-non-violence. The second flower is control of senses. The third flower, compassion to all living beings. The fourth one is Kshama—forgiveness. The fifth flower is Santhi. The sixth flower is Tapas. The seventh one is the flower of Dhyana—meditation. The eighth is the flower of Sathya—Truth. The inner meaning of this statement is that God will shower grace on you if you worship him through these eight flowers.

The flowers in nature fade away, drop down, lose fragrance and also develop an odour which is not pleasant. Instead of worshipping with such worldly flowers, which are impermanent, and receiving impermanent rewards from God, we should worship Him with what is permanent and what is truthful and thereby attain a stage which is higher.

The flowers which you are using for worship have not been created by you. You are bringing flowers which have been created by the Sankalpa of God on some tree or in some garden and are offering them back to the Creator Himself. What is the greatness in using the flowers created by God and giving them back to God Himself? Many people bathe in the Ganges, take the water from the Ganges into their palms and offer it back to the Ganges itself. This is not what you have created. This is not what you have the right to offer.

From the tree of your life, to pick out such fruits which you have protected and which you have grown in the form of good qualities and offering them to God, there is some distinctiveness in that. In order to promote good qualities, you have to undergo several troubles. So, it is through these good qualities that your mind can also acquire a divine concentration. Without good qualities and without good thoughts, how can you fix your mind in meditation?

The first flower is Ahimsa Pushpam. We regard the word Ahimsa to mean not causing harm and hurt to other living things. The true meaning of the word is not to cause hurt and harm to any other living being either through your thought, word or deed. Cleansing and purifying these three—thought, word and deed—has been called a 'Tripiti' in spiritual parlance. This kind of flower of Ahimsa has been described as 'Trigunam,' 'Tripiti', 'Ekabilvam'. All of them should be harmonised and brought together to one unit of flower.

Control of senses

The second flower is the control of sensory organs. Our senses run without any control. If running horses or animals are not controlled, they pose a danger.

God has created each organ of the human body for a specific purpose. It is only when we use these sensory organs along the right path for which they have been created we will be entitled to God's grace. God has given us a nose. We should make an attempt to breathe in and breathe out through the nose and only accept fragrance through the nose. If we use such a nose to take snuff into it, the purpose will become useless. In the same manner, He has given us the mouth and a tongue in order that we may take Satwic food. If we use the mouth to take in unholy Food, intoxicating drinks, then we will be using the mouth for a wrong purpose. In the same manner, we should understand under what conditions and in what times and in what manner we should use each of these organs and put them under control. Our inner strength will become less and less on account of excitement or unnecessary sorrow. The body will become ill by mental agitations and distractions. Man ages very quickly through excitement and sorrow. The reason for your not preserving this sacred instrument in sound condition is lack of control over these sensory organs. The second flower of sensory control should be used for worshipping God.

Compassion to all

The third flower is compassion to all living things—Sarvabhuthe Daya Pushpam. Looking merely and superficially at human nature, which has diverse aspects, we are forgetting God in this field.

From the seed of divinity the tree of creation has grown. In this tree of creation the fruits are the human beings which are the Jivatmas. In each of these human fruit there is divinity in the form of seed. That is why in the Bhagavad Gita, Krishna has said, "Beejam Maam

Sarvabhuthanaam " (I am the seed in all the living beings in the form of Atma.) Recognising the truth that God is present in the form of Atma in all-living beings, we say compassion to all living beings is the next flower.

The fourth one is Kshama Pushpam, Kshama or forbearance truly is the highest quality of a human being. But in human life because he develops narrow ideas, man wants to live in a constricted place. He thinks 'I' and 'my family' are what matter, others are all different from 'me'. It is not possible for us to develop the flower of forbearance as long as these ideas are in us. It is only when we love that we can have patience and forbearance. One's love should encompass all living beings. That will fructify as forbearance.

There is a small example. In our home there are our children. Along with our children, there is also a servant. In the house, a son may be pilfering something or the other and developing bad habits. In many ways we will try and control that son by beating, by scolding, and persuading him to return to good ways but we will never take him and hand him over to the police. In the same house, if the servant boy steals a small spoon, at once we will take him and hand him over to the police. What is the inner meaning of the situation in which we do not punish a son, even if he steals day after day, but we hand over a servant boy immediately to the police when he steals even a small thing. The reason for this is the narrow idea 'that this boy is my son.' Because the servant does not belong to you, there is no place for forbearance and patience. So you see that when you have the broad idea that everyone is mine there is room for patience and forbearance. It is only then that our love will also grow.

Santhi pushpam

The fifth is the flower of Santhi—Santhi Pushpam. This flower of peace should not be interpreted to mean that you should be silent whosoever is attacking you, or whosoever is blaming you. It is not that. If you are unmoved and unperturbed inspite of any one finding faults in you this can be called real Santhi. If you can fill your Heart with love, then peace will come naturally. Peace is not something which can come into you from outside. Through bad qualities, to some extent, we lose peace. With truthful thoughts, a man will not have peace. If you can get rid of all thoughts, you will become a saint. It is only when you can be free from all thoughts that you can have peace. Your own bad thoughts are responsible for all your pain and sorrow. By good thoughts and by good ideas, you will become a sadhu. Sadhu does not mean one who merely wears an orange robe, shaves the head and wears Rudrakshas. It is he who has good thoughts and good ideas is a Sadhu. A Sadhu is one who is a Sathya Sankalpa Swaroopa.

In the state of peace, human nature will be like the unruffled water surface. If there is water in a vessel, you will find there are ripples on account of the wind. Your reflection also will be disturbed on the surface of the water. On an impure surface, our reflection is also impure. On a clear surface of water, our reflection is also clear. In the same manner, although the basic truth is only one, whenever reflection takes place in a mind which is full of Tamoguna, you will find there is impurity in the image. If the reflection takes place in a mind of Rajoguna, that will be called Avidya, lack of knowledge. On the other hand, if the reflection takes place in a Satwic mind, that will be called Maya. Easwara has Maya as His robe. The reflection in Rajoguna is Jiva, and that in Tamoguna is creation. While the basic truth is one, yet the three reflections, creation, Jiva and Maya are not different from the basic truth. We should make an attempt to

recognise the nature of the basic truth. We take a fruit. Even if it be a neem fruit, when it is fully ripe, it becomes sweet. When you attain the totality of peace, then only you find the sweetness of it.

Tapas and dhyana

The sixth one is the flower of Tapas—Tapas pushpam. Tapas is not to give up your wife and children, go to a forest, put your head up and feet down; that is not Tapas. When we think of real Tapas we should abandon bad thoughts from our minds. The co-ordination of thought, word and deed is Tapas. Whatever thoughts sprout in your mind to utter them as word and to put them in practice as your work—that is Tapas. It is in this context that it is said—Manas Ekam, Vachas Ekam, Karmanyekam Mahatmanaam—that one is a Mahatma who can co-ordinate his thought with his word and his word with his deed. Giving up bad thoughts from your mind will become sacrifice. That sacrifice will become Yoga. But giving up one's property and one's wife and going to the forest is not Yoga.

The seventh flower is one of meditation—Dhyana Pushpam. Today, meditation is taking many forms. Many types of meditation that people are adopting today are against the culture and tradition of Bharat. To sit in Padmasana and to make the kundalini Shakti rise from mooladhara to sahasrara is not Dhyana. True Dhyana consists in recognising the presence of God in all types of work. God is Sarvantaryami, Sarvabhutaantaratma and is Sarvavyapi. To make an attempt in your Dhyana to confine Him (God) to one place which you choose, cannot be Dhyana.

When you are driving a car, the car is your God. When you are doing business in a market, the market is your God. According to the culture of Bharat, we first make obeisance to the work which we have to do. Before we undertake to do any work, we should regard that work as God. "Tasmai Namaha Karmane"—that is what the Upanishads are teaching us: "The work I have to do. I regard as God and make obeisance to God in that form." In our daily life, from moment to moment, we are finding God in that form. Let us see the person who plays on the Tabla. Before he begins to play on it, he pays obeisance to the Tabla. The harmonium player will make obeisance to the harmonium before he starts. A dancer before she begins her dance will make obeisance to her ghungroo. Even a driver, who is going to drive a lifeless car, before he holds the steering wheel, makes Namaskar to the steering wheel. You do not have to go so far. While driving if the car hits another person, immediately we make Namaskar to that person. The significance of all this is the faith and belief that God is present in all things. Thus to regard the entire creation as the form of God and to perform your duty in that spirit is Dhyana.

The next flower is Truth. If you simply speak what you feel and tell what you have done this can be called Loukika Sathyam—worldly truth. This cannot be called truth. Truth is that which does not change at any time. What you have seen is truth at that moment. At the next moment, it becomes untruth. All material things which you see in this creation are things which will decay, which are bound to change. In this transient changing world, how can what you see and what you hear become truth? Truth is God. This truth is the eighth flower. This truth is the form of divinity. In the world, we experience Truths of a relative nature. Let us take chemistry as an example. You take some chemicals and mix them together. They change and you get some other chemical. If in lime you mix turmeric, you get red colour. This is chemistry. You take physics. If you take a 3-inch needle and put it in fire, it will become a longer needle. This is the truth of

physics. How long do these truths of physics and chemistry remain? These are temporary, worldly, scientific truths. But spiritual truths are such that they will remain unchanged whatever you may do, to them, whatever fire you may use or howsoever you may change the circumstances. So, whatever does not at all change is truth. Cruelty and harshness are predominant in the world today because we are not attempting to promote such sacred qualities. Today, among believers, non-believers and the believing non-believers the same kind of attitude is developing. That day when we can promote such good qualities in the minds of the believers, the non-believers will disappear from this world.

Service to society

We must try to rise to higher stages from natural devotion through Para Bhakti. Although 12 years have elapsed since the establishment of Dharmakshetra, with having the chance of rising higher and higher in the manner now described, remaining stationary in the same position, you are feeling much disappointed. Perform your bhajans, perform your Pujas, but when you enter society, recognise society as a form of God, recognise what exists as omnipresence in society and thereby acquire good qualities in serving society. Forget the agitations in the world. Then you can have peace and enjoy bliss. If you develop an idea that God, who is omnipresent and is in the entire creation and the universe, is confined in a picture which is three inches by four inches, you are narrowing your conception of God. Broadening your heart and making it bigger and bigger, you should make it as big as God Himself. If you look at a balloon, in the initial stage, it is flat. If you go on blowing air into it, it will go on becoming bigger and bigger and at one stage it will burst. Though beginning with the ideas of 'I' and 'mine', if you ultimately move on to the place that "all are mine", "all are one", gradually you will become broader in your vision and you burst and merge into God who is omnipresent. You should recognise the truth that man's life should consist of making the journey from the position of 'I' to the position of 'We'. If all the time you simply stay, sit in the place of 'I', you will remain where you are. This creation is like the bridge which connects man with God. 'I' is one hill. 'God' is another hill. The bridge between the two is the aspect of creation. If you break and destroy the bridge, you can never reach the destination. I am hoping that you plunge into society and do service to society and thereby use the bridge to reach God.

Vidya Vahini

4

Bhagavan Sri Sathya Sai Baba

Bharat has been conferring lasting peace and happiness on peoples of all lands, since generations, through the impact of spiritual principles it has cherished. The ideal for which this land has striven has been, "May all the worlds be happy and prosperous," "*Lokassamasthaa Sukhino Bhavantu.*"

This has been the highest goal of the people of Bharat. In order to foster and fructify this holy ideal, the rulers of past ages, the Rishis, the founders of creeds, the scholars, the learned, matrons

and mothers, have suffered and sacrificed much. They have discarded honour and fame and struggled to uphold their convictions and to shape their lives in accordance with this universal vision.

Rare and costly articles might attract by their external beauty but to the eye that is illumined by spiritual light they would appear trivial in value. Material charm and material force can never overpower the charm or force of the spirit. The quality of *Rajas* (passion) breeds egotism and can be identified wherever selfishness and pride are displayed. Until this mode of thought and action is suppressed, the quality of *Satwa* (goodness) cannot become evident. And, in the absence of the *Satwa* quality, the divine, the Siva, the supreme power cannot be propitiated, pleased and won.

Parvati, the daughter of the monarch of the Himalayas, was the very acme of physical beauty. In spite of this, she had to acquire the quality of *Satwa* destroying the pride in personal beauty and her native egotism through intense asceticism. She had to shine in the beauty of the spirit! The legend relates that Manmatha, the God of Love, who planned to project only the youthful charm of Parvati on the attention of Siva, was burnt to ashes. This incident symbolises the fact that divine knowledge (*Vidya*) cannot be gained so long as one is caught up in the coils of the ego. When one equips oneself with *Vidya*, pride disappears.

But, these days, conceit and pride are taken as adding charm to the knowledge required. The attraction conferred on a person by scholarship in matters relating to the objective world has to be given up; only thereafter can the genuine innate Divinity manifest itself. Then alone can the personality of the individual, which is the self, accept the divine. The ego in us is the Manmatha, "the agitator of the mind", and that has to be changed into ashes through the impact of divine vision. The divine, the Easwara, will not yield Himself to physical charm, worldly authority, muscular or intellectual or financial power. This is the inner meaning of the Manmatha episode.

Parvati underwent extreme austerities and subjected herself (that is to say, her ego-consciousness) to sun and rain, cold and hunger, and thus transformed herself. Finally, Easwara (Siva) accepted her as half of himself! This is the stage in spiritual advance called *Saayujya* (Mergence). This is the same as *Moksha* and *Mukti*, liberation and release. In fact, *Vidya* involves humility, tolerance and discipline. It destroys arrogance, envy and all the related vices. Such a *Vidya* is the real Atmic *Vidya*.

Moksha means liberation. All embodied beings long for liberation from the limitation that the embodiment connotes. Every living being is perforce a Mumukshu, that is to say, an aspirant for liberation, a practitioner of renunciation. One has to be a *tyagi*, versed in detachment. This is the final Truth, the undisputable Truth. Those who give up their body and leave, do not take with them from here even a handful of earth. When one does not himself learn to give up, Nature teaches him on his death this great truth of the need and value of detachment and renunciation. So, it is good to learn the lesson even before this happens. The person who learns and practises this truth is indeed blessed.

Detachment is the second valuable virtue that *Vidya* imparts. Empty a pot of the water that filled it; the sky that one could see within the pot as image or shadow also gets lost along with the water. But the genuine sky enters the pot. So too, when that which is not-Atma is discarded,

the Atma remains and liberation is attained. But, what has to be discarded is not objective impediment; the renunciation has to be subjective. Many people interpret *Tyaga* (renunciation) to mean either giving away as charity money and land or performing *Yajna* or *Yaga* or other ceremonies, named sacrifices, or giving up hearth and home, wife and children and proceeding into the forest. But *Tyaga* does not mean such gestures of weak-mindedness. These are not as difficult as they are supposed to be. If so minded, one can go through these acts easily and give up what the acts prescribe. The real renunciation is the giving up of desire.

This is the real end of the person's existence, the purpose of all his efforts. The giving up of desire involves the giving up of lust, anger, greed, hatred etc. The fundamental renunciation should be that of desire. The other feelings and emotions are its attendant reactions. We say "Kodanda Pani" (He who has in his hand the Kodanda bow); but the word implies that he has in his hand the arrow also. The bow implies the arrow too. In the same manner, desire implies the presence of lust, anger, greed, etc. These latter are veritable gateways to Hell. Envy is the bolt thereof, pride is the key. Unlock and lift the bolt—you can enter in.

Anger will pollute the wisdom earned by man. Unbridled desire will foul all his actions; greed will destroy his devotion and dedication. Desire, Anger and Greed will undermine the *Karma*, *Jnana* and *Bhakti* of man, and make him a boor. But, the root cause of anger is *Kama* and *Kama* is the consequence of *Ajnana* (ignorance). So, what has to be got rid of is this basic ignorance.

Ignorance is the characteristic of the pashu (Beast). What is a Pashu? "Pasyathi ithi pasuh", "That which sees is the Pashu." That is to say, that which has the outward vision and has faith in what the external vision informs is the Pashu. The inward vision will lead a person to Pashupati, the Lord of the living beings, the master of Pashus. He who has not mastered the senses is the Pashu. The Pashu has harmful qualities born along with it. However, hard one may try to illuminate them, they cannot be transformed soon. The Pashu cannot get free from them. It has no capacity to understand the meaning of the advice given. For example we may bring up a tiger cub with affectionate care and train it to be gentle and obedient. But, when it is hungry, it will relish only raw meat; it will not eat puri and potato! But, man can be educated into better ways. Hence, the statement in the scriptures: "For all animate beings, birth as man is a rare achievement." Man is indeed the most fortunate and the most holy among animals, for his inborn qualities can be sublimated. He who is born as a Pashu can elevate himself through self-effort and training into *Pashupati*. The beast is born 'cruel' and dies 'cruel'.

A life lived without mastering one's senses does not deserve the name. Man has been endowed with many capabilities and if, with them, he does not control his senses and direct them properly, the years he spends alive are wasted. *Vidya* or valid education helps man to achieve success in this process of mastery. *Vidya* confers *Vinaya*. Education promotes humility. Through humility, one gains the authority to engage in professions. That authority confers prosperity. A prosperous person is capable of charity and right living. Right living can earn happiness here and here-after.

(To be continued)

A Spiritual Encounter

"Domos", an Italian monthly magazine devoted to Architecture, Design and Art, recently carried a pictorial feature depicting Mr. Pierre Restany's encounter with Bhagavan at Brindavan. The pictures highlight Mr. Restany's questions and Bhagavan's answers.

Q: Master, people go to you in India in reply to a call.

A: The call of the spirit. People are starving for spirituality.

Q: This "Vibhuti" is a spiritual food?

A: "Vibhuti" is matter, only the ashes of the light of knowledge.

Q: How can we spiritually lift up our souls?

A: Relish the joys of the Lord. He will become as essential for you as the air you breathe.

Bhagavan's Charter to Sri Sathya Sai World Organisation

On 14th January 1981, Bhagavan Sri Sathya Sai Baba granted to the Sri Sathya Sai Organisation a Permanent Charter to be administered by the Sri Sathya Sai Central Trust.

The Charter declares:

WHEREAS the advent of Bhagavan Sri Sathya Sai Baba as declared by Him is for the establishment of Sanathana Dharma;

AND WHEREAS this World Organisation founded for the whole of Mankind, not recognising any distinction or separateness on the basis of religion, caste, colour or creed;

AND WHEREAS this Organisation takes within its fold persons belonging to all religions in order to establish unity of all faiths, AND WHEREAS, it is for establishing and promoting the content of such Sanathana Dharma and also to establish oneness of all thoughts that the Sri Sathya Sai Organisations are taking existence;

AND WHEREAS the most fundamental object of this Organisation as laid down by Bhagavan is to *"Awaken in Man the awareness of the Divinity INHERENT in him"* by propagating through practice and examples the basic principles of Sathya (Truth), Dharma (Righteousness), Santhi (Peace) and Prema (Love) set by Bhagavan Sri Sathya Sai Baba;

AND WHEREAS to experience that Divinity, mere environment and circumstances outside are not sufficient but a change in the minds of men is necessary;

AND WHEREAS the activities of the Organisation are only means to the spiritual progress in this direction and which progress will ultimately enable everyone to enjoy inner peace notwithstanding the stresses and strains, the frustrations and sorrows, the defeats and successes, the ups and downs of life;

AND WHEREAS to achieve maximum results towards these objectives

It is hereby declared

- A. That this shall be the Charter governing the Sathya Sai Organisations all over the World.
- B. That all the office-bearers and members of this Organisation at present and all those who will join this Organisation shall be one in Deed and in Name, by the name of Sri Sathya Sai Organisation and as such they shall be entitled to carry on the activities in the name of the Organisation.
- C. That in order to achieve the objectives as laid down herein-above, the members shall follow a strict code of Conduct of Sadhana (Spiritual Exercise) so that they become worthy instruments of our Divine Master in the efforts to fulfill the objectives of this Organisation.
- D. That no person shall be qualified to associate himself or herself as office bearer or worker with this Organisation who willfully deviates from the Code of Conduct laid down herein-after.

Code of conduct

That in order to remember continuously Bhagavan's teachings and in order to put the same into practice and to be worthy instrument of our Divine Master every member must undergo Sadhana, a spiritual discipline which should be merged with day to day life so as to make Sadhana (Spiritual Exercises) a part of his or her worldly life, and every member shall make his or her "Family as a Unit" for such Sadhana (Spiritual exercise)

Thus with a view to qualify to be a true member of the Organisation the following guidelines shall be followed:

- 1. Every day meditation—Japa.
- 2. Bhajan with all members of the family once a week.
- 3. Participation in Bal Vikas Programme by children of the family.
- 4. Participation in community work and, other programmes of the Organisation.
- 5. Attendance at least once a month at Bhajan or Nagarsankirtan organised by the Organisation.
- 6. Regular study of Sai Literature.
- 7. To speak softly with everyone.
- 8. Not to indulge in talking ill of others specially in their absence.
- 9. Narayana Seva-Some cereals to be kept every day to feed the needy and to form habit not to waste food.

Thus he or she, through practice of these spiritual exercises, will develop the quality of selfless love, which in turn will qualify the individual to transmit to others the Divine message of Bhagavan Sri Sathya Sai Baba.

- E. That in view of the Objectives laid down hereinabove there shall be only one set of basic norms applicable to all the constituents of the Organisation in all the countries of the World.
- F. That there shall be a World Council of Sri Sathya Sai Organisations, as an apex body having its central office situated at Prasanthi Nilayam, P.O. Pin: 515134, India, having a Chairman and 10 members nominated by Bhagavan Sri Sathya Sai Baba."

The Charter sets out the duties and responsibilities of the World Council and declares that "membership in any Sathya Sai Organisation shall not be claimed as a matter of right." Membership shall be a privilege solely dependent upon the pleasure of the World Council. The Charter also lays down how the Organisation should function in India and overseas countries.

—Ed.

Brindavan Transforms/Trainer-Teachers

Nine States in the country (including Karnataka) have introduced moral education in schools, with or without examinations in the subject. Nevertheless it is being increasingly realised that the subject is not taught with the seriousness it deserves. It has the lowest priority, whereas in reality, it should get the topmost importance. To inculcate moral principles in the child and help the child to grow into a real human being of good character is of greater significance to the future of the country than any other measure of reform.

The magnitude of the task is formidable. There are 4.66,332 primary schools in India; 834 lakhs of children attend school in classes 1-5. In classes 6-8, 450 lakh children are at school. Also there are 43,800 secondary schools in the country.

Bhagavan Baba provided the inspiration for the Bal Vikas programme in the Sathya Sai Seva Samitis, which aimed at introducing the country's spiritual and cultural heritage to young children through bhajans, songs, stories and plays. With a view to extending this programme to all the children in the country, the Sri Sathya Sai Bal Vikas Education Trust prepared a scheme for education in human values at the primary school level. The Government of Karnataka, collaborating in the scheme; recently deputed 125 teacher-trainers from all districts in the State for an intensive ten-day orientation course conducted by Bal Vikas Gurus at Brindavan, Whitefield. The course concluded in the last week of May.

Addressing the inaugural session of the Orientation Course Bhagavan Baba said, "While it is necessary to train children to pass examinations to help them eke out a living, it is even more important to give them a sound base in spirituality and moral values; so that they will learn to live like human beings in a selfless manner. Here the teacher's role is important. For, if one

student is bad, only that student is affected....But if one teacher is bad, hundreds of students get spoilt."

According to Bhagavan, "surfeit of selfishness, jealousy, greed and ego have led to the prevalence of indiscipline, restlessness and lack of peace ever where. Human beings have forgotten to live like humans and even the sacred field of education has got heavily polluted! To restore human values and dignity in the educational field and in society a great movement is called for to bring about attitudinal and behavioral changes in children studying in primary schools."

At the inaugural function, Sri Baba released three text-books on moral education comprising a primer, a story-book and a teacher's hand-book. Carefully prepared by a team headed by Dr. V. K. Gokak, the primer contains prayers from eight major religions, while the stories have been selected with emphasis on the five human values: Truth, Right Conduct, Love, Peace and Non-violence. Dr. Gokak explained: "The books introduce a system of values based on the five parts of the human personality: TRUTH, which is the goal reached through the intuition and the intellect; RIGHT CONDUCT, which is achieved through the unerring exercise of the human will; PEACE, which is the flow of intuition from above and the calm and quiet attained by the vital and the heart; LOVE, which wells out of the depths of the soul and comes to one as knowledge by identity equating Beauty with Truth; and NONVIOLENCE, which is pure and impersonal love flowing from the Spirit."

Mrs. Ahalya Achiah, Joint Director of Public Instruction in Karnataka, felt that such orientation courses should be introduced as District Level Training Programmes to train a large number of teachers. She also felt that "Human values" should be introduced in the syllabus of B. Ed. students so that every one who aspires to be a trained teacher would have a good foundation in moral instruction.

The curriculum of the Orientation Course for teacher-trainers included, *inter alia*, the subject of moral education in 18 countries of the world, unity and continuity of Indian culture, a new syllabus in human values, child psychology, bhajans and prayers, story-telling and the planning of group activities. The lecturers included Srimatis C. N. Mangala, Shanta Diwakar, Seethalakshmi, Uslia Nanda, Dr. Sunanda Ghosh, Dr. V. K. Gokak and Prof. S. R. Rohidekar, Vatsala Acharya, Prof. S. K. Chotroy, Sri Ramakrishna Rao and Dr. Gopal K. Valecha. The Orientation lectures dealt with effective modes of imparting moral education.

The reactions of most of the trainees who attended the course testify to its far-reaching value. Sister Virginia, who had come with Sister Mane Menezes, from the Rosa Mystica T. T. (in Kinnikambala Dakshina Kannada) was all praise for the peaceful atmosphere of the Sathya Sai campus in Brindavan. The orientation course was useful and she learnt about techniques in moral instruction. "The subject, as you know, is not new for us nuns. However we are happy Government has launched such a programme. "So far nothing had been done by them for moral instruction. There is definitely hunger in the children for moral science."

Several other teachers, Hindus and Muslims, who were in the group also gave their views. Everyone approved of the contents of the books released, since these give equal importance to all religions.

Smt. R. Vimal from Dharwar said that the cooperation of all teachers was essential in organising programmes of general prayers, group *Bhajans* or even silent prayers in schools. A. S. Malad (Shimoga) and Kusuma Kumari (Bangalore) felt that gradually all teacher-educators should be exposed to such orientation courses. Otherwise some may not develop the right attitude necessary for imparting education in human values. Moral and spiritual education should be understood by teachers to mean that children are taught to become good, selfless and honest and to strive for the welfare of all people. M. S. Sunanda (Bangalore) and Pushpa Tripathy (Belgaum) felt the need for arranging more such courses to ensure a good number of teachers to first get convinced about the dire need for educating children in human values. Sister Anna Palamparanapil (Belgaum) felt that Sri Baba's talks to the participants in the course were appealing and inspiring.

The teacher-educators were more emphatic about the changes they could see in themselves because of the course, the environment of the campus as well as the personal impact of Sri Sai Baba. Sri Parameswarappa (Chitradurga) and B. Krishnamurti (Bellary) said they felt a spiritual awakening within them, while Y. M. Nilugall (Belgaum), M. Gurulingappa (Gulbarga) and Chandrasekharlah (Bellary) said, "Human values as such are not newfangled... We have been teaching children about truth, honesty and other virtues. But we have now a changed outlook... a completely different frame of mind with which to teach." H. S. Basavarmal (Mysore); Chandrasekhar (Bellary) and Vasant Nayak (Kumta) felt that they had really understood the urgency of instilling ethical values in children and making them see these values in relation to daily life and living. Human values were no longer platitudes muttered during class periods but lessons for life, which children should imbibe, they said.

According to Mrs. Nagamma Keshavamurthy, Minister of State for Education, the State Government is very keen on enthusing the teachers on right lines and giving them the correct orientation for imparting education in human values to children. It is essential for teachers not only to follow right techniques and approaches, but also to be convinced themselves about the importance of these human values for raising the moral tone of society.

The men-trainees said that they were at first annoyed with and resentful about the discipline to be observed in the Sathya Sai campus. They were not used to such serious and strict preoccupation with the programme at Orientation Courses. After classes they could go wherever they wished to and even abstain from one or two classes. When the Sathya Sai organiser told them that they had to live in the campus, eat in the community canteen, keeping correct time for breakfast, lunch, dinner etc. they felt uncomfortable. After a while, their outlook changed. They soon realised that the organisers, many of them affluent people and others in high positions, were voluntary workers, taking utmost pains to make the trainees' stay comfortable and doing service in a dedicated manner. They also saw the discipline among the Sathya Sai college hostel students and the silent smooth way in which the hostel functioned.

Six trainees explained how they were chain-smokers and did not like it when they were told they could not smoke in the campus! After two days of slipping out for smokes, whenever possible, they wondered whether they would not be able to resist the itch to smoke. After two days of struggle, they found they could stay away from cigarettes during the course of the day, while two of them succeeded in giving up smoking altogether.

Many others too felt that the environment contributed a lot to inner, change and they felt that "we must improve ourselves first before preaching to others to improve".

The confession of a teacher-trainer at the valedictory function was moving. A confirmed drink-addict, he repaired on the sly to the Whitefield wine shop on his first day of the course. The next day he attended a demonstration class by Usha Nanda of Delhi, who demonstrated how to organise group confession for children, in which the children's mistakes, though confessed, remained a secret and even their resolutions to change were also a secret. This demonstration made such a deep impact on him that the teacher-educator made an instant resolution. He made a confession of his drinking habit and prayed for help never to touch any alcoholic drink. Surprisingly, thereafter he never felt even the urge to have his daily quota of spirits and for the first time he kept away for a full week from drinks! A true instance of how a dose of spirituality can cure the craving for spirits! He hoped to continue in his resolve, since he found he was able to work better without the drinking habit! He felt free and light, without any feeling of guilt that had always nagged him ever since he took to drinking

All the teacher-educators were happy about one aspect of the course. Nobody compelled them to pray or forced them to do anything, whether it was *Nagarsankirtan*, morning Darshan or bhajans. Only those who wished to take part in these programmes were welcome to do so. Two Christian Sisters, who had strict rules, went to a nearby Convent for their daily prayers. A Muslim trainee commented that he was surprised to find that even the bhajans sung in the campus embraced all religions, and every one sang equally in praise of Shiva, Vishnu, Allah, Christ, Zoroaster, Buddha, Mahavira etc.

Mrs. Maniamma, Convener, Sri Sathya Sai Bal Vikas Education Trust, said that in Andhra Pradesh, there was increasing demand for the moral education orientation programmes. Mrs. Shanta Diwakar, one of the lecturers who also worked as a member of the syllabus committee, said that the course was planned very carefully taking into account many salient aspects of child psychology and training.

Mrs. Kalyani Sundaram, Member, Sri Sathya Sai Bal Vikas Trust, Karnataka, commended the whole-hearted support and co-operation given by the Karnataka Government and in particular the Education Minister, Smt. Nagamma Keshavamurthy and the Director of Public Instruction Mrs. Ahalya Achiah.

—S. B.

God is in you, God is in every word of yours, every deed and thought. Speak, do and think as befits Him. Do the duty that He has allotted to the best of your ability, and to the satisfaction of your conscience. That is the most rewarding Puja.

—Baba

Man has to recognise the indebtedness to society and his duty towards it; this is the best way to solve the troubles of the day. Attention is paid only to arguments and counter-arguments, propositions and oppositions, plans and programmes; the aim of the ego-centred is more to win a verbal victory than achieve a valid target. No attempt is made to foster the social virtues of honesty, tolerance and cordiality.

Society is the expression of Divinity in manifold phases, with its love, its ardour, its eagerness to comfort and console. A chance conglomeration of humans does not become a Society. It has to be welded into a unit by the consciousness of kinship in God, by the sharing of each other's joys and sorrows, and the cultivation of Samsara, sympathy. The individual has to manifest, through word and deed, the Ananda inherent in him and in society.

—Baba

Divinity Latent in Man

The universal evolutionary processes converge to the fact that Nature has moulded man out of her own substance, energy and consciousness into the best of the creations that she could possibly evolve. The physical organs are no accidental aggregations of inert matter but rather fulfillment of a well thought out plan, preconceived and predetermined. Life and consciousness penetrate through physical matter in a living body which thus develops feelings and emotions in different proportions varying among the different species of animals. The instinctive feelings possessed by animals, though at the lowest rung of the ladder in the process of evolution of consciousness; are yet the product of a highly advanced process unknown even in the most intricate and sophisticated man-made machines.

Scientific and technological methods cannot impart to a mechanical machine the instinct of hunger, sleep, fear and other physical desires, whereas even for the evolution of the lowest of the animal specie—a worm—Nature uses these instinctive principles that are subtler, more basic and reliable than the scientific laws derived from the behaviour of inert matter. Man, who is in possession of the capability of control and moderation of even the powerful instinctive impulses, can certainly proclaim with pride that he, being in possession of the highest of the Divine principles, stands much above the animal world as a Divine entity. God is no other than the amalgamation of the principles of Love, Truth and Compassion that penetrate through the human core.

Man need not wonder at the fact that his nature is Divine. In fact the whole universe is indeed a great wonder. The outer physical play of material manifestations as visible to the eyes has, for its agency for play, the invisible Force of cosmic 'prana' that pervades the entire region of space and constitution of matter. It is through this real, though invisible, medium of 'prana' that the Divine consciously performs the functions of omnipresence and omnipotence. Like the fine threads controlling the puppets, 'prana' controls the orderly movement of the macrocosm and also the microcosm including living entities. The material world getting activated with the force of 'prana' is the wondrous phenomenon of nature. The evolution of man from the foetus is a

wonder, birth is a wonder, death is a wonder, the cycle of birth and death is a wonder. All that comes to the eyes, and also that which does not, is a wonder.

There can be no wave without an ocean, no bubble without water. It is the reality of water in the ocean that imparts reality to the wave and the bubble. There is no permanence either in the wave or the bubble, though there is permanence of the existence of water in which these phenomena occur. Similarly the natural phenomena of the material universe arise out of the Divine Water which alone is permanent. Man, who is an integral part of nature, is a ripple in the Divine Ocean) of Sat-Chit-Ananda.

"Upaadaane-akhilaadhare
Jaganthi Paramesware
Sarga-sthithi-layaanyaanthi
Budbudaaneeva Vaarini"

is the realisation of Adi Sankaracharya. The evolution, sustenance and dissolution of the worlds, like bubbles in water, take place in Parameshwara which is the basic source and Substratum. Like a fruit with the tree, child, with the mother, Sower with the plant and light with the sun, man is bound with the Divine under the cause-effect law.

The growth of scepticism about the Divine nature of man is due to mere superficial analysis of the issues involved. The mundane behaviour of man like other animals is dictated by the instinctive needs. In order to keep the continuity of the creations going, the intelligent Nature has associated the instinctive acts with physical sensual pleasures. A mechanical machine does not enjoy the pouring of oil in its tank, whereas an animal relishes the food while eating it. The senses and their associated acts have no doubt an important place in the physical evolution of nature and are also the offshoots of the Divine. For the animal world, there is justification to say that they are the Divine forms and have full right to fulfill the demands of their instincts for their very survival and sustenance. From, man, however, apart from the fulfillment of the instinctive desires, something higher, sublime and universal is expected as per the Divine plan. It is only man who is endowed with the intellect which is the potential ability that enables him to, enquire deeper into the mysterious working of nature.

It is this 'buddhi' that after a detailed analysis of nature's phenomenon concludes that abstinence is nobler than gratification in sensual pleasures. The discard and dispersal of fruits by a tree is a process nearer to the evolutionary Divine plan for universal application rather, than the acts governed by selfish fulfillment. Such a conclusion, which is contrary to the excessive instinctive demands, is drawn by the 'Buddhi' and from this universal view arise the basic pillars for the superstructure of human society—Sathya, Dharma, Santhi and Prema. Man is the discoverer of the Divine principles and the author of the Dharmic Laws. The divine incarnates as the human race which is the noblest and the highest form in nature's creation.

Bhagavan Baba says, "You must first have a clear understanding of the nature of good—God or Goodness or the universal Absolute whatever the name—its grandeur, its beneficence, its magnificence, then the understanding itself will prompt and urge you towards it. The universal. of which you are a unit is pure, true, egoless, unlimited and everlasting. Contemplate on it and

your innate egolessness, truth, purity and eternality will manifest itself more and more every day."

—*Dr. Parmahansa Tewari, Narora*

Thus Spake Bhagavan:

Light and Warmth

Many among you might wonder, "We have been coming to and staying at Prasanthi Nilayam for years. But, Swami is not talking to us. He does not even look at us." Now, what really is the reason? The sparks that leap out of the flames of fire go into the distance and soon become ash or dark dust. Of course, everyone is fundamentally Atma, but, moving away from the awareness of that Reality, one reduces oneself into ash or dark dust.

You are in Prasanthi Nilayam, certainly. But, your thoughts wander everywhere else. When your thoughts revolve around your desire to attain Prasanthi or Supreme Peace, when your deeds are directed by the regimen laid down for attaining it, when your words are soft, sweet and soaked in Love, you can, without fail, enjoy the warmth of this Fire. Often, when you watch the range of hills around Prasanthi Nilayam, you can see, specially in Summer, streaks of light creeping fast over the tops. This is due to the vegetation catching fire. You can see the light from afar, but you cannot bask in the warmth. So too, you only see Sai Baba; you do not derive the Grace He is ready to grant.

The reason is: You do not dedicate all your thoughts, words and deeds to Swami. Whatever you do (wherever you are) feel that it is prompted by Swami and let it be acceptable to Swami. I am the recipient of all your efforts and attempts. For example: The army recruits dhobis to wash and iron uniforms and clothing. It has barbers and sweepers on the pay-roll; they work in camps and move with the military personnel. They may be engaged in different types of work but every one has to undergo physical training and drill, every day.

So, too, one of you may be working in an office, another in a shop, a third in the press but every one must engage in Sadhana with devotion, discipline and a sense of duty. Do not feel that your role is low and the other person's high. Do not be depressed when you find your role is minor; do not be proud when you discover that your role is a major one. Give your best to whatever role is allotted to you. That is the way to earn Grace.

When can you secure Swami's Grace? In what form? One may get it as a chance to have Darshan, another as a chance to touch the feet, a third as a chance to exchange a few words. Others may not be the recipients of any of these. Why? Their ideals and desires may not be proper. Even if they are proper, they may not be gladly pursued in daily lives. There are five fingers in every hand. If each finger points towards its own peculiar direction, how can the hand hold or manipulate any article? If they come together and stay together, the hands can accomplish whatever they plan. Similarly, when one of you turns your head away at the sight of another, and ten people insist on ten diverse directions, how can any deed be done? You must all be equally alert and active and co-operative.

Why must you compete and quarrel? Nothing in this world can last as such for long. The Buddha diagnosed this correctly. He declared, "All is sorrow; all is transient; all are but temporary contraptions of ephemeral characteristics." Why should you be as fatally fascinated by these finite things? Strive to gain the eternal, the infinite, the universal. One day, you have to give up the body you have fed and fostered. How long can you keep all that you have earned and possessed with pride? Trivial thoughts and desires award only sorrow; holy thoughts and desires award divine peace. Therefore, cultivate good and beneficial feelings and desires. Keep away from bad company and bad thoughts. Realise the holy purpose of life through pure thoughts and words and selfless service to your fellow-beings.

—*From Bhagavan's Discourse, Prasanthi Nilayam*

Marijuana

I was introduced to marijuana at the age of twelve. While this may seem quite young it is very common in America.

I came to know Sai Baba four years later at the age of sixteen. I loved him with all my heart and before long my heart began to make it clear that this love and my drug habit could not mix.

I tried again and again to give up smoking. Again and again I failed. In this way I went through much guilt and pain. Still I was determined. I prayed constantly to Baba for help and never gave up the fight.

Shortly after my nineteenth birthday I was sitting up in my sister's apartment. She had gone to bed and I was wide-awake. Having just drunk two cups of coffee I knew I would be up for several hours.

I had been smoking less and less and was determined to give it up altogether. I had made the vow and now came the test.

On the table in front of me was a pipe and a large bag of marijuana. My mind began tempting. "Go ahead, you haven't smoked for a long time," it said. But I said, "No!" and prayed to Baba for strength. "Baba," I said, "I do this for you."

I went through over three hours of torture as my mind tempted and I resisted. I tried to escape in sleep but the coffee kept me awake. There was nothing I could do but endure the suffering of this mental battle.

Finally, exhausted, I drifted off to sleep and in sleep I learned that through pain I had proven my devotion to God. As I lay slumbering I was rewarded with a most wonderful dream.

All pain and exhaustion vanished as Baba came to me and said, "Thank you for loving me."

—*Doug, New York*

Sai-ety of Love

Sai-ety is a community of the Sai Family Living the teachings of Sai Baba, under His direct Leadership. Living Sai Is Sai-ety; Forgetting Sai is Society.

Society says give the children what they want.
Sai-ety says teach the children not to want.

Society says wealth is material.
Sai-ety says wealth is Spiritual.

Society says educate to develop marketability.
Sai-ety says educate to develop character.

Society says Take.
Sai-ety says Give.

Society acknowledges youth and forgets the aged.
Sai-ety prepares youth to honor the aged.

Society encourages over-use and mis-use.
Sai-ety encourages preserve and conserve.

Society says satisfy your senses.
Sai-ety says satisfaction comes from controlling your senses.

Society says don't give away your time, sell it.
Sai-ety says don't waste your time, volunteer it.

Society says dress to attract and excite.
Sai-ety says clean up and cover up.

Society says Mothers have the right to a career.
Sai-ety says the only right career for Mothers is their children.

Society says exalt yourself.
Sai-ety says humble yourself.

Society abuses parents.
Sai-ety respects parents.

Society says there is no physical proof of God.

Sai-ety says *It is the Physical Proof of God.*

—*Rita Bruce (From Sathya Sai News Letter, Spring 1981, U.S.A.)*

The Fulfillment of Prayer

Inspired by the great pioneers of the Indian Cultural Renaissance and determined to play a constructive role in the field of educational reform, Sri Thanneru Bulliah of Rajahmundry, East Godavari District, Andhra Pradesh, started a "Gurukulam" (Hermitage) in 1940, in a house taken on rent, with the magnificent total of three pupils and four teachers. The school grew in usefulness to society and reputation among the people, for it laid stress on discipline, culture and academic success. The founder's fond dreams were being fast realised. To-day, it occupies a campus of 40 acres of land on the bank of the Godavari River. It has on its rolls 800 students and about 30 teachers. It has carved for itself a revered name in the hearts of hundreds of thousands.

Sri Bulliah was happy when Bhagavan approved the idea of holding the All-India Conference of the Sri Sathya Seva Organisation in the Gurukulam Campus in 1971. He welcomed it as a step towards Bhagavan accepting his years-long prayer that the school should be taken over by Him and become one of the many institutions in India where the Sai ideals of education are being promoted. Nevertheless, he was disheartened because Bhagavan had, he knew, turned aside identical prayers from adjacent districts. In 1976, June, Sri Bulliah was at "Nandanavanam" at Ootacamund, on the Nilgiris, where the Summer Course for College Students on Indian Culture and Spirituality was held in the immediate presence of Bhagavan. On the final day of the Camp, Bhagavan was discoursing on the need for transforming the style and structure of the educational system and His decision to increase the number of such centres of educational progress. All of a sudden, His right palm rotated thrice and a map of India etched on a silver plate was created by His Will. He pointed on the map to those near Him the locations of present and future centres. Sri Bulliah, who was by His side, snatched the chance and asked, "Swami! Is the Navabharath Gurukulam on that map?" Bhagavan replied, "Yes" and His finger touched that spot.

The Gurukulam was declared as "Sri Sathya Sai Gurukulam" and assigned to a new Trust of which Bhagavan is the President, on the fifteenth day of May 1981. After a three-day visit to Bombay, marked by a series of hectic programmes at Dharmakshetra and at the Bharatiya Vidya Bhavan Campus, Bhagavan reached Vijayawada by plane on the morning of the 14th. A vast gathering of devotees from the Krishna District and surrounding areas had His Darshan at the airport. Bhagavan proceeded by car to Eluru along the coastal road. Braving the cruel gruelling heat, a cavalcade of cars followed Him and dedicated devotees on motorcycles provided long lines of outriders, announcing the arrival of the Avatar to the Bhajan groups that clustered at every few yards. From Eluru, Bhagavan moved on to Kovvur Town on the right bank of the broad Godavari River. Here, too, a mammoth gathering of eager earnest people revelled in the joy of Bhagavan's Darshan.

Bhagavan reached Rajahmundry after dusk. He drove right into the midst of the vast concourse of over fifty thousand devotees engaged for hours in heart-warming Bhajan. He walked slowly along the lanes of pining men and women and showered on every yearning face Divine delight.

On the 15th, Bhagavan blessed the Sri Sathya Sai Nilayam by His visit. At 9 A.M. He was welcomed by the Members of the Governing Body of the Gurukulam led by Sri Bulliah. Nearly a lakh of people witnessed the celebrations marking the gracious acceptance by Bhagavan of the educational institution so long fostered with affectionate devotion by a dedicated follower. It was truly a unique ceremony. Vedic scholars recited relevant hymns and mantras. As laid in the scriptures, Sri Bulliah ceremonially washed the Lotus Feet with waters collected with assiduous care from 22 holy rivers of India and from 22 sacred spots on the eastern and western sea-shores. The School buildings, the hostels, the auditorium, the gymnasium, the dining hall, the cowshed, the playground, the garden—each component of the campus was individually offered for Bhagavan's gracious protection, to the accompaniment of scriptural Sanskrit prayers and the "Jai Jais" from the thickly packed crowds spread over the expanse of 40 acres.

—Ed.

The relief and joy that you give to the sick and the sad reach me, for I am in their hearts, and I am the One they call out, for God has no need of your service. Try to serve the godly; be dasaanudasas, servants of the servants of the Lord. The service of man is the only means by which you can serve God.

—Baba

The Lord's Prayer

*Oh! Lord! Take My Love and let it flow in fullness of devotion to thee
Oh! Lord! Take my hands and let them work incessantly for thee
Oh! Lord! Take my soul and let it be merged in one with thee
Oh! Lord! Take my mind and thoughts and let them be in tune with thee
Oh! Lord! Take my everything and let me be an instrument to work*

*With Love and Grace
Baba*

[Bhagavan wrote the above prayer in response to a request from some devotees. Ed.]

The Two Angles and the Base

The purpose and character of education have been defined, in all ages, by thinkers and education-philosophers. They have tried to evolve systems of the real and Ideal and of society and the individual. When Swami describes the education system as a bank on which a country draws cheques in terms of "strong, reliable and skilled workers," He obviously points towards the social utility of education. But when He traces the four steps from "self-confidence" to "self-realisation" as the fruit of education, He is highlighting the utility of education for the individual. And when He spells out the five ideals of education as Knowledge, Skill, Balance, Insight and Identity, He has the synthesis of the social and individual objectives in view.

Here is the distinctive feature of Sai education: the synthesis of the "skilled worker" and the "realised saint". Sai education strives to shape saints who can fly airplanes, rocket engineers who can visualise and embody the splendour of the soul, psychiatrists who can heal patients by awakening their soul-consciousness and ministers with deep devoted love as they have understood the Brotherhood of Man and Fatherhood of God. The end-products of Sai education, must be "masters of their trade" and "captains of their souls." In his book 'Illusions,' Richard Bach presents an airplane pilot who has not only transcended time and space, but also mind and matter. He demonstrates what it is like to bring soul-power into the cock-pit and to mingle mechanical excellence with spiritual identity. In his other book 'Jonathan Livingston Seagull' Richard Bach achieves something still more beautiful. Here is a bird who has scaled the highest heaven of spiritual perfection and has come back to his fellow creatures to share his knowledge, skill and love with them all and lift them out of a life of boredom to a life of ecstasy.

What is the objective of such an educational philosophy? Is it feasible? Is it desirable? Why must saints fly airplanes and rocket engineers recite the Gita? We have now arrived at a stage where knowledge means specialisation; it is possible to find a band of specialists working upon the head of a tiny pin! But, now we are advocating the necessity of an atom-specialist squatting on the floor for half an hour daily to sing bhajans and a young man who can speak for hours on Tulsi Das with tears in his eyes, conducting very advanced research in quantum physics. But this apparent contradiction will melt away if the scientist avers that half an hour bhajan everyday brings more insight into his laboratory and the young man assures us that a talk on Tulsi Das is more interesting and convincing after an excursion into the world of quantum physics.

Civilisation is now built dangerously upon a society that refuses freedom to the individual who refuses to fulfill social obligations. So society and the individual are at loggerheads, each trying to get the best out of the other. As a result powerful persons exploit society and weak individuals fall a prey to violence, injustice or indifference. So we need individuals who fulfil their social debts by living truthful and dedicated lives of love and sacrifice, and a society that grants justice, equality, security and plenty of encouragement for individuals to carry on the sadhana. This can happen only if society accepts and honours certain virtues and puts them in positions where their work and decisions can guide it. It is a life of mutual acceptance, understanding and respect that can redeem both society and individual.

Education is a conscious and deliberate process of achieving excellence. Education is the constant striving at 'unmaking' and 'remaking' man. Life is incessant sadhana, a ceaseless journey. But unless we know what we are striving for and whither we are bound, we are lost in an interminable circle. Sai education clearly defines the end; it makes the means too crystal clear. And, in unmistakable terms, it insists that the means must justify the end.

Thus Sai education promotes synthesis and harmony. One who undergoes Sai education successfully is not a half-hearted sanyasi who does not know the message of his own ochre robe and rejects the world as Maya; nor is he a man of the world treating it as an end in itself. Swami has said, "A true Sanyasi is a lover of mankind." The man of synthesis does not forget the real for the ideal, nor does he scorn the ideal in the name of the real. He works with the basic conviction that the world is an expression of Brahman, and therefore the constant realisation of Unity is possible.

Brahman is perfection itself. If the world is the reflection of this perfection, the world must also reveal the fullness, that Brahman is. The sculptor only chisels out the shape he visualises in the irregular stone. The world is a forth of the individual's thought and activity. So if the individual could perfect his thought and activity, he could also bring perfection in the world around him.

There are three entities! Brahman, the World and the Individual, a Triangle with Brahman as the base, and the Individual and the World, the two sides. The Individual touches Brahman at an angle called VISION and the World at an angle called ACTIVITY. When man's activities approach perfection more and more, the angle becomes larger and larger. If the vision grows clearer and clearer, the angle the Individual makes with the Brahman, grows smaller and smaller. Thus the distance between the base and the points where the individual and the world meet grows less until finally it is Zero, the zero-hour in the life of man. At this hour both the angles disappear and both the arms, the Individual and the World coincide with the base. Sathya Sai education strives to do just this: to clarify the vision of Brahman and achieve perfection!

—Bejoy H. Misra

To Mankind's Rescue

—By W. H. Mackintosh

WHEN we ask whether the world can be saved from destruction we ought to remember that what has had a beginning must also have an end. The world is not eternal. Though the cosmic cycle of rebirth may bring it into being again, its present phase of existence will pass away like the morning mist.

So nothing can prevent the world from coming to an end. But we can at least hope that it will not end prematurely because of man's violence and folly. The light of such hope grows considerably dimmer when we are told that only man himself is the source of salvation.

There is nothing in his past record which encourages us to believe that he will suddenly become wise when confronted with the imminent disintegration of his environment as a result of his own insane behaviour. He may be the unconscious or unwilling channel through which salvation comes, but he is unlikely to originate the process.

A psychopath does not become his own psychiatrist. Man is mentally and emotionally sick and, being in such a condition, he cannot detach himself from the disorder with which he is afflicted. For a cure to be effected such detachment is absolutely necessary in whoever directs the treatment or brings about the healing.

We have seen that man in relation to his present state cannot achieve the degree of objectivity which would be sufficient for his healing. If he cannot heal himself, he must look for a physician beyond the range of humanity. Who is likely to be such a physician and where is he to be found?

The answer is plain. Only God or his representative can be that physician. Let me stress again that man cannot heal or save himself. In order to do so he would have to become superhuman. The best he can do to promote his recovery of health is to co-operate with his physician.

As this physician radiates his healing power, its rays fall like refreshing dew on the soul of man. There they awaken the flower of his latent divinity. Thus a regenerative process is set in motion which may be described as self-healing. It remains true, however that the stimulus to self-healing comes from God. In the strict sense man does not heal himself.

Is Sathya Sai Baba the physician of whom man is in urgent need? It is said that he is an avatar or embodiment of divinity. This conception belongs to Hinduism, but to see it solely in the context of a particular religion is to interpret its significance too narrowly. A divine incarnation is by its very nature an event of universal importance.

Why should divinity choose to assume a human shape? The answer to this question is obvious. If God and man cannot meet on common ground, their relationship is devoid of any real meaning. Finding common ground implies that either God becomes man or man becomes God. Clearly the former is less difficult to accomplish than the latter.

Why should we regard the descent of divinity and its assumption of human form as something wholly incredible? Admittedly it must be a rare event, but to deny its possibility is to limit the power of God. Omnipotence is one of his attributes and therefore he must have the power to appear in any form he chooses.

It may be argued that a divine Incarnation is incompatible with the conception of God as the supreme and infinite being. How can the absolute be contained within the relative? It is a fair question, but surely the answer is that when God incarnates only a portion of the divine nature is manifested.

We have seen that for man to hold a meaningful dialogue with God they must meet on the same plane. The first step in establishing this dialogue is to reduce divinity to a human scale. But

such a step is taken only in order to achieve the ultimate goal of raising humanity to a divine level.

The appearance of an avatar fulfils this purpose. He comes when the times are dark and evil seems to prevail. He brings the hope, nay the certainty, of salvation to those who accept his revelation and practise his precepts.

But man quickly forgets what he has been taught. A single avatar is never sufficient to keep him on the straight and narrow path of righteousness.

Supposing divine incarnations happen, the appearance of an avatar would be a turning-point in history. The relevant period would be one of revolution, of social unrest and intellectual ferment, when the traditional centre no longer held its position.

Such a moment of crisis is reflected in the present situation. If Sai Baba is an avatar, his coming is singularly appropriate.

Can he save the world? It is characteristic of avatars that by virtue of their divine origin they cannot fail to accomplish their mission. If Sai Baba is a true avatar who has come to save the world, he will undoubtedly succeed in doing so. But what precisely do we mean by saving the world?

It is not so much a question of saving individuals as one of preserving the whole human race and its environment. This is not to deny the importance of bringing about a spiritual change in particular persons, for such a step must necessarily precede universal redemption. What requires to be emphasised is that all mankind stands in danger of perishing from lack of wisdom.

To avert such a calamity it is unnecessary to instill into everyone the qualities of love and wisdom. Time may be too short. It would be enough to transform the present situation and ensure a complete change of direction for mankind if only a minority of individuals were spiritually awakened. Their influence would persuade others to follow in their steps.

This disposes of the argument that an avatar like Sai Baba is irrelevant to personal salvation. While it is true that everyone must be responsible for developing his higher self, the fire of spirituality cannot burst into flame unless it is first ignited by a divine spark. It is the function of an avatar to provide such a spark.

—*from Psychic News, May 1981*

"Unlock Your Heart"

Shakespeare described jealousy as "that green-eyed monster." In one of His informal talks to a group of devotees and students assembled round Him the other day at Brindavan, Bhagavan Baba dwelt on the great harm which the evil trait of envy can do to a person. Envy, Swami said,

can drag a person down to the lowest depths. Among evil qualities in a human being, it was worst. It closed one's heart to all that is good and great in man.

It is only when one opens out one's heart that the Divine in him can emerge. Swami pointed out that there were two doors, Krodha (anger) and dwesha (hatred), which closed the entry to one's heart. Ahamkara (egoism) was the latch on the doors, Asooya (envy) was the lock on the latch. When a person is filled with envy, nothing good or divine can enter his heart. He develops egoism, anger and hatred and stoops to the lowest levels and indulges in every type of evil to achieve his ends.

Envy operates in many subtle ways. It is to be found even among scholars and persons in high and responsible positions.

Unless one learns to eschew envy and control one's ego, anger and hatred, one cannot hope to discover the Divine that dwells in every one's heart. "Open the lock of envy, remove the latch of Ego and throw open the doors of Krodha and Dwesha, and Prema (divine love) will flow out of your heart. This is the way to realise Ananda—the Bliss that passeth understanding."

Swami pointed out that Duryodhana's envy towards the Pandavas led him to perpetrate innumerable wrongs and ultimately it resulted in the complete destruction of the Kauravas.

— V. K. N.

Vidya Vahini

5

Bhagavan Sri Sathya Sai Baba

Education must determine and delve into the nature and characteristics of spiritual search for the Absolute or the Overself, or Paramatma. It must prove its genuineness by manifesting as a spring of morality, laying down axioms of virtue. Vidya is its own visible proof. It is the root of faith in every Faith. It prepares the mind of man to appreciate and adhere to the Faith and direct man's living along that course. This has been named Philosophy.

Philosophy means love of knowledge. Knowledge is a treasure of incalculable richness. Education is the relentless pursuit of knowledge, urged by love for its value and undeterred by difficulties. Vidya tries to probe behind the forms assumed by things and the appearances they put on and discover the reality that alone can explain them. The Truth has to be known and lived by; the Truth has to be visualised; this is the function of Vidya.

Vidya is the effulgence that permeates a full life. In the West, Vidya deals more with concepts and conjectures; In the East, Vidya deals more with Truth and Totality. The Principle sought by Vidya is beyond the field of the senses. Man is a triune composite of body, mind and spirit (Atma). As a consequence, he has three natures in his make up: (1) a low, animal nature; (2) a human nature, replete with worldly knowledge and skill, and (3) the genuine nature of man,

namely, the divine, Atmic nature. Being aware of this third nature and establishing oneself in that—this is Vidya.

The body is a machine with the five elements—space, air, fire, water and the earth—as its components. God is playing with it, Himself unseen.

The body is a tree; love of the Self is the root; desires are the branches it sends forth; qualities, attributes, modes of behaviour based on basic nature are the flowers issuing there from; joy and grief are the fruits it offers.

The human body is a world in itself. Blood flows through and animates every part of the body. So too. God is flowing in and through and activating every spot in the world.

There is only one Law guiding and guarding this world—the Law of Love. Each nation or community of peoples have the joy or grief, good life or bad, decided by and derived from its activities. The 'bad' too is in fact 'good' in reverse. It serves to teach what has to be avoided. It would not be 'bad' for all time; it is ever short-lived. Neither 'bad' nor 'good' can be pronounced as 'absolutely unrelieved' states. Vidya reveals and makes clear that 'good' and 'bad' are only the reactions caused by the failings and feelings of the mind of man.

One must be able to judge the difference between one 'good thing' and another that seems to us to be 'better'. If one cannot do so, one will hold on to the first thing that strikes him as good, discarding the rest. But it must be understood that the 'better' is not harmful to the good. Just as 'unrighteousness' prods man to cultivate 'righteousness', troubles induce man to manifest compassion and charity. Compassion has as its inevitable seed, suffering. If there were no wrong and no suffering, man would have become either stock or stone. One who has no capacity to weigh and to respond to the call of agony and pain is as bad as a blind person. The blind person mistakes the good to be bad and appreciates the bad as good. Discrimination-less people behave in this blind manner.

Desire breeds wishes. Wishes cause birth and also death. When man is devoid of desire, he need not go through birth and death. The next birth is the result of unfulfilled desires in this life and is determined by them. Those who have no trace of desire for material objects can achieve the awareness of the Atmic reality.

In fact, the desire to know God, to love God and be loved by God is not a desire which binds. Such a desire arises in man only as a product of the holy will of the Supreme Wisdom, Para-Vidya. When awareness of God dawns in all its splendour every worldly, sensual desire is reduced to ash in the flames of that Awareness. The individual self will turn towards the Universal Self, as soon as desire comes to an end, and delights in supreme Peace, Param-santhi. The self must break off all contact with non-self, so that it can earn immortality.

Your thoughts play a vital role in shaping your life. That is why you are advised to watch your thoughts and to welcome only good ones. Man is a heap of thoughts. Vidya stabilises good thoughts in the mind of man, and thus rises to the status of Atma Vidya. For example, a chair implies an idea in your mind of a certain form having a certain name. The wood does not

produce that idea and that name-form. The value of that name-form is dependent on the usefulness you attribute to the wood. The relationship between you and the material world must be such as making desires flee from you, not making desire more intensive and extensive. It has to keep desire away from the mind.

Really speaking, no one loves or desires any article or thing, appreciating it as itself. One loves it at all times, for only selfish reasons, for one's own sake. No movement is indulged in by man, without a specific purpose. But the learning derived from Vidya will reveal that the individual is not entirely responsible for even the purpose which prompts him.

The Karma or Activity is not fully one's own! It is one's Karma that elevates or degrades one's status. Death involves certain developments that weaken and extinguish life. It does not affect the Atma; the Atma has no death. It cannot be destroyed. Therefore, one should not fear death. Death is but another stage of life. However long one suffers from illness or however severe the injury, death can happen only when time signals the proper time. Living is when the vital airs (Prana) scintillate and flash as lightning. Dying is when the vital airs roar and thunder. When the yearning for living ends, there can be no more birth.

It is the same single energy (Shakti) that activates all hands, sees through all eyes, and hears through all ears. In fact, all mankind is made of one divine substance. The human body, either in America or China, Africa or India has the same components of flesh, blood and bone. The instinctive urges and awareness are common to all living beings. When investigation is done through scientific means, the truth that there are signs of awareness of life in stone and tree and metals, can be demonstrated. The Atma is a spark of the Divine. Its latent existence can be known by inquirers. God is ONE. Faith in God arises out of unblemished Faith. Whatever one's nationality, whichever religion one professes, one can realise the Universal Absolute (Brahma) if one masters the science of spiritual advancement (Atma Vidya). The faith in the ONE God is the crux, the central point. Other beliefs, concepts and conjectures revolve as the rim, on the periphery.

(To be continued)

The fulfillment of man's life on earth consists in filling oneself with Love of God and transmuting that Love into acts of Service, service of man who is the embodiment of God. If man has no love in him and if he does not share it with all beings, he is but a burden to the earth. Make your emotions pure; make your mind strong to resist the force of ignorance and wiles of the senses—then you are assured of peace and Joy.

—Baba

Beware of What You Eat

Heavily advertised processed foods have become regular items in the daily diet of people in the West. Whatever their value for nourishing the body, they are not often good for the spirit. The Sathya Sai Baba Center of North St. Louis, Missouri, recently published in its Newsletter a warning against indiscriminate consumption of such foods. The following are extracts from that article titled "Satwic Food":

The American public is often deluged with "fast food" advertisement. Usually these ads show how happy or how popular one can be by consuming a steady diet of hamburgers and french fries or any of the other sundry concoctions that have been developed for this rapidly-growing industry. "Fast food" may be good for the commercials and the companies as far as profits are concerned—but is it the best kind of diet for you? Good food should fulfill physical, mental, and spiritual needs.

It is quite difficult for young people to understand why it is important to eat the right kinds of food. Not only is there pressure from the television commercials but from your school friends as well. They make it seem so exciting. The result is that most people have gone along with these new eating habits without even thinking about them.

In our Education in Human Values classes, we put special emphasis on eating what we call Satwic food. Foods can be too hot or too cold or just right in the middle. It can be too spicy or too plain and tasteless, or it can be just right in the middle. When something is too much, we say it is Rajasic. When it is too little, we say it is Tamasic. When it is just right in the middle, we say it is Satwic. Satwic foods are not only healthy nutritionally, but they can aid you in developing strength of character which will lead to a deeper, truer devotion to righteousness.

You may recall your parents or your teachers talking about spirituality. Well, there is a certain amount of discipline, clearness of mind and forbearance that one should have in order to reach this "sacred Ideal." Food is one of the best ways to help you on that spiritual path.

Like anything else that's new or strange, it may take time in adjusting to Satwic ways of eating; but those of you who are already eating this way know how interesting and exciting it can be—much more than gobbling down a quick hamburger at McDonald's or munching on snack foods, like potato chips, candy bars and soda. These foods are called "fast" because of the additives, chemicals and processing utilized for quicker production. These types of foods are especially geared toward young people—the "Now" or "Pepsi" generation as they call it. The chemicals and additives in these foods often cause children to become overactive and sometimes result in behavioral problems at school.

It is surely true that *we are what we eat!* Dull, stale and full-of-additives foods will make us Tamasic. Spicy and hot foods will make us Rajasic. Satwic foods will make us Satwic.

—**Malaika Horne**

You should code with empty hands, without even the traditional offerings of patram, pushpam, phalam, toyam (leaf, flower, fruit and water). Come with clean hands, hands that supplicate, not supply, hands that proclaim that they have renounced attachment to riches, then, I fill them with Grace. I must say that I accept certain things, before giving you that Grace; I demand and take Sathya, Dharma, Santhi and Prema. I seek the gifts of truth, virtue, peace and love. I draw you to me and then re-form and re-shape you. I am a kind of smith who repairs broken, leaky, damaged hardware. I repair broken hearts and fragile minds, warped intellects, feeble resolutions and fading faith.

—Baba

Bhagavan's Call to Sai Samiti Members

Bhagavan Baba has issued the following message to members of all the Sathya Sai Organisations, calling upon them to develop the Divine Love, "which embraces all people regardless of creed, community or language," and "stand out as the harbingers of a new age free from selfishness, greed, hatred and violence."

My Dears! Accept my Love and Blessings:

The world today is in the grip of a supreme moral and spiritual crisis. People everywhere are feeling frustrated and helpless and anxiously wondering what is in store for humanity. The hopes raised by the advances of science and technology have proved dupes. While science has overcome the barriers of time, distance and nationality, it has done little to promote better understanding between man and man and nation and nation. Never has there been so much distrust, hatred and violence as is witnessed to-day, in almost every country.

Men have forgotten their essential divine nature and have even failed to observe those basic human qualities which raise them above the level of animals. In the ceaseless pursuit of material acquisitions and sensuous pleasures, they have forgotten that the real source of happiness and bliss is the discovery of the Atma that is in each of them.

There are, however, heartening signs that earnest people in many countries are turning to the way of the Spirit as the answer to the crisis that faces humanity. There is a spiritual hunger that is growing in every country.

Without the conquest of one's passions and desires and without realising the divinity that is immanent in every living thing, man cannot achieve peace, bliss within or harmony with the outside world. The message of "Fatherhood of God and the Brotherhood of Man," which Jesus Christ proclaimed 2000 years ago, should become a living faith for the achievement of real peace and the unity of mankind. The oneness of all creation affirmed by the ancient seers and sages must be expressed in a transcendental love which embraces all people regardless of creed, community or language.

This is Sal's Message to you all. May you all develop this Divine Love and stand out as the harbingers of anew age free from selfishness, greed, hatred and violence. Let each of you be a light unto himself or herself and thereby be a light unto others.

There should be no differences among devotees in the Sai Organisations. There should be no scramble for power or position. What matters is the purity, intensity and sincerity of the devotion and the spirit of selfless sacrifice in which each devotee renders service to the needy and the suffering.

Swami is always with you, in you and around you. When all differences are eradicated and devotees in Sai Organisations conduct themselves with selfless devotion, you will all realise that Swami and You are one.

With love,

Baba

Glorious Gurupoornima at Prasanthi Nilayam

Gurupoornima, the day marked out in the calendar for special thanksgiving and adoration of the Guru or Preceptor by Sadhakas, seekers, novitiates, aspirants and pupils, was celebrated this year on July 17 in the Presence of Bhagavan Sri Sathya Sai Baba at Prasanthi Nilayam by a vast gathering of over 20,000 people from all parts of India and from lands as distant as Canada, Trinidad, New Zealand, Iceland, Japan, Hawaii and Guatemala. Bhagavan moved among the thick mass of devotees assembled for bhajan in the Poornachandra Auditorium and granted every one the joy of Darshan. After bhajan, student volunteers from the Sathya Sai Colleges distributed Prasad to the vast concourse.

At the public meeting in the evening, Sri V. K. Narasimhan, formerly of "The Hindu" and later Editor of the "Financial Express" and the "Indian Express" and for some years thereafter Editor of the "Deccan Herald," now Associate Editor, "Sanathana Sarathi", spoke on the role of the Guru in the spiritual progress of the individual and society. "The Vedic injunction is to revere the Guru as God; we are now in a position to adore God Himself as Guru," he said. Justice V. Balakrishna Eradi, of the Supreme Court of India, spoke next, highlighting the mission of the Sai Avatar as the World Teacher intent on leading mankind, through the message of Truth, Righteousness, Peace and Love, to Harmony, Peace and Prosperity. Sri C. Srinivas, M. Com., M. Phil., Warden, Sri Sathya Sai College Hostel, Brindavan, gave an inspiring speech on Sai as a Teacher of Teachers. Sri Nityananda Menon, M. Com., M. Phil, Warden, Sri Sathya Sai College Hostel, Prasanthi Nilayam, spoke on Swami's unique method of communicating Divinity and drawing out from the depths of individual consciousness the power, the wisdom and the love that are dormant therein.

Bhagavan blessed the unprecedented Gurupoornima audience with a Discourse that each one will treasure in memory and endeavour to translate into Sadhana. He elaborated on the Vedic dictum, Isa vasyam idam Sarvam, and declared that Nature or Prakriti, itself is the Guru to be sought after. God has designed the universe as a university for man, He announced. The galaxies and planets, the Sun and the moon, the rotations of the earth, the trees and animals—all are awaiting human watchfulness and inquiry to yield valuable lessons for life. He recommended for

the Sadhaka neither incessant involvement in action, nor indolence and inaction, but what he characterised as Vikarma (unaction), namely, awareness, experience and non-attachment.

On the 18th, the "Kingdom of Sathya Sai", the Association of the old students of the College for Boys at Brindavan, had their Annual Meeting at Prasanthi Nilayam. Bhagavan encouraged the Association to present the report of their activities and the projects of rural uplift service and student service which they have planned in the coming year to the thousands who had gathered for the Festival. That evening too devotees gathered at the Poornachandra Auditorium in the presence of the Divine Guru. Sri Nityananda Menon, the President of the Kingdom, revealed that the Motto that Bhagavan had assigned to the Association was, "Service is God," and that they are striving to channelise all their talents, skills and resources into service activities, under Bhagavan's guidance. Sri Kamal Sawhney, M. Com., then spoke on Bhagavan's Love and Compassion, Power and Wisdom being made available all over the world to millions, irrespective of caste, creed and colour. He described the thousand streams through which Grace flows into the hearts of men and exhorted every one to be humbly grateful for the unceasing shower of bliss. Bhagavan stressed on the virtues of humility, compassion, sacrifice, and service that youth must cultivate in order that they can realise the goal of human life.

On the 20th evening, Bhagavan addressed the students of the Sri Sathya Sai College at Brindavan who had come to Prasanthi Nilayam, and were returning after the Festival. He told them that Sathya, Dharma, Santhi and Prema are the Mahavakyas that must be lived out in daily life, even from adolescence and youth.

The Divine Guru thus made the Poornima Festival an invaluable educative experience for the thousands who assembled in His Presence.

—Editor

Detachment, Faith and Love—these are the pillars on which Santhi rests. Of these, Faith is crucial. For without it, Sadhana is an empty rite. Detachment alone can make Sadhana effective, and Love leads quickly to God. Faith feeds the agony of separation from God; detachment canalises it along the path of God; Love lights the way. God will grant you what you need and deserve; there is no need to ask, no reason to grumble. Be content. Nothing can happen against His will.

—Baba

"Gokulam" and "Gopala"

—Jan Budzik, Poland

In the January number of "Sanathana Sarathi" I read the report on "Bethlehem comes to Puttaparthi." Well, usually it is written as Bethleyem.

In the English Journal "Psychic News" (March 1st, 8th, 15th, April 5th and 12th, 1980) Mr. Mason, using the cryptonym Ron Laing, reported on his visit to Puttaparthi in 1980. Pointing out many comparisons between the country there and Palestine of Jesus' time and between Sai Baba's activity and that of Jesus, he wrote that Baba's Ashram in Puttaparthi has a place bearing the name GOKULAM. He explained this name as "COWSHED". As commonly known, such a "cowshed" is said to have been in Bethleyem as well.

As far as I know, there is no alternative meaning anywhere for that word GOKULAM. So, let me mention the fact that GO (GU or GA) means also SPEECH, *WORD*. KULAM, on the other hand, means in Sanskrit (among others, the old Irish klan) just HOME, HOUSE, in the ancestral and special sense. Thus GOKULAM is not only a cowshed but also, and mainly, *WORD's* HOME, the HOUSE of the WORD.

In the same manner, GOPALA is not only a herdsman but also the *WORD* (Speech) *PROTECTOR*, or *WORD—GOVERNOR*. Thus GODUH means not only a "cowmilker" and a herdsman, but also, and mainly, *WORD-EXPRESSER*, jest ATMA. It is the PRANAVA, with its sound and light, mentally and physically, giving the PRANA or life.

It is lamentable to read "scientific explanations" on Atharva Veda describing it as "a book of magic incantations" and the GOPATHA BRAHMANA as a treatise on "the ways of cattle" and discerning two types of cattle, the "fortunate" one and the "horrible" one. The "scientist" concerned does not even explain what "horrors" are to be found in the ways of the cow. I see in that "Gopatha Brahmanas" "THE WAY OF THE WORD" and in the "scientific" conclusion the real "HORROR".

It is this HOLY TRUTH that is manifested when Baba produces the Lingam on Mahasivaratri day. "Lingva" in Latin, "langue" in French and "lengua" in Spanish stand for language. This "linga" or "lingya" is to the Polish people "Legwa", which means HATCHING. The Linga is "egg" manifested by Baba.

Christians are aware of the MANGER where Jesus was born. This "manger" comes from the French word "manger" meaning "to eat". All of us have a "tool for eating and nourishing." It is our MOUTH, in which the Atma dwells and through which, it speaks.

To me, "ALL ROADS LEAD TO RAMA", not to Rome. Sri Baba has come in right time. But is there really for the Atma any time that is not right?

The GOKULAM at Puttaparthi has its GOPALA and He will teach us to grow up from our childish frolics. Many "Bethleyems" will come to Puttaparthi, but still more will find this "Bethleyem" in their own hearts, minds, lips and in deeds. This must be. One cannot ever be a child. "Daddy" (Father) is just here to save us and help us—Daddy, Papa, BABA.

In a covering letter, accompanying the above article addressed to Dr. Bhagavantam the writer, who describes himself as a Chemical Engineer and teacher, says:

"I agree fully with you that there is no contradiction between spirituality and science. I deny *absolutely* any assertion that only if we exclude the mind, we can know the Truth. The word *science* in Europe is of Latin origin, from *scientia*, but this itself had its origin in Vedic Sanskrit already as *s-cinta* or *cit* one of the three divine qualities of Sat-Chit-Ananda. Thus knowledge, Science or Consciousness is par excellence a spiritual quality. This is understood by every true scientist. It is a fact that science existed till recent times in temples. ~ There was at first true science, which is clear from the words *re-ligion* or *re-yoga*. All true scientists were always spiritual men when not necessarily "churchist". In course of time both temples and universities became in general places of babbling, with only a small percentage of Science.

We need today not more "exact science" but perhaps just true *humanistic* studies. Lack of it is the cause of the unhappiness in our world. It is due to ignorance of the Truth, the Divine Truth. It is *mithyacitwa* (mataktwo in Polish) resulting from ignorance or conscious lying. Thus is ASAT born. With ASAT and ACITVA, how can we find ANANDA? And here is the point.

Much is spoken on spirit, spirituality and so on. We are on the threshold of "rediscovering" what the Vedas spoke across the millennia. The structure of any language shows the *samskrya* principle of our words i.e., the principle of analogy or similarity. Thus the Spirit is not something inconceivable but it is living on our lips, in our words. It spirals, spears, spurs, sprays us or through us. It is also visible from galaxies up to DNA in the genetic code. It was, as Hoimar van Ditfurth writes in his book, "The Spirit did not fall down from the Heaven," at the beginning, before any earth or heaven and it resides in our pineal gland. That is what he as a neuro-physiologist proves in the book. What more is needed for one who really thinks? But, of course, there is more, much more. Let me recall the Boston experiments on the influence of *will* upon computers, which led to the name "quark" in nuclear physics, the many healers, telepathics and above all Baba Himself. Only a blind or deaf-mute can be unaware of the Truth. Baba demonstrates to us what is said on the "third eye" and by Ditfurth; all science is simply in us, was in us, ever. It is our business how to *dis-cover* what is just *covered* in the Universe and in ourselves. Once the temples lost true knowledge, the lay-schools came into existence but these are just on the same way to lose the Truth. Fortunately they have fathered enough material for "returning home".

I am since some years studying the problem of the WORD. I asked one day: "What really do we say ourselves"? Beyond the European languages, the Old German and Celtic languages, I had to come to Sanskrit with Swahili, Mongolian, Americo-Indian languages and so on.

Results: 1. Sanskrit more or less is in the whole world and I am not so sure that it is of Aryan, even of "white", origin. Baba's appearance is also significant to me in comparison with black Krishna, Kali, Rama himself even with the modern saying, "black is beautiful" and the Sanskrit *charu*, our "czarny"=black, `czar'=beauty.

2. We humans have in us full information on our condition in the Universe but we do not notice it. The *universe* is not seen as ONE VERSE, ONE WORD. It is in Sanskrit, JAGAT, just a SONG.

Baba came surely in right time. We are drowning. The Christians have their Saint Christopher who goes to the rescue of the drowning ones. A Hindu avatar is represented as appearing at the time of the Flood. I am sure that Baba will fulfill His Holy mission.

I See Our Lord Sai Baba

In a Rower	His beauty	In my heart	His living presence
In a sun-ray	His smile	In my lonely silence	His voice
In a raindrop	His blessing	In my prayer	His peace
		In my karma	His righteousness
In the ocean	His omnipotence		
In the moon	His omniscience	In the oneness of all	His reality—
In the stars	His omnipresence		fulfillment
In His eyes	His compassion	My life	His breath
In His hands	His mercy	His love	Eternal bliss
In His Lotus feet	His forgiveness		
In His words	His truth	He opens my eyes,	
In His deeds	His love	He enlightens my path	His endless grace

—*Sisko Orefjaerd*

Kingdom of Mother Sai

"Love of God must be expressed as service to Man," says Baba. "The Kingdom of Mother Sai" the Association of the Old Students of the Sri Sathya Sai Arts, Commerce and Science College for Women, Anantapur, inaugurated with His Blessings by Bhagavan on Feb. 5, 1981, programmed service activities in the villages around the College and Hostel. Members of the Kingdom pay special attention to medical and educational needs of the villagers and provision of protected water supply and airy living quarters. In Vadepalli, Chinnapalli and Gollapalli, they have removed silt from dried up wells and deepened them until they yield water again. They have given books in Braille script to blind children; they have sought out and served the handicapped, the chronically ill and the aged. For one full fortnight from June 1 to June 15 the members camped in the village of Upparapalli, 5 kilometres away from the College. They were able to dig a drainage canal 15,000 feet long, in order to improve the sanitary condition of the village. The villagers were astounded to see educated girls working in the hot sun with spade and pickaxe; they too gladly joined in the task. The students cleaned the local temple and the surrounding area. They held bhajans there every evening. Villagers too gathered in large numbers. After bhajan, they were told of Bhagavan and His Message of Love and Service, of Unity and Self-confidence.

Service to the Old

On many occasions we In the Western countries wonder as to what SEVA DAL activities can be done to help us in our spiritual Sadhana, in view of the welfare activities of the various Governments, particularly In the United Kingdom where the State Social Services provide free medical treatment, free education up to the secondary level, grants for University education, Unemployment Allowance, Family Allowances and free milk to Infants at school and subsidised meals to school children.

On a recent visit to Puttaparthi, Bhagavan Baba asked me as to what Seva Dal activities are being done In the U. K. When I mentioned that though the State help was good, some of the Sai Centre's Seva Dal units were helping the aged in homes and hospitals and were also arranging visits to prisons and hospitals and helping the handicapped and the disabled. Swami said that to do Seva is very important.

Swami, in a recent Divine Message to District Seva Dal Conveners from all the States of India, said: "The Seva Dal is the most important of all the units of the Organisation. Work is the flower. In course of time, the petals fall off and the fruit is revealed as a tender tiny object. This is 'worship'. The fruit then grows and is filled with sweetness. This is Wisdom! So, take up Seva work in right earnest."

I would like to give some notes on visiting the elderly: Why Visit the Elderly? To help relieve the loneliness that many old people feel, particularly those who are housebound. To try to form a genuine friendship which will perhaps lessen the feelings of insecurity and isolation often associated with old age. To make sure they know about and are getting the pension and welfare benefits to which they are entitled. To help bring them back into the life of the neighbourhood.

How to serve the, elderly: Old people may take a little time to answer the door. If they don't hear you, knock on the window or ask a neighbour (but don't keep knocking as this can worry the old people.) Try not to leave without finding out what the position is if you can't get an answer. Accept a cup of tea if one is offered—like most of us, old people enjoy being host (esse)s.

Remember that many old people tire easily and their health varies from day to day; try to time visits with this in mind.

You may find it difficult to chat at first, but remember the old person may not see many strangers and may feel shy too. Don't give up, but try a few different topics of conversation. Asking about photos can be a good way of getting someone talking about themselves; and old people are often a treasure-house of knowledge about the local area and its history.

On the other hand, the person you visit may be only too glad of the chance to talk to someone for a change. So you should be prepared to be a good listener—and perhaps listen to a lot of troubles. Remember, all friendships take time and call for give and take on both sides. As you get to know the person well, you might take a friend or someone else from your family to visit—but

bear in mind that a crowd of strange people may upset or confuse many elderly people (remember, too, that you are at school and other friends should get permission before visiting with you). You could also invite the person to your home, or take them out somewhere.

If the person you visit is very lonely, you could suggest that he or she invites an elderly neighbour for tea and in this way you might help them to make a new friend. Leave a stamped addressed envelope and a phone number, so that you can be contacted if necessary. Try and find out the interests of the person you're visiting and encourage them to take them up again; if he or she can get out, there are many clubs, day and evening classes and day centres. Old people often have skills which they've got out of the habit of using -perhaps they could teach you something! If the person you visit is blind, remember that blind people keep their things in particular places, so try not to move anything. Many pensioners are hard of hearing; remember it is usually more helpful to speak clearly and directly to the person rather than shouting. While visiting, keep an eye for things which may be a safety hazard, overloaded electric points, paraffin heaters, loose handrails etc. Many elderly people are injured by accidents in the home. Encourage the person you visit to be conscious of the danger from theft; for example if they have a chain fitted to the door, encourage them to use it and to ask all officials for identifications before allowing them into their house. In winter, look out for signs of any old person not keeping warm enough. Many pensioners die every winter, from hypothermia or other illnesses related to not being warm enough—although they insist that they don't necessarily *feel* cold. If In doubt, call the local Welfare Officer.

THE MOST HIGHLY PRICED ARTICLE IN THE WORLD IS *Time*; if even a moment is wasted, Life is wasted

—*Hirit Patel, London*

The Foundation Stone

What exactly is the underlying cause of all the conflicts and confusions that afflict the World today? The institutions imparting learning have succeeded in equipping man with fantastic skills. Look at the field of atomic engineering or of spatial exploration and conquest. Man has achieved astounding feats. But in actual daily life, these feats have not resulted in peace, happiness and harmony. Castes, races and classes clash with each other with unremitting hate. Even students and the youth have taken to this dangerous course. The situation is fast becoming beyond control.

The number of students in schools and colleges is sky-rocketing. We proclaim that formal education, which was for long the privilege of a few scholars and the sons of the rich, is now provided at the very doors of everyone. But, those who expand the facilities for education must examine how far these goals are realised.

We rejoice when schools and colleges rise up more and more in every country of the world, without realising that what is happening through them is the worsening of the sickness of the

community. Unrest, fear and anxiety are increasing as a result of improper and incomplete education. Education can yield peace and prosperity only when, along with technical skills and objective information, students are equipped with moral ideals, righteous living, and spiritual insight. Now, the educational process does not involve itself in these values. It works even counter to them. It is quite unwilling to emphasise Dharmic living. It lays no stress on morals.

As a consequence, the products of this process, who have no sense of values, gradually enter the professions and positions of authority in the administration of nations and rise up in time to higher levels. The world has come to the brink of disaster as a result.

Bharat shone among nations as the land of Forbearance, Self-control and Service. Now, it is being fast converted into a land pursuing Pleasure. Each one desires to loll on sofas in air-conditioned office rooms. Can this be named 'pleasure'? Can this be the ideal for an educated person? No. This state will breed physical and mental illness.

How can a student be regarded as a success if, at the end of the course, he knocks at the door of every office exhibiting the diploma he has secured, and clamouring like a beggar asking for jobs? Education has conferred on him this disgraceful role. Can it claim that it has done its duty? No. The-educated person must serve the people, through sweat and toil. Education has to inspire youth to offer service, to sacrifice and to help. It must not inspire youth to amass money as its goal, and to travel farther and farther to earn more and more of it. For, accumulated money breeds arrogance and arrogance brings in its train many other vices.

The educational institutions do not at present instruct pupils on these lines and inspire them to practise these ideals: They do not strengthen and sublimate material and secular instruction into moral and spiritual training. Only when this is done can man evolve into God who is his reality. It is for this reason and with this purpose in view that this Foundation Stone is being laid by Me for this Home for Students (Vidya Vihar) here. When such institutions spread more and more, there can be no doubt that the ancient invaluable culture of Bharat will renovate Dharma and establish Santhi.

—*From Bhagavan's Discourse at Hyderabad, 8-3-81*

The Gayatri

The Gayatri mantra has in it the validity of the Vedas. It contains the essence of Vedic teachings. Each of the four Vedas has a core axiom enclosed in it: Tatta twam asi (That thou art), Prajnanam Brahma (Consciousness is Brahma), Ayam Atma Brahma (This self is Brahma) and Aham Brahmasmi (I am Brahman). When all these are synthesised, the Gayatri emerges.

Gayatri is all Gods in One: The triple-stranded Yagnopaveetham (Sacrificial Strand) is to be worn by every one who is initiated into Gayatri recital, for he has to perform the three Sandhya rites when the Sun rises and sets, as well as when the Sun is at the zenith. The rites are in adoration of the Trinity, Brahma, Vishnu and Siva. The purpose of the rites is to invoke the Gods

to bless the novitiate to lead a good life at all times (Past, Present and Future), in all places (Heaven, Earth and Nether Region). The Gayatri divinises the five elements; it represents the presiding deities of all the five. Gayatri is worshipped as a Five-Faced Goddess—Om, being the first. Bhoor-bhuvahssuvah, the second, Thath Savithur Varenyam, the third, Bhargo Devasya Dheemahi, the fourth, and Dhiyo Yonah Prachodayaath, the fifth face.

Through meditation on the Gayatri, one can become aware of the inner motivating principle of the five elements, the five vital airs in the human body and the five sheaths which encase the Atma. Just as there are three basic energies that govern man—the physical, the metaphysical and the psychical, the Adibhoutic, the Adidaivik and the Adi-atmic, Gayatri has three facets: Gayatri, Savitri and Saraswati. Gayatri fosters the metaphysical, Savitri, the physical, and Saraswati, the psychical. These three Kaaranas or Instruments have to be cleansed and sublimated so that man can realise the goal of life. Through the recital of Gayatri and meditation thereon, this great task can be achieved.

—From Divine Discourse at Prasanthi Nilayam. 26.6.81

The Highest Sadhana

Parents entrust their dearly beloved children to the teachers in schools, believing that they are capable and willing to guide the kids and instill into them skills and habits that can later help them to stand up against the hardships and temptations of the world. Teachers are therefore burdened with a great responsibility. When a child needs help, it rushes to the mother; when the mother needs help to equip the child with knowledge and strength of character, she rushes to the teacher. Therefore, the teacher has to be more than a mother for the kids. Her anxiety about the child's physical, mental and moral health and her vigilant attention and care have to be more constant and knowledgeable than the mother's.

The teachers must speak to one another only in loving terms. They should not indulge in mutual recrimination, for the tender minds of children will be tarnished by the slightest tinge of hatred that pollutes the atmosphere of love. No harsh word can be uttered in their hearing against the Ayah who brings them from their homes with loving care. The children will develop negative reaction towards the teacher who slights the Ayah or any other employee or worker, like the cook or the gardener. Do not parade before the children as a hierarchy or a bureaucracy. Each one has a distinct duty assigned according to the talent possessed by the one; no duty is superior or inferior. Let this lesson soak into the consciousness of the kids.

Be cheerful always. If you keep in mind this fact that you are engaged in the divine task of furthering the unfolding of the petals of purity and piety in the hearts of the kids (the process of vikas). I am sure the rare good fortune that has been showered on you will keep you smiling, whatever may happen to mar the joy. Contemplate the bubbling springs of innocence before you, and sadness will flee from your minds.

Every person in the shishu Vikas or primary school must feel a sense of Sai kinship with every other. Consult every person involved in the task of unfolding, caressing and caring. Let there be harmony in the office, the classroom, the dormitories and the dining table and the play ground. And, whenever any one is asked to do a thing or not to do a thing, ensure that the persons knows how It Is relevant and important. This will help quick and proper execution. When you have to reprimand a child for some misdemeanour or delinquency, do not pounce all of a sudden or terrorise by shouting. "If another kid did the same to you, or took away for use your article or hit you, won't you feel hurt? Now, is it not wrong to hurt the other kid? When you do not like a kid to do you any harm you too should refrain from inflicting harm." Kids will understand, soon feel sorry and resolve not to repeat the act or word. They yield to affectionate advice.

The Primary School where teachers accept children aged five is the very foundation, not only of all higher grades of education, but even of advancement and the progress of mankind. Therefore; teachers engaged in this task are doing the highest Sadhana, which benefits themselves, the children and society. It Is a Sadhana that can certainly win the Grace of God.

— *Baba: Advice to Teachers of Primary School, Prasanthi Nilayam. 4. 7. 81*

Women's College's Fine Record

The results of the final year degree examinations, in 1981, of the Sri Sathya Sai Arts and Science College for Women, Anantapur, reveal the excellent performance of the students in all the different groups, with a high percentage of First Classes and two First Ranks in the University.

In the B.Sc. examination, out of 55 who appeared, 51 passed (92.7 per cent) with 1 distinction and 33 First Classes. In B.Sc. Home Science, all the 11 passed, 2 with distinction and 9 with I Classes.

In B.A. all the 46 passed, 32 in I Class. In B.Com., 29 out of 30 passed, 4 securing distinction, while 20 got I Class.

Miss Urmila Suryavamshi got the First Rank in the University in B.Sc. Home Science and Miss U. Mary Syamala got the First Rank in B.Com.

Sathya Sai Gurukula Vidyavihar

At a colourful function on July 23rd, the first three classes of the Vidya Vihar (Residential English-medium boys' Primary School) attached to the Sathya Sai Gurukulam at Rajahmundry, were inaugurated by Dr. B.S.R. Anjaneyulu, M.A., M.Ed., Ph.D., of the Government Comprehensive Training College, Rajahmundry

Dr. Anjaneyulu spoke on the necessity for a proper system of primary education in the interests of the younger generation and expatiated on Bhagavan Baba's profound concern for bringing up children according to the ancient precepts of Sanathana Dharma, with the emphasis on truth, integrity and character.

The large gathering of parents and children was addressed by Sri T. Bullaiah, M.A., B. Ed., Founder of the erstwhile Nava Bharati Gurukulam, and Sri T. S. Krishnamurthy, who appealed for the co-operation of parents.

In all, 90 children were selected for admission to the three classes after an entrance test conducted on July 15th. Of them 82 have joined after medical examination.

The Vision and the Cure

When the Incident I am relating occurred, I was a student of the 10 h class. I was suffering from constant stomachache for about a year; I used to vomit blood five to seven times a day. In spite of such a bad condition, I attended all the Bhajans arranged by Sri Sathya Sai Seva Samiti, Dharamsala (H P.) regularly. I was also a student of the Bal Vikas at that time.

One day at school the mathematics class was going on. I felt like vomiting and asked for permission to go out. When I came back, my teacher stared at me and said: "You are a devotee of Sri Sathya Sai Baba; why does not He cure you with His Divine ash (Vibhuti)?"

These words of the teacher hurt me very much. I came back home with a heavy heart. I decided not to take any medicine but only "Vibhuti". Even then my condition was not improving. This was a great test for me.

It was the month of July. My school was closed for two months. My mother decided to take me to the Post-Graduate Institute at Chandigarh for treatment, as my condition was getting worse day by day.

It was a Monday, near about 2 P. M. I was lying on my bed and reading the book, "Sathyam, Sivam, Sundaram". There was a passage in it where Swami says: "I dwell in the hearts of my devotees". I thought, "What Swami said here is not true in my case. Swami is not in my heart. If Swami is in my heart, why don't I feel His presence"? Thinking about all this I fell asleep. Then Sai Baba of Shirdi appeared in my vision and from the other side Sri Sathya Sai Baba appeared and then both merged with each other and after that there was only our beloved Swami. An enchanting smile was playing on His lips. He said, "Jivatma! Awake! Arise! See who is before you!" I replied with great joy, "Swami, Bhagavan Himself is standing before me." Swami became serious and said, "Recognise me and give me a place in your heart." I answered, "Swami. I don't have the capability to keep such a great soul in my heart." Swami said, "Keep me always in your heart."

After that, I changed the topic and asked "Swami, I have great anger in me. You say that anger is a vice. In my anger I feel like destroying everything that comes before me, but anyhow I control myself." At this Swami laughed and said, "Even then this doesn't help you." I requested, "Please advise me about the way I can control myself." Swami answered, "When your temper rises, drink some cold water, take a walk around the garden or lie down on your bed." I asked Bhagavan "We call you so much, but even then you don't come. How should we call you?"

Swami replied with a smile: "I am with you every moment; you yourself cannot feel my presence." He continued: "Whenever you get the opportunity to serve anyone, serve him well. While serving, don't think of what you will get in return. You attend all Bhajans and Bal Vikas regularly; it makes me feel very happy, but don't think when you come to Puttaparthi Swami will reward you. Do Seva without thinking of its reward." Then Bhagavan said, "Swami is in your heart and wants you to get cured."

And true to His words, Swami cured me and the roots of that illness have completely disappeared. I don't know in what words I can thank Bhagavan. I can only ask for His blessings and pray to Him to show me the path of goodness.

—*Neelam Sembbi, Sri Sathya Sai College, Jaipur*

Towards a Happy Human Community

"By the example of your lives, you have to restore confidence among the people in the higher values of life. Welcome within the fold of your love all men without distinction of race, religion, colour or class. Have the picture of the happy, united, love-filled human community in your heart. That will give you enough encouragement in your mission," declared Bhagavan Baba, in a stirring address to members of the Kingdom of Sathya Sai and the Kingdom of Mother Sai at Prasanthi Nilayam on June 27. Bhagavan said:

This country's youth are makers of tomorrow's India. The fortunes of India, good or bad, are dependent on them. On, their skill and on their character, on their eagerness to learn and to serve are based the progress of India. They can also bring about, by their conduct and character, the disintegration, the decline or the debilitation of its culture and fame. The poverty and misery that the country suffers from at the present time are the consequence of our youth ignoring their duty. India, which was for centuries the ideal land for many peoples following many faiths, is today struggling to provide a mouthful of food for her children! How has this tragedy come about?

The reason is: the attitudes, the desires and the acts of youth have become unholy, impure and polluted by selfish and greed motives. They are not seeking the education that can implant and develop qualities befitting mankind such as tolerance, humility, and the spirit of sacrifice. How are thieves able to steal flowers and fruits from a garden? Because it is not fenced in; there are no watchmen. In the Brindavan of the heart of youth, fresh, fragrant and green, holy emotions, impulses, feelings and desires bloom and fructify, but, before they ripen into goals which are pursued with determination or into projects and programmes implemented in daily life, thieves

like evil habits and vices invade the hearts and overwhelm youth. Therefore, the first requisite is to erect the fence of discipline and to foster the practice of virtues in the Brindavan of each heart.

Be optimists

Whatever has a form and name, definite and distinct, has also a cause, a creator, a maker. Every deed involves a doer. But there are among men both optimists and pessimists, the hopefuls and the depressed. The optimists keep their eyes always on higher values; the pessimists slide down into dispiritedness and despair. During nights the optimists look up at the starlight; the pessimists look down and grumble at the darkness around them. The optimists draw confidence and courage from the twinkling of a myriad lights on high. The optimists have eyes only for the flower on the rose plant. The pessimists see only the thorns underneath the flower. So fear of thorns results in rough handling and the petals of the lovely rose fall off.

Seeing a glass half filled with water, the optimist is glad that it is half full, while the pessimist is sad that it is half empty. Though both statements are correct, the optimist hopes to fill the other half too, while the pessimist gives up in despair. The one has faith; the other has no faith to sustain him. So, we must develop faith by steady effort.

Faith must lead to effort. Faith is essential for human progress in every field. Knowledge and, through knowledge, wisdom can be earned only by means of faith and effort. Equipped with these, man can venture into the heights and emerge victoriously. Of course, one has to be warned against cultivating too much faith in things that are merely material. One has to develop it deep in the eternally valid Truth, God.

Have steady faith

Faith is power. Without faith, living is impossible. We have the faith in tomorrow following today. That is what makes us take up activities and projects that extend beyond this day. People with no faith cannot plan; they court misery by their want of faith.

A rich man in South Africa once heard a divine voice which promised him a gold mine, if only he would dig at a certain place. He dug at that place to a depth of 200 feet and failed to discover any vein of gold. His faith waned. He doubted the authenticity of the voice. He talked to others how the voice had played false. When another rich man heard his story, he developed great faith in what he believed to be God's Command. He dug in the same area and laid bare a rich gold mine barely three feet below the surface of the earth. That became the richest and the most famous of the gold mines of South Africa.

During the Second World War, a steamer carrying Indian sepoy was bombed by the Japanese and was sunk. Many lost their lives. Only five men managed to row their life-boat and hoped to have a chance to survive, in spite of the surging ocean. They were tossed about for many hours. One of them became desperate. "The sea will swallow me. I will be food for sharks," he cried, and, in panic, he fell into the sea. Another sepoy wept for his family. "I am afraid they will suffer much. I am dying without arranging for their future," he said. He too lost faith in his survival and breathed his last. The third man said, "Alas! I have with me the policy documents of insurance. What a pity I did not give them to my wife. How can she get the amount, now that I am dying?" And he also died. The other two men reinforced each other's faith in God. They said, "We shall

prove sticking to life, however desperate the situation, that God has created us for some good purpose. We shall not yield to fear. We shall not give up faith in God's compassion and power." They had to give up the leaky boat and swim towards the shore. Within five minutes, a helicopter sent from a coastal ship which had received signals for help from the sinking steamer, sighted them and hauled them up to safety. While safe on land, they said, "It is only five minutes between victory and defeat." Those who dug for the gold mine could well say, "It is only three feet of soil between victory and defeat." Faith won the victory; want of it brought about defeat and death.

Man: the special creation

Faith is the very breath we live by. Every being is the effect of some cause and has been created for some purpose. Man has been made man for some cause he has to serve. Young persons must believe firmly in this cause-effect principle. This silver plate has been shaped thus, in order that it may serve a special purpose. The plate is the form given to silver for that very purpose. The plate did not exist as plate; it existed only as silver. So too, the pot is already in the mound of clay, as Cause; it has not yet manifested as effect, at the hands of the potter. Cause and effect are indistinguishably intertwined (Avinna-bhaavasambandham). Silver is the Cause and plate is the effect; clay is the Cause and pot the effect. In the same way, Divinity is the Cause and Humanity is the effect.

The effect reveals the Cause. The pot is the effect of clay. Why can pots not be the effects of water or of sand? When the cause (the clay) assumes the form of the effect (the pot) it reveals itself in the effect. The Dharma (innate nature) of the Cause will be evident in the effect also. Dharma means 'Vesture', that which is worn. The effect has the same vesture, characteristic pattern, as the cause. Salt has savour; if it loses its savour, it is not salt. Fire must burn; if it does not, it is no longer fire; it is only cold coal not hot embers. Chillies must taste hot; if they do not possess that characteristic and unique quality, they are not chillies. Each thing has a unique quality for which it exists. Man too has a unique quality which marks him out from others. It is Thyaga, the capacity and the willingness to give up, renounce, sacrifice. He is endowed with that quality for a high purpose.

Discover reality

What exactly is that purpose? The Vedas declare it in clear terms. "By renunciation alone can immortality be gained." Immortality, not death, is the genuine Dharma or nature of the human being. This is the reason why humans are the crown of created beings. But man has lost hold of this precious quality and he lives in bondage to selfishness. When man attaches himself to the ego (swartha) he loses access to the higher levels of consciousness (parartha). This downfall results in his losing grip of the reality (yathartha). And, when the Reality eludes him, he is confronted by a crowd of contradictory conclusions (Nanaartha). This calamity (anartha) in the thought process results in mental confusion (Asanthi).

Students must make all efforts to know the Reality (Yathartha) by entering boldly the realm of the spirit, as Svetaketu, the son of Uddalaka, is said to have done in the Upanishads. Svetaketu sought to discover the First Cause, the Reality, that which is neither born nor subject to death, which has neither beginning nor end. The hypothesis that food was the cause of life was rejected. His father led him from one theory to another, which he visualised as the ultimate Truth.

Svetaketu was convinced that the Cause could not be either water or fire or air or ether (Aakasa). It could only be God.

The One Divine remains One, though it is cognised in and through diverse Forms. It can and does assume these Forms. It wills to be many: Ekoham bahusyaam, (I am one; I shall be many). So, all things and beings in the Universe have God as the Cause. Scientists who have not attained the Knowledge of the Totality suffer from want of faith in the Divine Will. You must give up this weakening complex and venture courageously on the path of discovery. That is the purpose of religion, as emphasised in Indian Culture. There is no defect in the goals that Indian Culture has laid down; the fault lies in the minds of those who judge it. Cleanse the mind of material desires and sensual longings. Then you will find that the teachings of all religions are sound and satisfying.

Be True To Yourselfes

Evil desires rob man of peace. The tender hearts of students must be guarded against hypocrisy, conceit, and pomp. Karna, the great hero of the Mahabharata epic, had the Sun-god Himself as his progenitor. He had divine blessing in ample measure. As a consequence, he possessed enormous powers. No one could overcome him in battle. But, on a few occasions, through man's own willfulness and wickedness or his goodness and-purity, blessings are transformed into curses and curses are sublimated into blessings. Karna's life offers a good lesson in this respect. He approached Parasurama and desired to learn archery from that divine Sage. He sought also to gain some supra-human weapons like Brahma-astra from him on the conclusion of his training. Parasurama had vowed to destroy the entire Kshatriya caste, for Kshatriyas had dealt with his father, damadagni, very cruelly. So, no Kshatriya boy, was accepted by Parasurama as a pupil. Karna, therefore, claimed to be a Brahmin himself, of the same caste as Parasurama. He tried to deceive his guru. Parasurama accepted him as a Brahmin boy and instructed him in archery and taught him the use of the Brahma-astra also. But, in the end, he came to know that Karna was a Kshatriya. He grew angry. He said: "Since you learnt archery from me through false impersonation, I curse you that you shall never succeed in using this sacred Brahma-astra." Therefore, when you approach the Preceptor, you should not try to deceive him. Let there be no trace of ego in you. Do not boast or exaggerate. Do not parade your learning or wealth or physical power. Be his pupil and learn from him, in a disciplined and humble manner. Since Karna was arrogant and cunning, he had to suffer defeat at the hands of the Pandava brothers.

Another warning, too, for you. When you are aware of the Truth and when you know what action Dharma dictates at a particular time, you should not play false to yourselves. Apply the knowledge of Truth in every crisis during your lives; follow the path Dharma has laid down; do not be misled into inactivity, falsehood or wickedness by fear or favour. Bhishma had won great fame from the vow by which he abjured wedded life as well as the throne to which he was entitled. He was the teacher of both the Kauravas and the Pandavas. He was a great warrior, a fearless fighter, an unfailing guide. He knew all the Intricacies of Dharma. But, yet he failed to guide Duryodhana and Dussasana at a critical moment when they dragged queen Draupadi by the hair and insulted her in open Durbar before himself and others! Of what avail was his mastery of Dharmic codes? Sathya and Dharma go together; they are the two faces of the same coin. "Sathyaan-naasthi Paro Dharmah." There is no Dharma higher than Sathya. Righteousness is

built on the foundation of Truth. Since Bhishma, Drona and others did not rise to the occasion and stop the wanton wickedness of their wards, they covered themselves with infamy. What was the reason for their inaction? It was consideration for the self, sheer self-preservation. They were overcome by a sense of gratefulness. Conscious that they were eating the salt provided by Duryodhana, attached more to the impermanent body and its needs, they ignored the permanent values of truth and morality.

Prove through practice

This day there is great need to assert and proclaim by every means possible the power of truth and morality, their holiness and their unique importance in life. This must be proclaimed both by words and deeds. Youth must demonstrate the value and validity of Truth and Morality (Dharma) by adhering to them under all conditions. For, God is the motivator of Truth and Morality. The Inner urge to uphold them is the urge of the Divine In us.

Students: The information and the physical and intellectual skills you gather and gain will be of use to some extent in your dealings with this material world. Scientific knowledge can be expanded through the manipulation of matter, or through the understanding of the worlds and the changes that happen in them. Scientists can describe the composition of matter and its behaviour, but they cannot delve into the why and wherefore of things. The real aim of education must be to help the student discover the Divine in every being. Saint Vemana Says,

Scholars Study! Study! Study!
But the fools know not who they are!
Studying, studying, studying,
The scholar is not free from Vice
Nor has he become wise,
Then, why study these mean mortal things?
Study only that which is deathless.

The most desirable subject for study is the secret of the soul which is immortal. Do not be satisfied with the education that helps you to eke out a livelihood during your sojourn on earth. Even birds and beasts eke out their livelihood somehow. You have come to the world as humans in order to manifest fully the human endowments of intelligence and intuition. This is the goal which Prasanthi Nilayam is seeking to realise through the schools, colleges and university.

You should not confine yourselves to the study of books. You should expand the love latent in your hearts and translate it into service to man. Service to Society is the Worship you offer to the Lord. Do not lead barren lives, concentrating on your own advancement. Live for others, for the promotion of the welfare of society, for the progress and prosperity of the country.

The world calls

It is not as if you are not aware of the conditions in this country. They are serious and even frightening. Wherever you turn, people are anxious and agitated. Peace and security are not available for them. Your responsibility is, therefore, tremendous, for you have to lift India out of this morass of poverty, hatred, ignorance and violence. By the example of your lives, you have to restore confidence among the people in the higher values of life. Do not neglect the great lessons

embedded In Sanathana Dharma, which have sustained countless generations in this land for many centuries. "May all the Worlds be happy"—this is the goal towards which Sanathana Dharma is leading us. Welcome within the fold of your love all men without distinction of race, religion, colour or class. Have the picture of the happy united love filled human community in your heart. That will give you enough encouragement in your mission. Students! Only two paths are open before you: The path of individual freedom and the other the path of Social service. Adhering to individual freedom, you should not lose yourselves in egotism. Students must develop simple living and high thinking. In the name of high thinking, do not lose yourselves in tons of books and waste your energies in barren studies. That will only confuse and confound and weaken your reason. Use only the energy that the situation and the need of the moment demand. Take the example of the electric bulb. The drawing room should have a higher wattage bulb, while the bedroom does not need it. If you fit all rooms with brilliant bulbs of high wattage, for the simple reason that electric current is available, you will be wasting precious stuff and paying heavy costs. Energy too has to be conserved. Pay careful attention to the time, place and purpose, and your action will be correct.

You are falling a prey to Western manners and behaviour patterns. They are not in line with the culture of India. Their social life and habits will be suited only to the conditions of their countries. You cannot adopt their modes of living without injuring your own. So, adopt only those which are in accord with our cultural traits. Give up all bad habits which have infected you these days, habits which are completely unrelated to our ideals and goals.

The real duty

Man has in him vast resources of power. When he does not utilise them while discharging his duties to himself and the society which sustains him, he is only becoming the target for ridicule. When you are on the railway station platform waiting for the train that is due, and when you come to know that it will arrive five hours late, how do you react? You fling abusive words at the train, at the running staff and at the Department of Railways itself. When the inert train of coaches receives from you such treatment, how much worse treatment you deserve for not fulfilling your duty and for disappointing the expectations that you have raised by your being a man! Utilise your skills and learning as consistently and as effectively as duty demands. Unless used, a watch gets rusted; what can be said, therefore, of an unused skill? The live body has to be exercised to keep it trim as a tool for serving your fellowmen. The body has not been granted by God in order to be fed and well-clothed and to be paraded around in pride. Plunge into the problems of society, take up the burden of your family, and advance the Interests of your country. Shine as examples of loving service.

This is the ideal of the Sai Colleges. Cast aside all egotism, pluck out the root of pride, destroy the weed of envy and cultivate the Divine Consciousness. That will make you true students of these institutions.

Vidya Vahini

6

Bhagavan Sri Sathya Sai Baba

The inescapable destiny of every living being is the attainment of Fullness. By no means can it be avoided or denied. Our present condition of incompleteness is the consequence of our activities during previous lives. That is to say, the thoughts, feelings, passions and acts of past lives have caused the condition in which we are at present. So too, our future condition is being built on the basis of our present deeds and desires, thoughts and feelings. In other words, we ourselves are the cause of our fortunes and misfortunes. This does not mean that one should not seek and secure assistance from others for promoting the good fortune and avoiding misfortune. Why? Such assistance is very essential for all, except perhaps for a small minority. When one gets this help, one's powers are heightened to supreme levels, one's Consciousness is purified and sublimated, and one's spiritual progress is accelerated. In the end, one achieves perfection and fullness (Poornatwam).

This vivifying Inspiration cannot be earned through the perusal of books. It can be gained only when one mind-element contacts another mind-element. Even when one's entire life is spent in poring over books and thereby one becomes intellectually very talented, one cannot advance the least forward in the cultivation of the spirit. It would be untrue to claim that a person who has reached the acme of intelligence has thereby progressed and succeeded in reaching the acme of spiritual wisdom. Scholarship and culture are not related as cause and effect. However learned one is in worldly knowledge, unless one's mind is cultured, the learning is mere junk. The system of education which teaches culture and helps the culture to penetrate into and purify the learning that is gathered, that system is the best and most fruitful.

As a result of the study of books, or in other words, as a result of secular education, one's intelligence may be sharpened and expanded. One can even deliver wonderful discourses on spiritual subjects. But, one's spiritual life cannot be taken to have advanced in proportion. The teaching imparted to us by another person might not enter the heart and transform one's nature. This is the reason why learning without intensive culture of the spirit proves barren.

The great one who has the Atmic truth imprinted on the heart is alone to be accepted as the Guru. The individual who can welcome this Truth and is eager to know it, he alone is to be accepted as the Pupil. The seed must have the life principle latent in it. The field must be ploughed and made fit for the sowing. The spiritual harvest will be plentiful if both these conditions are fulfilled. The listener has to possess a clear receptive intellect, or else, the philosophical principles that form the basis of Juana will not be comprehended. The Guru and the Pupil both have to be of this stature. The rest who have no such qualification or authority can only dabble and play about purposelessly in the spiritual field.

There are Gurus with far higher stature and far deeper capabilities than these learned and cultural masters. They are the Avatars, the Human Incarnations of God. They confer by mere willing the blessing of spiritual strength. They command and by the very force of that command, the lowest of the low rises to the status of One who has attained (Siddhapurusha). Such Persons are the Gurus of all gurus. They are the highest manifestations of God in the human form.

Man can visualise God in no other form except the human. Spiritual science reveals that God cannot be adored by man only as having the attributes he himself is experiencing. God appears in

human form in answer to human prayer, since man can experience only that vision as real. When he tries to picture God and visualise God in any other form, he has to contemplate some crooked ugly form and make great effort to believe that form which is lower than the real one is He.

One ignorant person agreed to mould an idol of Siva and spent many days preparing it. As a result of his continuous labour, he produced at the end of the period the image of a monkey. So long as we are humans, we will be unable to frame, through imagination, any form of God beyond the human. So, one has to wait the chance of perceiving the reality of the Person by oneself reaching a stage above and beyond the human nature.

But, the petty investigation done by ordinary reason, not fed by wisdom, can help us to perceive only nothingness. When such persons deliver lectures condemning Avatars, and you happen to be present and listening, ask the speaker, "Venerable Sir! Have you understood the meaning of the words omnilocution, omnipotence and omnipresence?" Man is confined to the objective Nature which he contacts through his senses. So, he is helpless in understanding these ideas. The speaker does not know about these concepts, anything more than the common unlearned man. Though they are ignorant of these vast horizons of thought, the speakers mentioned above create commotion and distress through their teachings.

Spiritual education is, in reality, the experience of the Truth, the awareness of the Truth. Pleasing oratory should not be mistaken as the experiencing of the Truth. That experience comes about only in the innermost tabernacle of the self. As at present created, man is by nature encased and so, he can see God only as man. There is no escape. When buffaloes yearn to worship God, limited as they are by the buffalo nature, they can imagine God as a Cosmic Buffalo. So too man imagines the Divine Principle as a Cosmic Purusha with human limbs and human qualities.

Man, Buffalo, Fish—these can be compared to vessels or containers. Take it that these vessels proceed to the limitless ocean of Divinity to fill themselves with it. Each can have it only in its own shape and size, isn't it? The man vessel will earn and accept God as having the form of man; the buffalo vessel, as having the form of buffalo; the fish vessel, as having the form of fish. All these vessel-forms contain the identical water of the Ocean of Divinity. When men visualise God, they see God as human. Each imposes on God its own Form.

(To be continued)

With Us, Nevertheless

JAATHASYA MARANAM DHRUVAM: 'All who are born have to die some day.' Death is the denouement of the drama of life. Sohanlalji, Member for many years of the Sri Sathya Sai Central Trust, passed away on 25 July, 1981.

For a number of years, Sohanlalji was the President of the Sri Sathya Sai Seva Organisations, not only of Delhi, the Metropolis of India, but of a vast region comprising the States of Haryana,

Punjab and Himachal Pradesh. He welcomed the responsibility as a gift of Grace from Bhagavan. He toured these States with tireless enthusiasm and brought together -followers of diverse faiths and creeds in the many Samitis he helped to establish. His devoted and dedicated efforts to spread the Sai Message by example and precept were rewarded when Bhagavan graciously responded to the prayers of the people of the area and visited Delhi more than once, staying with him and entrusting him with the duty of arranging for the Divine Darshan and the Divine Discourses, for the benefit of the hundreds of thousands of people drawn into the Presence from all the States of North India. Bhagavan visited Mogha, Kurukshetra, Amritsar, Chandigarh and Simla while Sohanlalji was State President. Last year, in fulfillment of the prayers of Sohanlalji and thousands of others, Bhagavan visited Jammu and Kashmir and stayed in the Valley for ten full days, filling the heart of every one with Light and Love. Sohanlalji spoke of this unique experience as one unbroken festival of spiritual ecstasy.

Sohanlalji was active unto the very last. In spite of the warnings given by his doctors and, setting aside even the instructions from Bhagavan through telegram and telephone not to risk a journey, he flew to the Divine Presence in order to be at the Lotus Feet of the Lord on Gurupoornima Day (July 17). He participated wholeheartedly in every item of the programme during the Festival. He discharged his duties as member of the Central Trust and as Chairman, Sri Sathya Sai Books and Publications. He fell ill within days of his return to Delhi, but recovered consciousness in time to write a prayer to Bhagavan, minutes before the end.

Sohanlalji's career shines as an inspiration to each of us in the Sai Family. He was eager to spread the message of Sat and the news of the Advent of the Avatar, to the millions who could transform themselves by that knowledge. He spent all his time and energy in publishing the translations of the writings and discourses of Bhagavan and of books on Him by devotees.

Sohanlalji was what every devotee of Sai should aspire to become—an active, able, happy, humble servant of the Lord content with the role that Bhagavan assigns to him. He radiated love and devotion, wherever he was. Though he is no more with us in physical form, he continues to inspire us from our hearts into which we have welcomed him: Let us cherish the ideals he lived for and the achievements he sought to gain, for they can promote our own faith and give us strength to serve Bhagavan more meaningfully.

A Bouquet for our Beloved Sai

I start this. Prayer to Sri Ganesha, who
keeps us from all Harm and Sin:
Dear Ganesha, Sri Ganesha, Bless this
Journey we begin.
Sweet Ganesha. Sai Ganesha, Lead us
to Lord Sai our King .
.... To Sathya Sai our Divine King.

Om to Earth and Heaven above, Om to
the Dawning Sun within.
Sai has come to Light our Heart,
Illumine Love and Peace therein.
Om to Earth and Heaven above, to
Sathya Sai, our Lord, we sing.
His Light and Goodness fills our Heart,
Illumines Love and Peace therein.

O God Beautiful, O God Beautiful,
Thank you for each Perfect Day.
Thank You for Your Gracious Gifts,
You Care for us in every Way.
Dearest Lord, we feel Your Presence in
our Heart where You reside.
May all our Words, and all our Deeds,
and all our Thoughts on You abide.

At Your Lotus Feet we pray that never
we from Dharma stray.
Help us, Lord, to see Your Form in
every Creature that is Born.
You're our Beacon, You're our Shelter,
You're our Hope, we Bow to You.
Show us how to serve all Mankind,
Love all, seeing only You.

Lord, we want no Wealth or Fame,
Just give us Strength to sing Your Name.
When we search our Heart, our Mind,
Beloved Sai, You're all we Find.
You're our Mother, You're our Father,
You're our Brother, Sister too.
You're our Friend, and You're our Guru,
You're our God, we worship You.

Brothers, Sisters, near and far,
Come listen to the Avatar.
When we share the Love we feel,
His Golden Age He'll soon reveal.
Start the Day, Spend the Day,
End the Day with Love, Sweet Love.
That's the Way to come to Baba,
merge with Him who's purely Love.
Start the Day. Fill the Day, End the
Day with Love, Sweet Love.
That's the Way to reach Lord Sai, merge
with Him who's purely Love.

Praise God, Remember God,
Rejoice in Clod, Be One with God.
Let every Breath be filled with God,
within us is the Loving God .
... Sri Sathya Sai our Living God.
Lord, we want You. Lord, we need You.
Lord, we give our Lives to You.
Lord, our Hearts are filled with Prema.
Lord, our Eyes see only You.

Asatoma Tamasoma, from the
Darkness Lead us Home.
Always shine Your Light upon us,
Give us Peace, Lord Hari Om.
We open wide our Temple Door,
let Voice and Heart to Heaven soar:
Glory to the Blessed One,
Whose Love is deep within our Core .
.... We have His Love forevermore.

Joyfully we sing God's Name,
Proclaim God's Truth, Extol His Fame.
Our Hearts receive the Arthi Flame,
and taste the Sweetness of His Name.
We're happy that on Earth He Came.
We're ever grateful that He came .
.... Dear Lord Sal, we're glad You Came.
OM - Shanti - Shanti - Shanti.

—A. N. Drucker

Bhagavan's fall to Overseas Bal Vikas Gurus and Pupils

The "Bal Vikas", inaugurated twelve years ago by Bhagavan to liberate children from the clutches of a materialist, machinistic educational system, was enthusiastically adopted by the Women's Wing of the Sathya Sai Seva Organisation and today 50,000 children are being benefited by this syllabus drawn up under Bhagavan's guidance. There are 2000 centres in India and over 300 in overseas countries. Last year, a great big forward step was taken when the Bal Vikas was expanded into a system of Education in Human Values and for character building. The Bombay Corporation, the Karnataka State Education Department, and the NCERT, New Delhi, have evinced keen interest in adopting the methods propounded in the text-books, prepared by the Special Committee of the Sathya Sai Bal Vikas Trust under the guidance of Bhagavan, for the children and the teachers. These textbooks were released for use by Bhagavan Himself and have become widely popular. Training camps for teachers of the Course in Human Values were held at Bombay and at Bangalore.

The World Council of the Sri Sathya Sai Organisation, Prasanthi Nilayam, felt the need for a Training Camp for five days exclusively for overseas Gurus in order to emphasise the importance of this course on the fundamental human values of Truth, Righteousness, Peace, Love and non-violence and to discuss adaptations and adjustments in the syllabus and text-books to suit the special conditions of those countries. Pupils from the Bal Vikas Classes being held by the gurus now were also invited for another camp held at Prasanthi Nilayam during the same five days. The response from teachers was indeed most heartening. More than two hundred teachers from 18 overseas countries registered themselves for the course. They journeyed from Sri Lanka, Indonesia, Fiji, Malaysia, Mauritius, Nepal, Japan, Switzerland, Italy, Canada, U S A, U K, West Indies, West Germany and other areas, to the Presence of Bhagavan to imbibe the Love and Wisdom that the Camp will provide through His grace. And, with them came 156 bright young kids, eager to see the holy land and to be blessed by the Lord who returned them their love a thousand fold.

In His Inaugural Address on August 1, Bhagavan reminded the teachers that they were preparing the rulers of nations and the leaders of peoples for the world. It was a task nobler than every other. He wanted them to develop the quality of the universal in their classes. He explained that the usual division of men into emotional, active and rational types was not quite correct, for each had all three characteristics, more or less, in mental composition. Teachers have to recognise this truth and promote all three traits. They are like the three legs of a tripod, on which the smooth plant of love has to be screwed fast with faith. Teachers must be students forever, in order to discharge their duties effectively. They should lead simple lives, without outrageous dress and wild, vulgar hairstyles and beards. Their language must be soft, sweet and simple, He said.

Bhagavan addressed the teachers again on August 3 when He spoke in great detail on six chief points that they have to keep in view while handling the Bal Vitas Classes: (1) Keep the children in full enthusiasm always. Make them eager and zealous for success, for success begets success. (2) Give them opportunities to read about and listen to persons who have succeeded in earning a good name through their character and social service. Do not allow them to have as heroes any person less honourable or exemplary. (3) Let them aim high, cherish great ideals. If their target is

just a pass in the examination, securing the minimum of 35 marks out of 100, they will end up getting only 25. If the target is raised to 95, they will secure at least 65. (4) See that the pupils achieve all-round progress. Induce them to pay attention to progress in all the subjects of study. (5) Promote the power of memory. Pupils will remember only such facts and skills as they find interesting. (6) Pupils must learn not only good reading habits; they must also practise writing notes, stories, songs etc.,

Talks, followed by discussions, were given to the Gurus, on the role of Bal Vikas in the Sai Educational Revolution, Administrative and other problems in relation to the Organisation, Human Values, Unity of Faiths, Attitude Tests, Character Development, Meditation, Lives of great men, Scriptures of the world, Role play, storytelling, value of Prayer, Group singing, Teaching Materials, Parent Participation and Evaluations of impact. There were also Demonstration of a model Bal Vikas class and of a lesson on Role Play.

The pupils of overseas Bal Vikas classes were kept busy and happy with songs, stories, and playlets, as well as spiritual quiz programmes. They visited the village of Puttaparthi and the educational institutions at Vidyagiri, Prasanthi Nilayam. They mingled in games with the children of the Sathya Sai Primary School. On August 4 they presented a number of dances, songs, dialogues and dramas before Bhagavan Himself and won His gracious approbation for their devotion and their talents.

Bhagavan blessed the participants and graciously delivered the valedictory Address on August 5. Quoting the Purusha Sukta Hymn of the Rg Veda where the Cosmic Person is adored as having a thousand heads, a thousand eyes and a thousand feet, Bhagavan declared that the Individual Self (or spark of God) multiplied by Infinity is God. Every one is fundamentally Divine and has to be honoured and served as such. Man is destroying his innate divinity by following fanatically his sensual desires. Desire has to be curbed and the Divine has to be manifested. This is a life-long process: the roots lie in the years of childhood. So teachers of Bal Vikas have to foster the blossoming of divine nature, by their compassion, affection and sympathy. They have to win the co-operation of the parents also, and in certain cases encourage the children to insist on their own good habits rather than yield to the undesirable atmosphere of the home. "If you have one child of your own, and 20 in your Bal Vikas class, when you are asked how many children you have, reply that you have twenty one children in all," He said. "Love these children as your own," was His Message.

The Camps were closed on August 6 and Bhagavan left for Brindavanam, Bangalore, at noon that day.

SEMINARS ON EDUCATION IN HUMAN VALUES

Largely-attended seminars on Education in Human Values were conducted in Palghat, Trichur, Cannannore, Quilon and Trivandrum during the months April to June 1981. Besides the members of the State Bal Vikas Advisory Board, men distinguished in the field of education in Kerala presented papers on various aspects of Education in Human Values. A large number of teachers and parents attended the seminars, which aroused keen interest in the minds of the educated elite as well as the general public.

Eminent educationists like Dr. K. Bhaskaran Nair, Dr. C. K. Revamrma, Dr. V. K. Sukumaran Nair, Dr. N. P. Pillai, Profs. A. Padmanabha Kurup, S. Vaidyanathan N. Balakrishnan, V. Vaidyalinga Sarnia, Nabisa Ummal, Changa Radhakrishnan Nair, Lawrence, Lopez, Mavelikkara S. Guptan Nir, R. Raracnandran Achuthan, Verghese, P. I. Velayadhan and Dr. Achuthan presented papers, led the group discussions, answered questions and moderated the proceedings in the different centres. Fr. Chittalappilly othe Trichur Bishopric and the Sarvodaya leader, Sri M. P. Manmadhan, also spoke on the new dimension introduced in education by the course in human values. Mr. Justice P. C. Balakrishna Menon, Mr. K. K. Unni, and Bal Vikas office-bearers, Srimati N. Rajamany Amma and Dr. Shyamala Devi helped to make the seminars useful and rewarding.

Puns and Parables

Once, when I mentioned to Bhagavan, with a great deal of trepidation, that I had started reading the Bhagavatam, Swami's instant remark was: "Bhagavatham chadivithe baagavuthaavu" (If you read the Bhagavatam you will become a better person.) The ease with which Bhagavan punned on the word Bhagavatam and at the same time brought home the supreme edifying value of the Lord's story as related by Vyasa made the occasion a cherished memory for me.

It is remarkable how Bhagavan uses puns and parables to point a moral or adorn a tale. immortality and immorality are linked by the remark: "The way to immortality is by shedding immorality." He plays upon the words Amrita (nectar) and Anrita (untruth) by pointing out that Truth is Amrita and Anrita is poison.

To bring out the contrast between Bhakti and the involvement in worldly pleasures, Bhagavan says, Cultivate DEVOTION and avoid the DEEP *Ocean* of Samsara. Devotion leads you upwards, Samsara pulls you down.

Bhagavan is unrivalled as a raconteur of parables to illustrate His spiritual message. It was thrilling, for instance, to listen to His story about the havoc which food prepared by an impure person could do to one's moral behaviour. Everything that goes into the preparation of food affects not only its hygienic and edible qualities, but also its spiritual and moral effects on the person consuming the food. Impure ingredients, unclean vessels obviously affect the purity of the food prepared from them. But the nature of the person preparing the food or serving it has even more far-reaching effects. Swami illustrated it by an incident in which an otherwise honest person was tempted to indulge in a petty theft after having taken food prepared by a person given to stealing. The poor victim, after he had got rid of the effects of the impure food in the course of nature, returned to his old honest self and repented for his lapse. The gripping manner in which Swami related the Incident brought home to the listening devotees the precautions to be observed in taking food.

In warning students not to cram knowledge in their heads, but to put into practice what they learn. Swami often says that education does not consist in transferring information from the Pustaka (the book) to the Mastaka (the head). Real knowledge must become part of one's life. Book - knowledge without practical application is utterly valueless.

—*Bharadwaja*

Freedom and light are what man needs more than anything else. He needs them even more than breath. That is why he is miserable when bound and in the dark. Man struggles like a fish in a dry bowl, frantically, to return to God, which is his home, and Ananda, which is his element. He seeks God or Ananda, which is but another name of God, up in space, down in the bowels of the earth, alone or in crowded congregations, in silence or in noise. But all the time the spring of Ananda lies in his own heart. He can tap it if only he knows how to delve into the poise of deep meditation.

—**Baba**

Sai Satsang in Italy

The first meeting of Sri Sathya Sai Baba's Italian devotees took place on June 7th, at Magenta, 20 Kms from Milan (Northern Italy).

A swimming pool on the estate of Mr. Antonio Craxi was converted into a spacious hall, in which a large-sized picture of Baba was installed. Swami's red robe, which had been gifted to Italian devotees, was placed on a special chair. The altar was decorated with bouquets of flowers offered by devotees. Bhagavan Baba had given to Mr. Craxi a message for Italian devotees which was to be conveyed to them at the meeting.

The prior announcement about the message to all Sathya Sai centres in Italy attracted to the June 7th meeting over 1500 devotees while not more than 500 had been expected. Consequently, more elaborate arrangements had to be made for the second meeting held on July 5th.

The June 7th meeting acquired additional significance, as it happened to coincide with the Pentecost Day this year, which is sacred for Christians as the day, in another time, when the Holy Ghost descended to illumine the minds of devotees of God who had assembled to share their Love.

After the Bhajan session, Bhagavan's message (the text of which was published in the August issue) was read by Mr. Craxi, who also addressed the gathering, explaining the advent of Bhagavan in this Kali Age and the significance of his mission and message to mankind. Later a movie on Bhagavan's life and Message was shown. It was repeated as often as required.

This unique event was reported at length in many Italian newspapers and magazines with wide circulation.

Following the June meeting, the organisers received a spate of telephone calls and enquiries by mail from numerous persons asking for more information about "The great Indian Saint", for photos of Baba, or a little "Vibhuti". Many were keen to know about His possible visit to Europe, as they said, "We cannot afford to go to India."

For the second meeting, which took place on the 5th of July, 700 invitation cards were sent all over Italy (The address of each devotee had been registered during the first meeting in a big book opened for that purpose).

For this meeting a huge circus tent, with room for about three thousand people, had been rented for the day. Inside, a big altar had been set up and the same arrangements were made as earlier: Bhagavan's giant picture, His blue velvet chair, His orange robe, and beautiful bouquets of flowers in a dazzling display. On each side of Bhagavan's photo there were reproductions of the "Apasthamba" and the Sai symbol of the five religions. All around the tent huge panels of wood were placed carrying some of Swami's sayings.

This time more than 2000 people gathered under the tent, women on one side and men on the other. Devotees had come from all over Italy, France, Germany, and Switzerland. Some even came from communist Yugoslavia. One young man hitchhiked a 1000 kms from the south of Italy. They camped in their cars or tents and filled all the available hotel space.

Bhajans started at 10 a. m. and after one hour, Mr. Craxi again addressed the gathering for about 45 minutes, this time talking about Sai ideals and Sai teachings. The silence was perfect. It seemed that each person there was "drinking in" every word.

The Bhajans went on all day. Later during the day people started forming a queue towards the stables which had been transformed into a kitchen, on one side, and a library for selling books on the other side, as well as a little office for information. Two doctors were in attendance and they set up a medical aid facility to serve the devotees. In the afternoon, there was a continuous run of the film on Bhagavan's life and message at the hall (where the first meeting was held).

During these meetings there were some unusual happenings, for example, during the first one, the cooks had cooked exactly 16 kilos of rice and that quantity would have been hardly sufficient for 300 persons. But we all realized a few days later that almost everyone there had their rice and that meant more than one thousand and four hundred people!

During the second meeting, a number of devotees were blessed with a vision of Bhagavan sitting on His chair, during the Bhajans.

The two functions provided a good opportunity for the leaders of Italian Centres to meet and discuss different problems and to find a way towards realizing the Unity so dear to Bhagavan. This was also the occasion for creating the Italian SEVA DAL. Each member had the great joy of serving the devotees. Those were the blessed hours which we all spent together.

—*Jai Sai Ram - A. C.*

Selfless Service in University Studies

A new educational programme, probably the first of its kind in the Western world, has just started in the World University of America in Ojai. It is the Selfless Service Internship programme as a requirement for graduation.

Briefly, the programme requires students of the World University to fulfill a number of credit-hours every term through unpaid service to the community in various areas of community life as a formal requirement for graduation. This requirement applies to all levels of university graduation and in all areas of study and specialization.

It is called an internship programme because of its practical goal of on-the-job training and education. But it is essentially a spiritual ethical process of awakening in the student a new quality of consciousness—that of love for people other than oneself in terms of service for which no reward or benefit or pay of any kind is expected; in other words, sheer love for human beings and the desire to help them. Thus it is intentionally named "Selfless service" rather than just service.

If it should be argued that students are being "required" to undertake "selfless service" to be able to graduate, so that in a sense there is some personal benefit derived from the programme, the answer is that it is precisely this formal educational requirement which makes it the unique programme that it is. It is true that selfless service to be truly selfless must be spontaneous and free from self-centered personal motivation. Some people do render spontaneous self-less service to others. But why do these particular people do that? The answer is that they have precisely within them the quality of selfless love for others already awake or in the process of awakening. All saviors of humanity have this quality of life and consciousness. Buddha had this; Christ had it; Francis of Assisi; Father Damien; Gandhi; Mother Theresa of Calcutta; Sai Baba of Puttaparthi; as well as many others, both known and unknown, who have some-how in this life, or in previous lives, awakened this quality of selfless love for all beings expressed in terms of selfless service to all.

The main question is: Does modern education promote this kind of awakening? Has it ever promoted it at all? If it had, we would not have the kind of unhappy, competing, conflicting, condemning, war producing society in which we are living now.

In making the Selfless Service Internship Programme part of the requirements for graduation, the World University is thus pioneering in education for the awakening of selfless love which alone can be the basis of selfless service and which alone can help bring about a new kind of society of mutual service and love for all. At the beginning it must start as a requirement, a form of self-less discipline one must undergo in order to help release the Inner love, the *agape* (Greek), the *Prema* (Hindu), the *jen* (Chinese), the *caritas* (St. Paul), the *Karuna* (Buddhist), the *reverence for life* (Schweitzer), the *altruistic love* (Sorokin) which is the true inner nature of man. Once awakened, it guides all thought and action and helps bring about the true lover and servant of humanity which the true saints and sages, the true yogis and prophets have always been and ever will be:

Contemporary education does not promote this kind of awakening. Quite the opposite, it actually helps make permanent the attitude of self-centered, selfish, egoistic, greedy, separative, and destructive life behavior, which has generated, nurtured, and universalized the materialistic, physicalistic, mechanistic, Mammonistic, hedonistic, poly-erotic, egotheistic, commercialistic, psycho-neurotic, and tommyrotic civilization we are seeing now and which we shall continue to have *ad nauseam* and *ad marten*, unless we change the direction of world education today.

The Education Programme of Selfless Love is unique in present-day curriculum, but is not necessarily new. The awakening of spiritual love through selfless service has been the teaching of all great teachers from the Rishis of the Himalayas down to the present genuine teachers of spirituality. But the most well-conceived, the best-guided, the best-directed programme of selfless service in education today is to be found in the schools of Sri Sathya Sai Baba in India. It is called the Seva Dal Programme, meaning Service Corps, composed of students studying in the schools of Sai Baba, consisting of nine colleges, 28 high schools, and about 2000 elementary schools all over India. There is no single man or educator in human history who has accomplished this stupendous work. All these schools are spiritually oriented and all the students are being educated and trained in selfless service to humanity. In addition Sai Baba has started the putting up of modern hospitals in India, the first of which has already started in Brindavan. All services in the hospital are free to all, irrespective of religion, race, or nationality. Baba's plan is to establish one such modern hospital in every village In India.

The Selfless Service Internship Programme of the World University of America in Ojai modelled after the Seva Dal of Sai Baba, has his blessings as well as guidance, and Is being structured to become a model for all world universities in the World University Constellation. It started in the Spring of 1981 as a pilot project within the World University itself but is Intended to expand in the 1981-82 school year to include the entire City of Ojai and its environs.

About 18 students of the university became the nucleus of the Selfless Service Corps. They started with the cleaning of the university buildings and the university grounds. It is humbling to note that the wife of a judge in California, who is presently studying in the World University, volunteered to clean the toilets in the university. Others scrubbed the floors and cleaned the windows. Some got involved in various kinds of repair work.

A coordinator of the programme has been appointed by the University President, serving without pay to conduct orientation meetings, integrate areas of service, and coordinate all activities. So inspired was she by the whole vision of selfless service education that she wrote her M.A. thesis on *The Psychology of Selfless Service*. In the Fall (autumn) term of the World University a new subject entitled *The Philosophy and Psychology of Selfless Service* is scheduled to be given, along with the formal start of the Selfless Service Internship, as its accompanying laboratory programme.

The students are expected to devote one 8-hour day of selfless service a week in areas chosen by them and with the agreement of the institutions concerned. Some of these areas of service are: (1) The World University; (2) Hospitals; (3) Convalescent Homes; (4) Nursing Homes; (5) Retirement Centres; (6) Orphanages; (7) Homes as well as schools for the Retarded and the

Handicapped; (8) Community Centres; (9) Mental Health Centres (Counselling for M.A. and Ph. D. levels); (10) Schools; (11) Thanatological Counselling; (12) Retired Senior Citizens Volunteer Programme; (13) Maintenance of Law and Order; (14) Welfare Department; (15) City Sanitation and Health Programmes; (16) Churches and Temples; (17) Catastrophic Emergencies, such as earthquakes, floods, etc.; (18) Newspapers; (19) Doctors' Clinics and Offices; (20) Prisons; (21) Correctional Institutions (Juvenile Systems); (22) City Beautification Programme; (23) Animal and Plant Welfare; (24) Private Homes.

The Selfless Service Internship Programme is meant to assist people in coming together and supporting each other in taking their own unique "next step" in the awakening of the depths and the heights of spiritual life. It is intended as an avenue through which one can truly experience the joy, the bliss inherent in total spontaneous giving. It is, therefore, a unique work opportunity to awaken the sense of oneness with all life and all living and is thus a true yoga, a true way to union with God. The programme places the student on Sai Baba's fourfold path of:

1. Self-Confidence; 2. Self-Satisfaction; 3. Self-Sacrifice, and 4. Self-Realization. It is a way to God and to Godhood.

**—Dr. Benito F. Reyes, Ph.D.,
President, World University of America, (Ojai)**

Instead of transforming his home, his village, his state and his country, and thereby the world into a Prasanthi Nilayam—the Abode of Higher Peace—man has made them areas for wild passions like anger, greed, hatred and violence. Instead of making the senses, which are very poor guides and informants, his servants, he has made them his masters. He spends all energies and the fruits of his toil for the satisfaction of the trivial and degrading demands of these untamed underlings. Oh! the pity of it!

—Baba

The Interview

Hundreds of devotees of Bhagavan Baba visit His Ashram daily at Puttaparthi. Some go there just for His 'Darshan' alone and expect nothing more. But a large number arrive at His place with great expectations of securing personal interviews from Him for a variety of reasons.

Not all of them are fortunate enough to be blessed with such anticipated interviews. Out of the assembled multitude in the Ashram grounds during the 'Darshan' hours, Swami selects just a handful for private audience with Him. Many wait expectantly for several days or even months and finally when they do not get one, they tire out and leave for home feeling dejected or disappointed. The others somehow manage to console themselves by leaving everything to fate or Swami's will.

By what criteria does Swami select one for an interview with Him, nobody knows. No one can negotiate with Him for an interview—either for himself or for another. Thus, as far as securing

an interview from Swami is concerned, one is just as helpless as the other. At best, one can only sit and pray hard for oneself and hope to be 'picked' up by Him in response to his or her prayers.

Now, does this mean that only those who get Swami's interviews enjoy His unbounded love, qualify for His Divine guidance or experience His miraculous healing powers whilst their less fortunate counterparts are denied the same?

Definitely No! And if anyone thinks otherwise, it could only be said that such a person has either misunderstood Swami or is ignorant of His immense powers. Swami's Omnipotent, Omnipresent and Omniscient aspects have been widely experienced and acknowledged by thousands of His devotees all over the world. His Grace is likened to the infinite sky that extends over and envelops all corners of the world: It is available to everyone at all times irrespective of where they may happen to be or to what caste or creed they may belong. He reaches out to all the crying hearts, provided enough love and faith is cultivated within one, and if the prayers are sincere and earnest.

There are numerous instances where Swami has guided His devotees in difficult situations and has even saved their lives from impending calamities by giving them timely indications or forewarnings through dreams and visions. He is also known to have reportedly healed the sick or performed life-saving surgical operations on them while they were asleep somewhere away from His actual physical presence. If one has read some of the most inspiring books on Him written by a number of His close devotees, numerous examples to this effect could be found.

Thus, it could be seen that if Swami wants to guide or help any devotee of His, He can do so by so many ways, without even granting an interview to the devotee concerned.

An interview with Swami is undoubtedly the most prized gift that any devotee of His would ever wish for. However, it should not be considered to be an absolute necessity for everyone or in all instances, especially when it is remembered that Swami is fully aware of the innermost feelings on desires of everyone and is capable of solving even the most intricate problems of anyone, anywhere, and at any time.

So, as the saying, goes, 'Faith moves mountains', our implicit faith in Swami will definitely move Him and many good things can still happen to us even without His Interviews. It is enough if we can only remind ourselves of this and continue to pray to Him with greater faith, love and understanding and derive maximum benefits thereby!

—N. Ranganathan, Johore

The Universe, Our Guru

"The true guru is not a human preceptor. It is the Cosmos itself, Prakriti, Creation, the objective world around us. The Universe and all its components are to be looked upon as one's preceptors and lessons learnt from each. Revere the Universe as your Guru. That is the message

I wish to give you on this Gurupoornima," observed Bhagavan Baba, in a soul-filling discourse on July 17 at the Poornachandra Auditorium, Prasanthi Nilayam. A vast gathering of devotees from many countries listened to Bhagavan with rapt attention. For many it was an unforgettable experience.

"Isa vasyam idam sarvam" All this is enveloped by God. All this is soaked in God, saturated by God. Everything is the substance of God.

We are on the Earth; around it revolves the moon. Both the Earth and the Moon are illuminated by the Sun. Dependent on the Sun, the planets like Mercury, Venus, Mars, Jupiter, Uranus, Neptune, Pluto, Saturn, dutifully move along the prescribed orbits, at different speeds. Their satellites too belong to the solar family. When we lift our eyes up at the sky at night, we notice stars beyond numbers. And in the Milky Way, we see thick masses of starry clusters. There are in space more than ten thousand crores of stars, and of galaxies in the Milky Way and elsewhere, we have more than ten crores. Without being lost in numbers, we must ponder over the mystery of the Unity and Harmony of this Cosmic Projection.

The Sun is about 90 million miles distant from our Earth. The most distant planet so far known is Pluto, which is nearly 3670 million miles away from the Sun. It takes 248 long years to make one journey round the Sun. Well! Has God planned all these heavenly bodies out of sheer caprice? Or, does He intend to convey any lesson through these happenings? God will never produce an effect without any cause or purpose. Nor will He manifest any substance without value. Why? The rotation of the Earth on its own axis, for example, causes night and day; its circumambulation round the Sun causes the seasons, the formation of clouds, the falling of rain, the growth of crops, the harvest of grain and the fostering of living beings. God has graciously willed to establish peace and prosperity on Earth. Let us see the purpose behind the alternation of day and night. After the activities of the day, night is provided to Man and animals for rest and recoupment. Sleep refreshes the mind as well as the body; without sleep, man is in danger of being too exhausted. Night, which restores health, is a gift of God to man. Placing faith in God's compassion, one can measure the benefits one derives even from stars and galaxies, waves and the Sea.

In fact, the best teacher is one's own heart; Time is the best preceptor and awakener; the world is the best scripture; God is the best friend for man. So there is no need to wander in search of a guru. Learn lessons from every living being, everything that you find around you. Learn faithfulness and gratitude from the dog, patience and fortitude from the donkey, perseverance from the spider, foresightedness from the ant and monogamy from the owl.

It is not possible to consider creation and the creator, Nature and God as different or separate. Can we say that waves are separate from the sea? They are of the sea, with the sea and from the sea. Even man too is of God, with and from God. The bubble is born in water, stays in water and is lost in water as water. The Cosmos too is a bubble born in the Absolute, exists as the Absolute and merges in the Absolute or Paramatma. Nara (the human) is the bubble; God is the sea. Recognise this truth: as the water-bubble cannot be conceived without positing water, the Cosmos, this world, cannot be conceived as without God. Of course, waves rise and fall, advance and recede, but the sea has no such agitations. The movements of the waves do not affect the sea.

As a consequence of human activities, man has ups and downs in life, growth and decay. But the God in him is not affected at all.

Action, Inaction, Un-action

Activities (karma) are of three kinds: Karma, Akarma and Vikarma, (Action, Inaction and Un-action). Of these un-action is the most subtle of activities, for it is neither sloth nor action motivated by desire. It is simple awareness, deepest experience. It is neither Tamasic nor Rajasic. Action is Rajasic urged on by selfish motives. Inaction is Tamasic. But un-action is Satwic. Based on these three types of 'activity', the nature of humans can also be distinguished as characteristic of three types—the beast-man type, the man-man type and the God-man type. Those who do not pay any attention to anything other than their own selfish ends, these belong to the beast-man level. They have no trace of devotion and dedication. They do not share in helping others. They have no concern with the sorrows and sufferings of others. They do not take them to heart. They do not worry over the children they have borne or the life-partner they are wedded to. The man-men, however, involve themselves in the welfare of their wives and children and the small circle of their kith and kin. They spend their lives in this restricted sphere. Of course, the nature of these people is not laudable; but there is at least the possibility of the little spark of love becoming brilliant and expansive through contacts with society, or impact of saints, or participation in some projects of selfless service. Man-men can raise themselves up into God-men. The God-men are described in the Bhagavad Gita as "Sathatham Yoginah"—"Always associated with God." They are never apart from God. They experience God in and through all things at all times. Whatever they see or do, they believe it is in God and for God.

From I to We

In order to rise to the full height of his glorious destiny, the only equipment that man has to strive for is Prema (love). Man is not a mere bundle of skills and acquisitions. Man has in him the yearning and the capacity to proceed from the narrow circle of I to the wide horizon of WE. The human essence in man is Divine. It leads him from Aham (I) to Soham (He I am). It urges him to give up the tiny I with its petty little desire and seek the vast limitless He that is the reality. Giving up the little I is what renunciation or Tyaga means. Tyaga does not mean running away from hearth and home into the jungle. It means sublimating every thought, word and deed into an offering to God, saturating all acts with Divine Intent. This is the best sadhana, to cultivate Prema. Prema gives itself forever; it never asks another to give. Shower it and you will be showered in return. Stop sharing Prema; there will be no more to share. Prema thrives on Tyaga; they are Inseparable. The essential reality of man rejects the ego as a blemish. When we investigate into the problem, "Who am I?" and find that every one is I, love expands limitlessly. In the Sanskrit alphabet *a* (as in master) is the first letter and the last letter is *ha* (as in hard); the two together form *aham*, meaning the 'ego'. The ego should-not be allowed to express itself, as it smothers the spring of love.

God is love; so, all things created by God are filled with love. A silver cup is all silver; it is silver with an identifiable name and form. The Cosmos has a name and form; God became the Cosmos; God is love and so the cosmos is life. From the silver cup, you can never separate the silver as a distinct entity. So too God cannot be distinct from Creation. Nothing is mean or low, ugly or disgusting; every thing is adorable. To get fixed In this universal God consciousness, one has to tame one's impulses and educate one's desire

Lessons everywhere

But, unfortunately, man is fast losing steadfastness in spiritual pursuits. Learn from the poor little spider this lesson of inflexible determination to succeed. It struggles again and again, in spite of repeated failures, to fix the basic threads of its web, so that it can weave it taut and strong. Man, however, loses heart at the first disappointment, either forgoing faith in God or incensed at Him and applying for a 'writ' against Him. Is this fickleness characteristic of human nature? No. Even a dog more steady in loyalty. Give a dog a morsel of food for two days in a row; it will serve you faithfully for long. Man, however, eats out of God's hand for a whole lifetime and yet has no gratitude in his heart. He behaves worse than a worm.

Man has been enslaved by money. He lives a superficial, hollow, artificial life. This is indeed a great pity. Man should seek to possess only as much money as is most essential for his living. The quantity of riches one must own can be compared to the shoes one wears; if too small, they cause pain; if too big, they are a hindrance while walking. Money too has to be with us only just end for a life of physical and mental comfort. When we have more, it breeds pride, sloth and contempt for others. In pursuit of money, man descends to the level of the beast. Money is of the nature of manure. Piled up in one place, it pollutes the air by its foul smell. Spread it wide, scatter it over fields—it rewards you with a bumper harvest. So too, when money is spent in all the four quarters for promoting good works, it yields contentment and happiness in plenty. But today, such deeds of renunciation and such holy thoughts are absent. We pride ourselves today as being 'modern'. Does modernism involve giving up morality and justice? Or, allowing the senses to run amok? Or, blindly running after countless desires? No. Modernism means self-control and self-confidence.

The true guru

This day, we are celebrating the holy Gurupoornima. Many people celebrate the day by garlanding the Guru and placing costly offerings before him. But, the true Guru is not a human preceptor. It is the Cosmos itself, Prakriti, creation, the objective world around us. Life must have an ideal before it, it must proceed towards a goal; it must be a constant march. Life has as its sole purpose the divinising of man, the transformation of the 'man' we profess to be into the God we really are. *Gu* in the word Guru, Indicates the quality of *Guns-ateeta*, that is, unaffected by attributes and attitudes, not associated with any one particular characteristic. And *ru* means *rupa-rahita*, that is, not limited to any form, pervasive in all forms. In this context, the Universe and all its components are to be looked upon as one's preceptors and lessons learnt from each.

The proof

What is the proof for having learnt such lessons? The proof lies in wholehearted service, in sweetness of speech, which reveals the divinity in man. Vidura once advised Dhritarashtra, "A tree when it is axed might yet put forth leaves; but a heart axed by a bitter word can never sprout again." The next step is hard work. A Telugu proverb says, "work until your bones ache, and eat until your teeth ache." We clamour for food today because we do not work until our bones ache. A person who does not work has no right to consume food. Only those who labour with both their hands can exercise the right. The third step is Prayer. It may be said we are praying every day. But prayer is not the pronouncing of words. Prayer is the yearning one experiences to awaken the divinity latent in the heart. Embodiments of Prema! A heart without words is far

more precious than words without a heart. Words cascade from the tongue but they are mere froth. People blabber a billion words but do never a deed. Be examples in doing, not doling out

The duty

Well, the past is past. Begin life anew from tomorrow. Revere the world as divine; do not underestimate it as unholy. "Yaccha Kinchith jagath sarvam drsyathe Sruyathepi vas;" says the Upanishad. It means, "All that is seen or heard is God." "Anthar bahischa, thath sarvam, Vyaapya Naaraayanah". The inner world and the outer world are both immersed in God. "OM Tatta Sat," the Upanishads declare. "Tatta" is that, the cause. "Kim yath tatta"—these three words are to be thought over. Kim (what?) Yatta (which?) Tatta(that). Tatta is the Brahma principle. Twam (you) is the Effect, the Jiva, the Individual. Prayer must emerge from the effect to the cause. The individual self has to yearn for the Supreme self it must emerge from a pure heart. The drinking cup must be clean both on the outside and the inside. Prayer should not arise out of the tongue as music rises out of a gramophone record. When the song does not come from your depth, when you are not involved in it, how can it draw God unto you? Your self must achieve confidence. Then, that self-confidence will lead to self-sacrifice and self-realisation.

Man means be who marches from the status of self towards the All-inclusive self, from Atma to Paramatma. Towards the success of that march, all Nature can provide advice and guidance until the very end. The real Guru one must rely upon is Nature saturated with God. God does not teach us direct; He teaches us through Nature which surrounds us. When we teach OM to children, we pronounce it loud and at the same time write the letter OM on a slate. God has written OM on every speck of Nature; that is the slate from which we have to learn of Him.

The message

So, do not renounce the world or condemn Nature. Do not restrict the God of the Universe to any one Name and form. Love all names and forms. Expand your love world-wide. Just consider: when boiled dal is served for lunch, if it has less salt you do not relish It, if it has more salt you set it aside. We take such great care about a moment's sensation on the tongue. Well, when we have to spend 70 or 80 years of life on earth, imagine the care we must take to see that we realise that purpose of life. Virtue is the salt of life. Love is the highest virtue: Develop love by sharing it. Revere the Universe as your Guru. That is the message I wish to give you on this Gurupoornima

In this Kaliyuga, the principle of Prema is not in evidence. It is smothered in jealousy, conceit, hatred, fear, falsehood and greed. That is why it is best referred to as the kalaha-yuga, the age of faction, marked by fights between mother and daughter, father and son, teacher and pupil, guru and guru, brother and brother. The recitation of the name of Krishna is the best method for cleansing the mind of all these evil impulses.

You may ask, "If we engage ourselves in this pastime, how can we earn our livelihood?" Well, let me assure you, if you have pure and steady faith in the Lord, He will provide for you, not merely food, but the nectar of immortality. You have that mighty potentiality in you, to discover the Lord within and compel, Him to grant you that nectar.

—Baba

Vidya Vahini

7

Bhagavan Sri Sathya Sai Baba

The human being is like a seed. Just as the seed sprouts into a sapling and grows continuously into a tree, man too has to grow and attain fulfillment. Man has to master two fields of knowledge in order to reach this goal. The first is the knowledge of the world, that is to say, knowledge concerning the manifested Universe. The second is knowledge of the other world. The first confers the means for living (Jeevana Upadhi); the second confers the goal of life (Jeevana Paramavadhi). The means for living are the things that can satisfy one's day-to-day needs. One has to acquire them and store them, or acquire the capacity to get them when required. The knowledge of the goal of life involves inquiry into problems like: "For what end should one live?" "Who Is the Creator of all that we become aware of," "What exactly am I, this distinct individual I?" This enquiry ultimately reveals the goal. The scriptures of all religions and the many moral codes derived from them are concerned with problems that transcend the limits of this world like: "Why are we here?" "What really have we to do to deserve this chance of life," and "What are we to become?"

What is for man the most beneficial way to live in this world? The answer is, living a regulated and disciplined life. Real education must train man to observe these limits and restrictions. We take great pains and suffer severe privations in order to master knowledge of the world. We follow with strict care some one regimen in order to develop the physique. Whatever our objective, we obey an appropriate code of discipline.

What exactly are the gains of disciplined thought and conduct? The rules and regulations are elementary at first. Then, they enable one to be aware of regions beyond the reach of the senses. Later, one can voyage beyond the reach of one's mind, and beyond even the outermost walls of what is reachable by all powers enclosed in the human body. Finally, one realises and experiences the truth of Truth, namely, one is the One that is immanent in all, that is, in the entire Cosmos. One is filled with Bliss when fixed in this Faith and in this Awareness. This is the Vidya, the acquisition of real Education, the summation of the best educational process. During that process, Vidya also instructs incidentally on the ideal configuration of society, the most desirable affiliations between man and man, the most beneficial relations between peoples, races, nations and communities, and the best mode and manner for day-to-day life. Vidya implants these in the heart, as deep as is necessary for human progress.

Of all professions, the teacher's profession has to adhere to the ideal of Truth. When teachers stray from Truth, society meets with disaster. Thousands of tender children, unacquainted with the ways of the world, pass through their hands. The impact of their teachings and their personality will be great and lasting. Therefore, the teacher has to be free from bad habits. For, children automatically adopt the habits and manners of elders. This is an ever-present danger. When the evil influence is directed towards the thousands who receive the impact, the society gets polluted. And, in time the social evil contaminates the teacher too in some other way.

"This is the lesson you taught me, O Lord!" runs the song. The teacher is laughed at and humiliated one day by his own pupils. So, the teacher must equip himself with virtues. The king is honoured only inside his Kingdom. He is adored only within its borders. But the virtuous man is honoured and adored in all countries.

A person may have outstanding physical, beauty; he may have the sparkle of robust youth; he may boast of a high noble lineage; he may be a famed scholar. But, if he lacks the virtues that spiritual discipline (Vidya) can ensure, he, is to be reckoned only as a beautiful flower, with no fragrance.

When quite young, Mohandas Karamchand Gandhi witnessed along with his mother a drama on "Shravana and his devotion to his parents" and he resolved that he must also become Shravana. He witnessed a play on Harishchandra and that drama impressed him so deeply that he resolved to become as heroically devoted to virtue as Harishchandra himself. These transformed him so much that he became a Mahatma. Gandhi had a teacher when he was attending school who taught him wrong paths. But, Gandhi did not adopt his advice. As a consequence, he was able to bring freedom (Swaraj) to the country. There are in this land of Bharat thousands and thousands of prospective Mahatmas. The examples we have to hold before them are those men and women who have learnt and practised spiritual education (Atma Vidya).

The ancient culture of Bharat, the Sanathana Dharma, is acclaimed as of supreme value, not merely by Bharatiya (people of this country) but by people of all lands. The reason for its universal renown is that it is based on the Vedas. "Vedokhilo dharma moolam" The Vedas are the source of all principles of morality or Dharma. Dharma implies all the prescriptions for actions and attitudes that are needed to preserve man in the status he has gained as the highest among animals and living beings. The Vedas are the treasure chests which contain all the duties and obligations, rights and responsibilities that man has to accept and abide by in life.

In the ancient hermitages (Gurukulams), after the pupil has finished his studies under the Guru, the Guru gave him such exalted advice as no pupil in any other country received from his master: "Matru devo Bhava—(May the mother be your God), Pitru Devo Bhava—(May your father be your God,)" "Acharya deva bhava (May your preceptor be your God)", "Sathyam Vada (Speak the Truth)", "Dharmam chara (Act righteously)", "No Itharaani (Do not adopt other ways)." These were the commands. "Stop all acts that are unrighteous. Engage yourselves only in such activities as would promote your progress." This was the advice. The Vedas and the Upanishads refer to these commands only when they lay down that we should utter Shantih, Shantih, Shantih, praying for peace on earth.

The advice given to the pupils is, every bit of it, highly powerful. By his devoted service to his mother and father, Dharmavyadha won eternal fame. Through consistent adherence to Truth, Rama and Harishchandra made themselves immortal. By means of right conduct, mere men rose to the position of Mahapurushas. Buddha desisted from harm to living beings. He spoke of Ahimsa (non-violence) as "Paramo dharmah" (the highest morality). So, he was revered as a world teacher.

The real Tapas or asceticism in life is to observe these disciplines and restrictions as prescribed. The mind is the foremost of the three-inner instruments in man (Trikaranas). We must protect the mind, so that attachment, passion and excitement do not enter. These extremes are natural to the mind. The waves that rise in fury on the mind are lust, anger, greed, attachment, pride and envy. These six are the inner foes of man. The first two bring in their trail the remaining four. To release ourselves from the first two and thus proceed on the spiritual path, we have to practise Sadhana. Through Vidya we learn these practices.

(To be continued)

Why Sai Colleges?

"Students have to cultivate gratitude, compassion and tolerance In the Sai Colleges, youth must learn the art of renunciation and acquire character. The Sai Colleges have as their aim the production of a generation of youth who live Ideal lives" declared Bhagavan Baba in an inspiring discourse to members of the Kingdom of Sathya Sai, students of the Sathya Sai Colleges and a vast concourse of devotees, on July 18th, at the Poornachandra Auditorium, Prasanthi Nilayam.

Bhagavan Baba said:

Man is essentially Mind, and Mind Is a composite of thoughts. These thoughts shape his fortunes. We are experiencing the effects of the actions provoked by such thoughts. What exactly is the reason why the world today is different from what it ought to be? The reason is: human activities are not of the nature they ought to follow. Why, then, these activities? Because, man's thoughts are polluted; they lead him into wrong paths. The remedy therefore lies in reshaping these thoughts so that they are pure, holy, tending towards detachment and service to others.

Every activity of man has an urge which impels it. When he goes to the bazaar, it is to shop for provisions. When he reaches home with them, that activity ends. That urge is over, that purpose is served. The student goes to school to acquire education. When each little act of ours has to be in pursuit of a goal, we forget that the great big activity of living on the earth for years and years must also have a goal, a purpose, an urge that Impels us. For whom is this life, for what do we live? No one asks himself these questions and no answer is received. Many reply proudly that they live not for themselves alone; but this is totally wrong. Probe them still further. Each one will assert, "I eat when I am hungry; I drink when I am thirsty; I breathe myself the air I need; I apply a bandage on my foot when I have an Injury there. I swallow tablets myself when I am ill. I am living for myself. Besides, two people sleeping on the same bed have distinct dreams; they do not have the same dream. So, it is clear each one leads a unique special life of his own." But, consider the case of one of these persons, appealing before the manager of an office for a job slightly bigger than what is offered. He says, "Sir! I have my mother, my father, and four children. I have my wife. How am I to maintain so many persons? Please, therefore, give a higher salary!" Now, for whom does he work on the job? Why does he seek more wages? Does

he not feel the responsibility for keeping others in comfort? He works for himself and his family too.

This is not all. Ask the person another question. "Gurupoornima is being celebrated at Prasanthi Nilayam. We are going there. Do you join us?" He replies, "What a pity? I have exhausted all the 'leave days' at my disposal. I cannot think of joining you." In spite of this, if his wife has a sudden attack of illness, he admits her into a hospital and goes on leave for fifteen days, forgoing his salary for the entire period. Or, let us think of another situation. This person is sitting with a plate in his hand containing his favourite savoury, 'gaare', and is just about to relish the first bite when some one rushes in with the news, "Your son is caught under the wheels of a bus!" He throw away the dish he liked so much, forgets the hunger that gnawed his stomach and runs to the street where the accident occurred. He loves his son more than himself. He runs about frantically to save his life. So, his assertion that he lives for himself is obviously not correct. He lives for himself and his family.

Most people's lives centre around only these two. Highly learned men and leaders in political fields are no exceptions to this rule. This narrow outlook is the cause of all the endless troubles that haunt the world. Our duties and responsibilities are not limited by these two entities. We have to rise to higher levels of obligation. When the village or town we live in is swept by an infectious disease, the people gather and resolve on counter-measures. This person, who announced that 'I live for myself', is also one of the leaders who have to carry out the measures. He is now struggling not for himself nor for his family but for the townsmen. He feels that any calamity that visits the town will be a personal calamity. So, we have to concern ourselves with the society in which we are.

Our lives are spent largely in the social milieu. Our birth, our residence, our demise are all bound to social conditions. Without the human community, man cannot survive at all. This is the truth; this is the special good fortune of man.

The long-beaked stork never gets upset thinking over the sad fate of the living beings it swallows. Students of today are also unconcerned about the society that fosters them and expects their gratitude. Every individual must prepare himself to promote the happiness of ten others. Students have to resolve to look upon society as fostering their own lives. This involves renunciation of one's own fond dreams of gain. This attitude of renunciation can alone render life holy.

Friendship

Students talk of friends and friendship but what do they mean by it? They mean by it an easy path to vicious paths. It does not encourage the adoption of holy, spiritual attitudes and paths. Friendship must serve as lids for the eye, as sandals for the feet. The friend must be "another me." He must experience in equal depth the joy and the grief of the other. Friends must be like milk and water. Let me elaborate this example. When milk, into which some quantity of water is poured, is placed on a burning stove, the water goes off as steam. The milk laments the separation and boils over. Then, the only way to keep it calm is to sprinkle a spoon or two of water; its friend is back and it is happy. Milk cannot tolerate separation from its friend.

Your friends today attach themselves not, to you but to your purse or to some advantage they can gain through your father's kindness. When your' purse is empty or when your father is no longer in power, they bid you good-bye. Friends who drag one away into evil habits and vicious deeds are prowling around in search of victims. A Telugu proverb says, "Long before Truth puts on her shoes, Falsehood completes her journey round the world." Falsehood travels fast. False friends stick faster. Truth will reveal itself only slowly through the clouds of denial and doubt.

Gratitude

Students have to cultivate gratitude, compassion and tolerance. Sympathy with the distressed is a fundamental human quality. They must also develop a sense of gratitude. We feel thankful to some one who gives us food when we are gnawed by hunger, to the doctor who cures us of disease, the friend who pulls us out of a crisis the officer who gives us a job when we are desperately in need of one. But, are we grateful to God who equipped us with this wonder-filled y and endowed us with qualities and skills to live through the passage of time? Alexander expressed gratitude to his mother for the body he had. But, he also said that God who enabled the mother to retain and release the body has to be thanked more.

Youth is the stage in life when the slightest turn towards wrong will spell disaster. Thoughts shape the career. You plan to earn much wealth, because you imagine that rich people are very happy. The rich have plenty to eat, but they have no appetite. The rich wield power over others but they are held down by disease. The rich can have many servants but they cannot live in peace. So, plan to be rich in virtue in devotion and dedication to good causes. Be rich in sovereign character, as Prahlada was. What exactly is character? Steady adherence to Truth, Renunciation, Genuine Prema (Love), Self-less Service—these are the essential components of character. Follow the dictates of your conscience; you can never be wrong.

Unspiritual education

Students now believe that the study of books is all that is needed. But, what is the result to be gained? The test for scholarship is: Are soft and sweet words uttered? Are good works planned and executed? Are the scholars involving themselves in society and doing good for society? Are they avoiding acts that injure others? Are they grateful to those who promote their happiness? These are the tests, not how many books they have read or how many degrees they have collected. Consider the learned scholars of today! They are bond-slaves to greed, suspicion, envy and factionalism. They have no steadiness of conviction. So, they have no sleep, they do not relish food. Each one suspects the other. The reason for this sad condition is they have no spiritual outlook and experience. A person prayed to Lakshmi, the Goddess of Wealth, so long and so sincerely that she planned to follow him to his house and be there. But, on one condition and one only: "You should not look back. If you turn and try to see me coming back, I will disappear at once." He agreed and started walking towards his house. He could hear the jingles on the feet of the goddess and her chuckling laughter. But yet, suspicion haunted him. Was it the real Lakshmi or was it a fake demon pretending to be Lakshmi? Does Lakshmi wear jingles or laugh? He turned back to verify and Lakshmi disappeared from view.

We too are haunted by disbelief. We do our duty but are doubtful whether we could receive our need. This is a sign of weakness. The reward is certain. Why hesitate? Be satisfied that you have done, your duty well. Never fail in that. But, nowadays, even those who break the law and

behave in evil ways quote the law and claim its protection when their interests are affected. This is indeed a tragic situation.

Ideal students

Sai has been witnessing this trend advancing in all lands. It is to end this evil that Sai is establishing these colleges. Here, youth must learn the art of renunciation; they must acquire character, these are the two eyes which can guide him safely through life. Renunciation is the golden key that opens the door to liberation. An educated person should not revel in acquisition and accumulation of properties and possessions. Sai does everything only for your sake and for teaching you high ideals. But, since your capacity to understand the underlying purpose is limited, you might fall into wrong conclusions. Sai has not built, these colleges and these hostels at the cost of crores of rupees for projecting himself. The world has a million colleges. But, these Sai Colleges have as their aim the production of a generation of youth who live ideal lives. If only the students imbibe the right ideas and plunge into society with their thirst for service as a spiritual duty, then, they would be proclaiming that their humanness is worth-while. Ask yourself whether you deserve the 'human' nature implanted in you? Humility, readiness to serve, commiseration at the suffering of others these are the 'human traits' of which you should be examples.

Once, a friend asked Bala Gangadhar Tilak, who was a fearless fighter for the independence of India, "Sir! You are in the forefront of the national struggle for swaraj. You have declared that Swaraj is our birth-right and that you will win it. Well. When we achieve independence, will you be the Prime Minister of Free India, or will you accept the Finance Portfolio?" Tilak replied, "My dear friend! If by some fluke of fortune, India attains Swaraj, I will go back to the High School I have founded long ago at Poona and work, once again, as the teacher of mathematics. I am not content to be a leader; I wish to prepare a hundred leaders every year. I like to be a King-maker, not the King:"

The teacher lives; the student receives. The teacher should possess much to impart; the student should feel the want within. When the tank is full, water will flow when opened. And, the tank must have a store of potable water. Kalidas has described an incident in his memoirs which is appropriate to this point.

Two famous pundits are engaged in a duel, dealing argument and counter-arguments to the delight of the Emperor Bhoja and his courtiers. No one was able to outwit the other, though the competition continued for days on end. It was feared that a victor will not emerge at all. But, Kalidas suggested a way out; he had a plan to, discover who among the two was superior. He wanted the Emperor to arrange a competition between the pupils of the Pundits and declare that Pundit to be the victor whose pupil is able to win in argument over the opponent's pupil. The pupils were ready to enter the fray and fight the rivals who challenged their Gurus.

The inference is: only a great teacher can mould a great student. Students and teachers have both fallen prey to slothfulness. They do not take to work enthusiastically. For not even a naya paisa of work they demand four hundred rupees. The ironed fold should not be disturbed; they should sit comfortably under a fan or in an air-conditioned office; they must be paid every month thousands of rupees as salary. Is there a way of life worse than this? Such people are ruining the

country. People do not work with their hands but desire handfuls of money. Is it not greed? From whom are they getting these handfuls of money? You reply, the Government pays. Who pays to the Government? The people, isn't it? Is all the education you receive to be used only for robbing the people? Students! Do not entertain such nefarious ideas and follow such ruinous paths. Earn money with toil, with hard work, with the sweat of your brow; then only can you and your family live comfortably and happy.

Shower of affection

One other point: You must all understand well the affection that Sai is showering on you. He is caring for you as tender children; he has built for you these splendid buildings and given you all the help you need. I am not pleading for your gratitude in return. No. Like the Hindi writer, Prem Chand, who could not wipeout of his mind his agony when his younger son did not touch the feet of the parents while the elder did, I too feel pain when you take the wrong turn and neglect the royal road to truth, righteousness, peace and love. I feel hurt when I see you a wasting the most precious period of your lives, I am anxious about your future, for your own sake. I do not get praise if you lead good lives, nor do I get blame if you enter bad ways. I do not care for either. Have the reputation of your Colleges in mind; have the good that the world expects from you in mind. And stabilise in yourselves the two qualities of Tyaga (Renunciation) and Seela (character).

Baba and the Bees

The other day, here in Prasanthi Nilayam, as listening to a story about Baba, being told by Mr. Kasturi, to a group of us Westerners. The story related to a cat who called on Baba in distress and how He came to its help. It moved me very much, as I am an animal lover, and especially fond of cats; our family has seven of them. So, I decided to share this animal story of my own, or rather insect story.

About seven years ago, while living in the beautiful mountains of Idylwild, California, this miracle happened. Idylwild is a place that has many bees, especially wasps called yellow backs, a dangerous stinging variety. Most people living in these mountains are dreadfully afraid of them, but I was not; in fact I used to put out every day a plate of left-over fruit for them to enjoy—a habit my husband did not appreciate! Often he would complain that the plate was too near the house, then I would go out and move it, fruit and bees further away, telling him a little egoistically: "I am not afraid of them, I have contacted their spirit, and they will never sting me. Any way Sai Baba is protecting me!"

Weee! When one makes a bold statement like that, better watch out, for the ears of Baba are everywhere, and He might decide to test the statement.

Which is just what He did!

I had known about Baba for two years, but had not yet had the blessed chance to see His physical form. I did, however firmly believe in His Divinity and Omnipresence! Some day later I was invited to a children's party, to which I went alone. When the festivities were over and I was about to leave, loud terrified screaming was heard from outside the back of the house. Everyone rushed to the wide windows to see what was wrong, and there we saw two small children running to the house pursued and surrounded by a thick cloud of furious bees—yellow backs! There must have been at least two hundred of them.

The children had found and broken open one of their hives and bees were taking their revenge! All the party guests, including myself, seemed to be rooted to the floor.

Only the mother rushed out into the holocaust to save her little ones No-one else dared! Then a big man ventured out, coming back almost immediately with several stings. The back door was closed tightly to keep the bees from swarming inside. From the safety of the windows all watched the mother strike out at the bees helplessly, only making them more angry ... Then I heard it, that still small voice inside, which I had come to identify, as Baba. It said, "Go out and help that poor mother and children, I will be with you," I stared at the scene before me in horror, my faith in having made friends with the spirit of bees having fled. The small Voice insisted, so I found myself opening the door and stepping out into the middle of the flying, buzzing storm. A moment of terror rushed through me from my toes right up and out of the top of my head. I closed my eyes and prayed: "Baba if ever I needed you, it's now, please come here!"

In that very same instant He was there! I felt His cool, peaceful presence surround me, and the whole area! Finding the hysterical mother almost hidden by the swarming wasps I grabbed her wildly flailing arms and shouted, so as to be heard above the ominous droning.

"Be calm now, God is with us, He has come to help us." I had never met this woman before, nor she me, for all I know.

She stared into my eyes and became calm. Together we caught hold of the children, and began to strip off their clothes, to which dead, half-dead and live bees were clinging.

We both spoke gently to the children, and I also talked to the wasps, begging them to be calm and not to sting any more. Their stings had caused numerous ugly swellings on the faces, arms and legs of the children, some of them bleeding badly, and were giving a lot of pain also.

We plucked bees out of their hair, eyes, nose; mouth, somehow getting them cleared enough to enter the house and into the bathroom. As we bathed them, they cried with pain, and indeed their small bodies were a mess!

I prayed again silently to Baba to help the poor little things, and then a great miracle occurred, for, before our astonished eyes all the swellings, the ugly lumps, began to fade away and with them all the pain went too!

The mother and I looked at each other in amazement, neither of us having suffered even one sting ourselves.

When it was all over; and the children, smiling now, were wrapped in towels, I said to the mother, "I believe that your children have had a divine healing, but if you have any doubt at all you'd better take them to a hospital for treatment."

As most of you readers will know, bee stings can be deadly! She answered me, with tears of Joy pouring down her face! "I know I have just seen a miracle, I need no hospital!"

We smiled at each other, simply 'knowing'! Then she said quietly: "I have never met you, but I have heard about you, and that you follow a holy man who lives in India; was it he you prayed to for help?" "Yes, It was," I told her.

"Will you write his name for me and somewhere I can buy books about him; and where I can write to him. I would like to thank him for saving my children." I gave her this information and left through the front door, as the back one was still being guarded by the unsatisfied yellow backs.

Baba the God of Bees too had, I am sure, called another devotee; and in his own inimitable way!

—*Maria St. John, California*

Baba's Message of Prema

"The transcendental love (Prema) which is the basis of Sathya Sai Baba's teachings is the proper love which has to be born in us and which we have to cultivate to spread peace and prosperity all over the world. The courage to love implies complete faith and iron nerves. It is for the strong, not for the doubtful or the wavering," declared Mr. Antonio Craxi, in his address to the largely attended assembly of European devotees of Bhagavan Baba at Magenta on July 5. (A report of the meetings in June and July at Magenta appeared in our August issue).

The following are extracts from Mr. Craxi's address, which dwelt on the significance of Bhagavan's advent and the importance of His message to mankind in the present crisis facing all peoples and nations:

The ideals and teachings of Sathya Sai Baba are not different from the Christian, Buddhist, Moslem or Zoroastrian ones. Many times God has sent different prophets and Messiahs on earth according to the different cultures, places and levels of evolution, and to all peoples according to their inner tendencies, temperaments and ways of thinking so that each person could reach the truth in his own way with his own understanding. But at the base is always the one and only Divinity, the one religion, the religion of Love.

Throughout the centuries, all the teachings of the different Holy Scriptures all over the world have been taught, forgotten and very often falsified (whether on purpose or not) by certain persons according to their own interests.

In spite of this, the texts were able to guide some people towards spiritual progress because of their desire to know God.

Jesus Christ was the incarnation of compassion and pure love. He taught men the way of cultivating virtues like charity, tolerance, justice and love towards others, preaching the Brotherhood of Man and the Fatherhood of God. Rama, Buddha, Krishna, Mohammed and Zoroaster were Avatars and prophets, and they came on earth with the same ideals, as lights to dispel the darkness of ignorance so that the hearts of men could radiate divine love and so that their intelligence could be awakened.

Today again the light has come down with all its divine power and brightness to light the heart of every human being with that spark of love which He Himself has placed in each one's heartand to burn to ashes the violence and political, religious and racial Intolerance as well as the lower impulses that torment mankind, so that the slightest remaining animal qualities in man may be reduced to dust.

Many people are afraid of Sathya Sai Baba, and without even having seen Him call Him the 'anti-Christ' or the 'devil' who, under the disguise of love and compassion, would try to bend every human being to His own perverse will! But Sri Sathya Sai Baba says: "My life is my message....," and "come, experience and have faith. I have come because God has decided to

come so that each one of you could be conscious that Divinity is everywhere—in you, around you and in everything"

Today there is not only one 'anti-Christ', but there are many, as very few amongst men are putting into practice the message of Jesus—that divine message of Unity, of the Brotherhood of Man and Fatherhood of God.

Of course, we need a lot of courage to put this message into practice. Not the type of courage one needs to fight in political arguments or to fight for the supremacy of power over other men, because that courage is born out of ego and hate, but a much greater and truer courage born out of pure love. The courage you need to love every living being, the courage to love your enemy, to love your neighbour as you love yourself, because he is no other than yourself in another form and with another name.

Science is studying everything which is under the realm of the five senses of human perception, but Divinity is far beyond that level as it dwells in the realm of spirit and is much nearer to us than we think! It is in our very heart, and the quest for this Divinity is the only purpose of our lives; there is no other purpose.

Scientists have discovered that matter is vibration, energy. All names and forms which exist have as their very core this vibration in a scale of different tunes. That energy is, in fact, the divine immanent in all creation, and once you discover the divinity residing in you, you will discover the cause of the whole Universe. This is the conclusion which all religions of the world have come to! Sathya Sai Baba explains the reason for this multiform manifestation, which is creation, in these words: "I separated myself from myself so that I could love myself." The Universe is born out of an act of Love. From the One, the 'many' has sprung forth, and from the one and only spring the entire Universe was born.

Every man has in him the animal nature and the divine nature. The purpose of life is precisely to replace the animal nature with the divine one. For this reason, God has endowed men with intelligence, that is, the faculty to discriminate between good and bad and know what is best for him. In order to reach his destination, which is Divinity itself.

That intelligence, which is also known as consciousness, is the reflection of the Universal Atma in us, that is the basis of life and of all creation.

When man learns to use his intelligence in the proper way he will be able to control his mind and thus, his senses and passions. Once he accustoms his senses to look for beauty, sanctity, harmony and truth, all these Impressions will produce good deeds.

Spiritual discipline

How can we control our mind and consequently our senses, direct them towards beneficial thoughts and activities, putting into action that indispensable process of purification in our quest to reach divinity? We will succeed only when our hearts are devoid of prejudice, hate and violence. Then we will be able to express the love which is in us as an eminent and permanent element of our life. To do so, spiritual discipline is necessary. Look for the company of the good

and holy men, read the lives of saints who through their example have indicated to mankind the way to God.

The mind which is the instrument through which man can control and direct his senses is made of the same matter as the body and its nourishment comes from the same food consumed for the body. If the food is Satwic food—that is, pure food—not contaminated by violence or any impure or dirty thoughts, the mind will produce good thoughts from which will come good words, which in turn will become good actions. In this way man will become Satwic and will easily direct his steps towards the goal of realizing his divinity. But if ever we take Rajasic or Tamasic food, meaning food which is obtained through passion or violence, or intoxicating drinks which blind the reason, the mind will become like a wild horse galloping without restraint in the sensory world, and will be sucked under as if by quicksand. That is why Bhagavan advises us to be careful about what we eat if ever we want to become spiritual aspirants, and if we want to keep our mind and body clean and healthy.

The spiritual life implies sacrifice and we have to leave bad habits behind, but once we start treading the right path, God Himself will come as our Master and personally guide us and lead us back to Him.

Youth of today

Let us look around us—let us look at our children. How many of the youth today are disoriented, addicted to drugs, without ideals and whose only purpose in life is the gratification of the senses. It is not their fault, but ours! Out of negligence, or from lack of courage to say 'no' at the proper moment, or out of fear to displease them or cowardice or convenience, we have let them spoil their minds with dirty and pornographic books and films where sensuality has become a true idol. In everything, from advertising to newspapers, from books to television, we get nothing "but persistent attraction of fulfilling the desires of the senses as the principal basis of the life of the nation. What can you expect of the weak minds of the youth when we give them endless sensual attractions as food as if it were the very purpose of existence. Even 'sweet' pencils have been invented so that the children can write and suck at the same time. We teach them how to write and how to suck and vice versa. It seems to symbolize fully the so-called instruction and education of today.

We must find the courage to say 'enough'! It is our duty to protect our children against that consumer's society based on an absolute lack of culture, whose destiny is none other than to fall into the depths of the abyss together with those who are fostering it, and whose pleasure it is to pull us down! How can a child who has been left to himself, either because the parents want to follow some futuristic educational theories, or for reasons of their own convenience, or out of laziness or ignorance, be sustained by such a society and be able to follow the right path and become a good citizen?

The schools of our country produce only learned idiots who are far from being wise men, ready to face life with inner strength and a sense of value. Of course, when they graduate from the universities and schools they know how to deal with money, how to invent all sorts of tricks to become rich more quickly, they know how to invent deadly machines for the destruction of their neighbours but they don't know how to deal with death which is inevitable for each of us. The

teaching of today deals only with the laws which rule nature and how to deal with them. This should be enhanced with the teaching of qualities such as virtue tolerance, compassion, humility and respect for elders. These are the divine qualities that should mould the character of the child and give him the proper armour against the inevitable ups and downs of life and give him the necessary wisdom of equanimity.

For this type of education to be provided, the instrument has to be pure and impartial as well as conscious of the high mission he is performing. The pillars on which this education must be built are the parents and the teachers themselves. The family should be the very first school and should instill in the children through its own example, the values of prayer, humility and service done with love for others. The present need is to first correct those parents so that they don't hinder the progress of their children.

We could go on for hours talking of Sri Sathya Sai Baba's teachings, that pure and divine wisdom put into words for us by the true Mother and Father of the Universe, but the difficulty is to put them into practice. It is not enough merely to speak about it, even though that is necessary, but each one of us must make an attempt to use this universal message as his motto and code of behaviour, putting it into daily practice in the family as well as in society, not forgetting what Bhagavan told us in His message for the Italians, "Be a light unto yourselves and unto others, be the messengers of the new era."

Character Training

*Verily, he, who does not have
all the virtues in full, is no Guru at all!
How can one be held high unless he is humble?
Education fosters good traits, good thoughts,
strong faith in Truth, in God, and devotion
to discipline and to duty. The real guru is one
who teaches these and real pupils learn them.*

Educationists, teachers, students!

Every country, wherever it may be and whatever its stage of progress, must have three requisites: material resources, protective power and a proper educational system (producers, security personnel and teachers). The peace and prosperity of the world depend on the work of these three classes of people. They form the legs of a tripod. Even if one leg is weak, the other two cannot sustain. When production is plentiful, it has to be guarded aright against loot and plunder. When soldiers and security men become powerful, while production declines they turn into a menace to the country. When production and protection are adequate, if the educational system takes a wrong track, the country is weakened. The development of material resources and the defence of the country ultimately depend on the kind of education that is imparted.

But a tripod is not 'three legs' only! How can one sit on three legs? There should be a plank, resting on them-the plank of LOVE, that is to say, Love of country (Deshabhakti). "Country" does not mean a specific area on the map, the soil. It means the human community inhabiting the territory. And 'Love' or Bhakti means the sense of inter-relationship and Involvement of the individual with that community.

This degree of Love is absent now in many highly educated, highly placed persons. As a result, the process of education too is suffering from misuse, and crores of rupees set aside for it go to waste. And since education affects the other two sections too, even the money spent on the producers and protectors does not yield full fruit.

Education is being confused with the acquisition of verbal scholarship. This is wrong. Education has to open the doors of the mind. Many describe science today as a powerful acquisition, but, science holds before mankind a great opportunity, that is all. It cannot be as great a power as it is imagined to be. If it is devoid of character, it brings disaster. It can then cause evil and wickedness. Intelligence can be found to be very high among clever thieves. So, too, scientific knowledge can be misused for destructive purposes.

To enter Heaven, man must transform himself into an innocent Infant. This is the Truth. To enter the Haven of science, man has to mould himself into a humble, unselfish seeker. This is as true as the former statement. Mankind is caught in the mire of egotism, self-seeking and envy and, as a consequence, it is wandering in the realm of demon-kind. Education is not merely the gathering of scientific knowledge; it should endow man with heroism in action. It should instruct man to decide on what has to be done and how. It must make man recognise the kinship that exists between himself and others. On the other hand, scholarship or Punditry pores over many tomes and texts and devises many wonders, witticisms and feats. This is just a fanciful rut into which the intellect falls. True beauty lies in true education. Such Vidya is the hidden treasure. It guards us even while we are in foreign countries, like an intimate kinsman, standing by us, behind, beside, before.

The system of education prevalent in India today is quite antagonistic to the progress of the people. It appears to be a system which teaches students to live without dirtying their hands with the soil. The process ignores the human traits of man. It is not right to do so. Education must aim at enlarging the heart and awakening the latent intelligence and skills of man, and inspiring him to calmly welcome physical, labour and exhausting work.

How can education shine in man if he does not attain these fruits? Gandhi once said, "Knowledge without character is a powerful evil." Today, there is knowledge but character is seldom seen with it. Practice promotes Vidya. Experience is the Guru. But he is not visible at all. Teaching ends with the school, but learning ends only when life ends. Vidya does not mean mere attendance at school or college, mere study of some books, or mere mastery of a few subjects.

Not living for the sake of food but living for the sake of an ideal, that is the-goal of education. The human personality must blossom into enthusiasm for work, into eagerness to raise society to the highest level. Without character, man becomes the plaything of every passing wind, like a kite whose string has broken, or he moves about as a counterfeit coin, without benefiting anyone.

In order to manifest genuine human excellence and instruct others to do the same, spiritual sadhana alone can equip one with necessary qualifications and authority. Education is now solely materialistic. The Governor quoted in his speech the axiom. "Saa Vidyaa Yaa Vimukthaye", (That is Vidya which liberates). Vidya is that process which makes us aware of the bondage we are in, the suffering we live through and the darkness within us. The Upanishad exhorts us: Utthishta Jagrata, Praapya Varaan Nibodhatha (Arise, Awake, Approach the wise and learn). Education has become mechanical today. The spirit of inquiry is absent. That alone can enable one to discover Truth. For this, youth must be full of yearning to know, and to shine through that knowledge. Success begets success. Success will encourage and ensure success on higher level. Students must learn more about persons who have achieved success despite obstacles of every kind. Their examples have to be of the heroic mould. Even failure is commendable, if it befalls one while pursuing a high ideal. Better far to fail in bagging a tiger than succeed in killing a lame jackal, says a Telugu proverb. Aim high and strive for grand victories.

When one's interest is rooted in some field of knowledge, attention on it becomes firm and memory will enshrine it in the mind. Students now remember the trivial details of the lives of film stars since they are victims of a barren fascination. Steady interest is essential in order to master worthy knowledge.

Education is now oriented more for earning a living than leading a worthy life. As soon as they secure degrees they succumb to the lure of money and run off to some Iran or Iraq. Education must be oriented towards the attainment of character for leading clean simple lives. Rivers are dammed and the floodwaters are stored in reservoirs. Of what earthly use are these if the waters are kept therein? Through canals, they have to be taken to the fields to feed the crops in order to appease the hunger of millions. So too, we store, the knowledge available in libraries in our heads as reservoirs. But, is that enough? Can this be the end of education? It has to be utilised through canals of service in order to fertilise and feed the minds of one's fellowmen in society and make them more intelligent, more skilled and more loving. The nation will thus become more prosperous and happy.

Vidya or Education is a penance, a Tapas; but it is being reduced into a dull routine, Tamas. Teachers decide the prosperity or poverty of a country. Theirs is the most heavily responsible profession. Tilak declared that when India achieves Swaraj, he would prefer to be a teacher in a High School rather than be the Prime Minister of free India. Teachers have the task of sculpturing the leaders of peoples. Teachers should not descend into politics; their status is far too high. They have to do service to the sacred, the innocent, the tender minds of the children of the land. Politics breeds selfishness; their task is to live unselfishly and promote the spirit of unselfish service in the young.

Even if man does not elevate himself to divinity, he must at least be at the level of man. But, he does not live in a human way now. He has become an inhuman inhabitant of the earth. Science has brought him to the very brink of total disaster. The duty of science is to promote love, sympathy, brotherhood and charity. In Bangalore, many have known Sri C. V. Raman. He is known all over India, too. He was a great scientist. When he was the Director of the Indian Institute of Science he had to interview candidates for jobs. One young man did not give correct

answers to some of his questions and so, Raman told him not to have hopes of securing the job. He advised him to try his luck somewhere else and asked him to leave. The candidate left the room slowly with a broken heart. He descended the steps and stood alone in the foyer. After some time, when Raman came down, he noticed that he was still hanging around! He rebuked him and told him once again that he should give up all hopes of being taken by him for the job. The young man replied, with folded hands, "Sir! I am only waiting for the office to open. I have been paid five rupees extra by them as fare and daily allowance through wrong calculation. I shall return that amount and leave." On hearing this; Raman's heart melted; he patted the candidate on his back; he accepted him and gave him a job. Character is the best qualification.

In order to promote truth, righteousness, and universal love, the Sathya Sai Trust is establishing primary schools, high schools, junior colleges and colleges where emphasis is laid on spiritual education so that good character will become the core of personality. The Sankalpa of Sathya Sai is to offer, for serving humanity, heroes of action and heroes of self-sacrifice. A few minutes ago, a members of the Executive Committee of 'the Kingdom of Sathya Sai' were introduced to you. The students of Sathya Sai are free from any trace of blemish. No one can point their finger at them and discover any fault. They possess the highest virtue; they have enough riches, but they have renounced desire and attachment; they have come into the Kingdom of Sathya Sai motivated only by the one desire to serve society. They are stars. They earn first classes and ranks in the University Examinations. Their attitudes and feelings are not in the least agitated by worldly things or events. Many students work in our colleges without remuneration. Some may imagine that the alumni grouped under the name "Kingdom of Sathya Sai" are idlers or revelers. These students, when the truth is known, will put such people to shame. Our students have no egotism; they do not cater to the self; they offer all they have and even their lives for the sacred task of social service. They are embodiments of the triple excellences: Discipline, Devotion, and Duty. Only such persons can ensure for Bharat the happiness she craves for.

We want students of this exemplary nature. That means, the teachers who train them have to be examples themselves of these noble ideals. As Vice-Chancellor Viswanathiah said, "Yathaa raja thathaa praja" (As is the ruler, so are the ruled). Teachers of past ages were embodiments of renunciation; they had no illusions; they saw clear and deep. The instructors of today do not often deserve the appellation of teachers or preceptors or gurus. Money should not be the target or the yardstick; morality should be the scale.

We fight for rights, while functioning entirely on wrong lines. Our right is the fulfillment of the duty devolved on us. Discharge your responsibility without demur or deviation, to the best of your ability. That is your Right. No one should hinder you while doing that duty. But teachers do not, work as sincerely and as fully as their salary demands. They are demeaning themselves by this negligence of duty. Plunge into work whole-heartedly. Is it 'work' to lounge under a fan in an air-conditioned office, without damaging the crease of one's coat? The only justification for accepting remuneration is hard work with bone and muscle sweat and blood, hard work to bring peace and happiness to the country and the world.

—Bhagavan's Address at Sathya Sai Auditorium, 29-8-81

Malaysian Leaders Hail Baba's Mission

“The fact that many thousands of Malaysians of different religious groups, be it Christianity, Hinduism, Taoism, Sikhism, Jainism etc., are all devotees to the message and teachings of Sai Baba must certainly underline the fact that the movement is a Spiritual One and not Religious, i.e., it does not cater for or garner devotees for any one religion,” observed Tenkgu Ahmad Rithauddeen, Minister of Trade and Industry, Malaysia, in a message to a Forum and Exhibition on the message and teachings of Sri Sathya Sai Baba held at Kuala Lumpur In August.

The Tengku stated: "There are two aspects of SAI BABA's teachings that have struck me as being very vital to the future of this multi-racial, mufti-religious nation of ours. The first is that he urges belief in Cod and that one should follow the teachings of the religion of one's choice, while at the same time giving due respect to other religions and God-forms of others. In Malaysia, where the impact of accelerated modernization and industrialization is tending to shake loose the age old traditions of faith, belief In God, to follow the teachings of one's religion and to give respect to the religion of others, this, call by SAI BABA, if adhered to by those who believe in His message, is most timely. The other aspect of SAI BABA's teachings, which in fact echo the injunctions of all great religions, is the need for selfless service to the sick, the poor and the needy. If all the Malaysians can take to heart this message and give some part of their time and effort for the less privileged Malaysians, not only will they relieve the Government of the increasing burden of social welfare, but also earn merit in a spiritual sense.”

Dato' Leong Khee Seong, Minister for Primary Industries, stressed in his message the need to inculcate in the younger generation of Malaysians the correct values. Many young people "have lost their bearings as a result of social changes. This may be evidenced by the incidence of drug abuse among the young. Our younger generation must be anchored firmly in our time-honoured, system of positive values and traditions in order that they can face up to the challenges of modernisation and some of its unfortunate but in many ways unavoidable consequences. It is in this role that religious groups such as the Sai Baba (group) can guide our young Malaysians in this period of rapid economic and social development.”

Serve others with reverence—that is the easiest and best method to cognize the Divine Content in each. Since all are His Forms, His sparks, His children, feel kinship with every community; pray for the welfare and prosperity of all mankind, whatever the political boundaries which might shut one from another. Until recently, there was no Pakistan. It is a creature of political strategy, of human weakness, or foible. Do not think of such boundaries as anything but artificial arrangements; let not your love be curtailed. Pray that tolerance and understanding shall prevail and that love and cooperation hold sway more and more among mankind, whatever the appellation may be, Russian, Chinese, Pakistani, Indian or American. Each country is but a room in the mansion of God. Small minds select narrow roads. Expand your mental vision and take to the broad road of helpfulness, compassion and service.

—Baba

Purity-The Real Value

Embodiments of Divine Atma,

Human life, which is so precious, depends on breath, but man is prepared even to give up his life in order to realise the goal which captivates his mind. This spirit of renunciation must be dutifully cultivated by students. But, neglecting this duty, students are lost in turbulent confusion, because of the deteriorating conditions in the country. They must realise that courage and confidence can arise only by the awareness of the Divinity latent in man.

Three qualities distinguish man from other animals. They are sympathy, compassion and renunciation. Today a famine has dried up these feelings in the human heart. This tragic condition is generating agitation and disturbance among both students and teachers. Strikes have become normal routine events. The conviction that money can achieve anything has grown in men's minds, though it is impossible to promote peace and security through the accumulation of money. Money can buy plenty of food; it cannot buy appetite or hunger. Money can buy medical care and medicines; but it cannot buy health and immunity. Money can buy servants; it cannot buy goodwill. It can buy comfort, but not happiness. It cannot help to promote character or morality. This truth must be understood by both students and teachers. For, teachers mould the nation and students build the nation, sound and strong. But only a few students are intent on taking the nation along the royal road and only a few teachers are holding high ideals of love and service before the people.

Teachers have to be life-long students, engaged not in mere study, but immersed in practice too. Only a lamp that burns can light other lamps. How can a flame that has long been out light other wicks? Many teachers have now become dispirited and the flame of their enthusiasm is spluttering. This is the result mostly of the multiplication of desires. The great mission of the teacher and its obligations are often ignored.

No one lives for himself alone. He is involved with parents, kinsmen, friends, foes, society, countrymen etc., in ever widening circles. Buddhists declare, "I take refuge in the Buddha. I take refuge in the sangha. I take refuge in Dharma." The first is the involvement with the reality in one's own individual self. One must examine oneself whether he lives according to his innate human reality, whether his mind is free from polluting thoughts and feelings. Buddha is the symbol of the awakened intellect. Is the intellect sharp enough for clear discrimination? This must be one's question to oneself. For, even an insane person asks for food when hungry. His intellect is alert for limited purposes. But, it has to serve far higher purposes for man. The second stage is: refuge in Sangha. Just as one yearns for and works towards securing property, welfare and happiness for oneself, one must also yearn for and work towards securing these very things for the Sangha (society) to which one belongs. Without society to guard and guide, the individual is lost, as a drop of oil on an expanse of water. One's welfare is based on the welfare of society. The welfare of a particular society is based on the welfare of the country. The third stage: refuge in Dharma. Dharma means the vesture of the Cosmos, that which is its very nature, namely,

Prema or Divine Love. When one seeks refuge in Love that sustains and promotes progress, the Individual, the society and world become a sublime Trinity.

When asked which is the most valuable object, people will answer everywhere, 'diamonds' or 'gold'. Of course, these have much value, but who gave such high value to them? The rough crude diamond is cut and polished by whom? Who discovers the veins in rocks that lie deep down in the ground and powders them to sift the grains of gold? The gold thus mined and refined has become the basis for international dealings. Diamond and gold are only material things; man has made them precious. But, man is really the most valuable being on earth. He has recognised his uniqueness and importance for, he declares, 'Janthoonam narajanmam durlabham'. In spite of this awareness, man desecrates himself by bartering himself for trivial pleasures.

His value lies in his capability to purify thought, word and deed. The three instruments he has—mind, tongue and hand—have to be sanctified to raise man to the highest level he can attain. The spoken word though it may be short and appears to be only a sound, has in it the power of an atom bomb. When a word of Ananda is spoken to a person sunk in despair, it charges him with elephantine strength. When a word of despair is spoken to a person extremely strong and happy, he slumps on the ground overcome by sorrow. Words can confer strength; they can drain it off. Words can gain friends; they can turn them into enemies. They can elevate as well as lower the individual. One must learn the habit of making one's words sweet, soft and pleasant. A person is judged by his words. Words inflict damage in other ways too. Whenever we talk disparagingly or defamingly or sarcastically or hatefully of others, the carbon copy of these words gets imprinted on our minds. They get recorded on the tape, which is our own mind. When we record on tape the talk given by some one, it lasts even after his passing away. So too, even after we pass away, the impressions and impacts of evil thoughts, spiteful words and wicked plots survive physical disappearance. Never, therefore, should you use or listen to words that ridicule, scandalise, or hurt others. Slander is the direst sin. The ancient seers have prescribed mounam (silence) as a Sadhana. Students and teachers today can benefit greatly by limiting talk to the absolute minimum and using it only for promoting joy and harmony.

Human values can be listed as 50, 60, 70, 80, in all. But they can be grouped under the following three heads: pure thoughts, pure words, pure deeds, thoughts, words and deeds coordinated with one another. When you read only dirt, your 'chit' is contaminated and your 'sat' is disguised. So, how can 'Sat-yam' (Truth) be revealed to you? Nowadays people appear too cowardly even to pronounce the words "God" or "Atma". They shout loud and long on irrelevant and indecent topics. It is difficult to understand why they are so afraid to pronounce the word God! They feel free to utter falsehood but draw back from truth. If Divinity is absent, everything is devilry. So, teachers and students must have faith in God and boldly call on God and pray. That will drive away the devilry that encompasses us. Of course, hesitation to address God is only superficial. During examinations, every student prays to the Almighty. When calamities happen, loss is sustained, members of the family are struck by disease and are in mortal danger, people do pray to God. Why, then, yield to false pride and refuse to acknowledge facts. This is sheer hypocrisy.

Another characteristic of the educated, the intelligentsia, is their pride. They move around wearing the crown of conceit. Pride is the wall that hides the Atma from the Anatma, the curtain

between them, between Truth and Untruth. This obstacle has to be removed in order that Unity might be realised and Divinity manifested. Many students develop this pest called pride, since they have physical charm, educational attainments and monetary resources, but they must be vigilant enough to eradicate it soon.

Once upon a time, Socrates was asked by a pupil, "Master! God has allotted a hundred years for man. But he seldom lives so long. 25 of them are spent in childhood, boyhood and youth playing silly games, 25 more in family and social entanglements and another 25 in allotting and apportioning properties among children. If he survives 75, he is ridden by disease or grief at the loss of son or daughter. He has no free time to think of God. It would be good if God grants 25 years more for him to dwell wholly in Him." Socrates responded with another equally sad statement. "Son! God has given us this vast house called Earth. But, three quarters of it is sea; the other quarter is mostly mountain, desert, lake and forest. I have no place to live," he wept. The pupil consoled him. "Why? When billions can live on earth you surely can secure a place." Socrates said, "When so many billion thoughts are framed in your mind, my son, you can certainly find room easily for thoughts on God." Only idlers complain of want of time for meditating on God. "Yearn! You will find a way; come! You will receive Grace."

The value that has to be inculcated is discrimination between the fleeting and the fundamental, the trivial and the precious. Do not tell students that the world is an 'illusion' (Mithya). It is real, intensely real so long as we are present here. Let people live lives with deep interest in the process. For a meal that takes up a few minutes, we take great trouble to make it a tasty, delightful experience. Then, for a life that covers long decades should we not take the trouble to make it tasty? What imparts taste to living? Good thoughts, clean habits, virtues, good deeds-these provide charm and delight to life. Do not go home and loll in the easy chair, with your head swollen with pride that you are a 'teacher' or a 'student'. Share joyfully in the work that your mother or father does. That makes living delicious.

Teachers and students must involve themselves in useful work without intermission. When left idle, the mind roams into insane regions of thought. Parents are leading children to ruin when they give them all the money they demand, provide them the dress they fancy, gift them cars or motorcycles to go places and allow them the license to indulge in every desire. Teachers must meet the parents of their pupils at least once a month and warn them of the evil consequences of fondling children overmuch. Inspire pupils to love the Motherland, to do social service and to love simple living.

These days, many Institutes arrange seminars, and lakhs of rupees are spent on each, most of it not very profitably. It has become a thriving business. This Seminar does not belong to that class. Here, every moment was utilised as judiciously as one would use a drop of blood. During many seminars the lecturers invited to participate would not be present; they would be going round with their families visiting tourist spots. For this Seminar, lecturers have come with love for the topics of discussion; they have wholeheartedly contributed to the discussions, moulded the lines of thought and helped in the formulations. Everyone came and stayed out of love, meeting his own expenses; in fact, many are sad that they could not share the joyful experience.

I bless the members of the Kingdom of Sathya Sai for having organised the Seminar and serving the participants so lovingly. I desire to give effect to the recommendations and suggestions made by the Seminar, as speedily as possible. I am announcing today itself, at the valedictory session, that the Teachers' Training Institute, which the Seminar has suggested, will be established shortly. I am ever ready to do everything that will promote the joy and happiness of these students. They are my real property, not these lands and buildings as many presume. When you acknowledge that I am your property, I accept you as my property. With this conviction, we can achieve great success.

Carry on your duties, as teachers and students, in the same spirit of dedication to love and service, and stand forth as bright examples to the country and the world.

—*Bhagavan's Valedictory address on 31-8-81*

"Realise your Identity"

The following Message from Bhagavan Baba was carried in the latest (Summer 1981) issue of Sathya Sai Newsletter, published by Sathya Sai Baba Council of America

Through complete self-surrender, the mind becomes still, the ego-sense disappears, and the soul merges into the infinite silence of the spirit. When this state is attained, a human being becomes one with GOD and all his actions flow out in pure spontaneity. The background and basis of his manifest life is then this supreme spirit which animates, activates and illumines his entire life and its movements just as a variety of pictures with different kinds of gestures and movements appear on a white and spotless screen, leaving no impress upon it, and as the pictures cannot be exhibited without the screen as the background, so all the phenomena of the universal manifestation and its playful activity are seen on the screen of the silent and still spirit of the Divine. Therefore, it is rightly said the universe is not a creation but a projection from the divine and immortal Reality. The aim is to realise our identity with this immortal spirit, and its manifestations. It is now that we think, speak and act as the divine power wills in the perfect freedom of the soul. We enjoy peace and joy which is simply ineffable. This is the goal.

With Love and Blessings,

Sri Sathya Sai Baba

Sai Baba and the Ice-Axe

On 14th June 1980 I was lucky enough to be present in a house visited by Baba in New Delhi after visit to Kashmir. I was preparing to go on a pilgrimage to the Nanda Devi Sanctuary, one of the most difficult treks in the Himalayas. I took my high-altitude equipment with me, including ropes, pitons (rock clamps) and my trusted ice-axe, an indispensable tool for negotiating precipitous icy terrain in the high mountains.

Baba graciously asked after my welfare and I said I would like Him to bless my adventure. My hostess suggested I give Baba my ice-axe to bless. He smiled, took it and began to ask some searching questions about the composition of the steel used in its making. His students knew more about this than I did. Suddenly He produced Vibhuti from thin air (without the usual circular movements I had seen in public) and proceeded to rub it with great intensity on one side, the pick side, of the ice-axe only. He didn't put any Vibhuti on the other parts. Then with an air of finality He said, "You will be successful," and handed back the ice-axe.

I do not know what constitutes a miracle but I do know that a month later, on 26th July, while climbing into the Sanctuary, the pick of the ice-axe saved my life.

Traversing some tricky wet slabs of rockcut croppings above the Rishi Ganga gorge at Rhamani I was aided by two excellent Garhwali porters. They were so skillful and daring that they disdained to use any rope and would cross the wet slabs sloping out over the edge of the gorge in their bare feet. They would go ahead fixing rope, then sit on their haunches and wait for me with all my climbing regalia to haul myself up.

We began up a narrow earth gully which was particularly slippery and treacherous. There were no reliable footholds anywhere and we had to make them as we went. I looked back into the yawning chasm that led a thousand feet straight down into the huge gorge carved out by the rushing river below.

I kicked a toehold in the damp earth and reaching up whacked the pick of the ice-axe into the earth above. To my dismay the six-inch pick clanged against rock after it had gone in only three inches, not enough to hold much weight. At the same moment the earth under my toehold crumbled away and I felt myself sinking gently with the earth until I was dangling above the gorge supported only by the Vibhuti-covered pick. For the agonising moment my full weight came on the axe my thoughts were more of self-disgust at my incompetence than fear of hurtling a thousand feet to certain death.

Somehow that three inches of steel didn't slice through the soft earth but held me long enough for the porters to back down and grab me. After a few more close shaves we were successful and got to our destination, the Nanda Devi Sanctuary, reaching that holy place on Gurupurnima. There were other hair-raising incidents on our return trip, but thanks to Baba's divine grace we came through all right and I am alive today to narrate this story.

—*Bill Aitken*

The Lucky Child

I wish I was that lucky child,
The favourite of the Lord,
I'd gaze, and gaze, at Him all day,
And never take my eyes away,
From the Beauty of the Lord.

I wish I was that lucky one,
Whose very breath is the Lord.
I'd breathe Him in,
And breathe Him out,
All day, and almost the night throughout.

Yet perchance, I am that lucky one,
Although two score and ten,
My mind, is full of Him, I'm sure,
My thoughts on Him, are bent,

Like a child, that seeks its mother,
In the middle of the night.

I yearn for those two Divine Feet,
To clasp them to me tight.
For they are my sheet-anchor.
My refuge, and haven sweet,
So I rest my head so lovingly,
On those self-same Lotus Feet.

I ask for those tender Feet,
To cling to, with all my might,
I ask for that one index finger,
To hold on to it, tight.

Thy tender Feet, so neat, so neat,
Where on to place my head,
That helping hand, that finger bold,
Is my refuge and stronghold.

—*Mrs Daolat Nariman*
Pochkhanwala, Bombay

VALUE ORIENTATION

DISCOURSE: II

The Teacher's Task

Wholesome happiness arises only from the fullness of Love:

*Truth, peace, charity, fortitude—these can fructify
Only in the atmosphere of Love—sayeth Sai.
Men yearn for good times, high status, power, good, life;
But seldom do they yearn for good thoughts, wisdom, and virtue,
What better advice can Sai give?*

Man's feelings and activities move along three courses: the emotional, the actional and the rational, otherwise denoted as Bhakti, Karma and Jnana paths. The first type does everything in a dedicatory spirit of worship, which promotes purity and goodness. The second type does actions which are service-oriented, either towards the individual, or the society or the, nation. They derive joy through such activity and realise their life-goals there from. They feel that activity is the purpose of living, its justification, its goal. The third type are moved by the spirit of inquiry into the basic principles governing life and nature, or as Vedanta states, into the 'tattwa'. Tattwa is a word of two syllables—tatta and twa. Tatta means the highest and the fullest knowledge. The rays of the sun fall upon things clean and dirty; they illumine good things and bad. But they are not affected by them in the least. So too, the 'Tatta' is unaffected by the consequences of Karma or the ups and downs of life. It is the serene witness, the Vishayee, the observer of objective Nature. "Twam" is the ever-changing, ever-affected, Nature. Tatta is Atma, Twam is An-atma, the Non-atma. The Rational type finds joy in analysing and discovering the Atma, discarding the An-atma. Surprisingly the term 'rational' has taken on contrary and crooked meanings. Its proper objective is the Atmic investigation for which man is endowed with the reasoning faculty.

These three types are actually three strands intertwined into one rope. They cannot be untwined. A house is built of brick, mortar and wood. So too, for the mansion called human life Bhakti, Karma and Jnana are essential all three, just as the Heart, the Hands and the Head. For spiritual success one should possess the Heart of Buddha, the Hands of Emperor Janaka and the Head of Sankaracharya. The three together in one form the Love of Sai.

Of the three, the middle one, Karma or activity, must be based on the synthesis of both Bhakti and Jnana. The Karma in which one is engaged is the measure of one's personality. Like a thermometer revealing the degree of warmth, Karma reveals whether a man is predominantly Tamasic, Rajasic or Satwic. Karma is Important from another point of view. It shapes one's personality. The nature of the Karma decides the nature of the consequence.

We find many who decide not to utter falsehood but are yet doing so. They vow to follow an Ideal but fail to follow it. Why is this so? Man has in him the three traits mentioned above. Of these, the Rajoguna (the passionate, emotional trait) has an offspring, Kama (lust). The Tamoguna (the dull slothful trait) has four children—Anger, Hatred, Envy and Selfishness. Lust is the Leader of this gang of four. Lust forces entry into the heart through a gap he creates and the entire gang make it their den. Lust is all-consuming fire. Fire is known in Sanskrit as Analam, which means 'not enough'! Moreover, one keeps away from fire when we meet it even at a distance. What to say, then, when the fire of lust is as a conflagration in the heart itself? How can we live in peace and joy when this fire is consuming us? We can quench this fire by true knowledge of the strategy of sense-control, through the exercise of discrimination.

Teachers have to discriminate thus and develop firm faith In the Atma. As the seed, so the crop. Unless they are able to implant this seed of knowledge, value orientation cannot happen. "Who am I?" is the question answer to which must be known and experienced. The Sanskrit word for I is "Aham"—this is formed by putting together the first letter A and the last letter Ha. It shows that all thoughts and expressions centre around the I; nothing is outside it.

The I is the centre of all duties and obligations. Teachers and others complain that they are not given the respect that is due to them; if they fulfill their duties, they will certainly get their due. Both teachers and students must be intent on discharging their duties. They must be ever vigilant against bad habits and vices gaining a foothold in their minds, for, like a brood of white ants, they will eat into the vitals until man crumbles. Teachers and students must develop constructive companionship. The teacher must share the sorrows and joys of the pupils as keenly as if they were his own. He must identify himself with them as milk does with water. When the water with which milk has been associated goes off as vapour when boiled, the milk is so saddened that it rises over the edge of the vessel and tries to fall into the fire. Seeing its plight, you add a little water and the milk is quietened and pacified when the companion rejoins it.

Man has in him the Sun of Jnana but he ignores it and behaves as If he has to live in a dark dungeon. This is what is called "Maya" or "The great illusion". So, the teacher who is entrusted with the task of carrying illumination into tender minds has to become aware of the light within so that he may inspire the pupils under his care.

—*Bhagavan's Discourse 30-8- 81*

Values in Higher Education

Another step forward in the inauguration of the Sathya Sai World Revolution in Education was marked by the three-day (August 29, 30, 31) Seminar on Value-Oriented Higher Education held under the guidance of Bhagavan at the Sathya Sai College, at Brindavan, Bangalore, under the auspices of the "Kingdom of Sathya Sai" (an association of the alumni of the same College). About a hundred teachers from the colleges in Bangalore City attended the Seminar besides members of the staff of the Sathya Sai Colleges at Bangalore, Puttaparthi and Anantapur and Alike, and of the Sathya Sai residential High Schools at Puttaparthi, Muddenahalli and Alike. The participants numbered over three hundred enthusiastic educationists.

Sri Nityananda Menon, President of the 'Kingdom', in his welcome speech spoke of the pressing need for initiation of students into the higher life of the spirit in order to set right the present lop-sided development of personality. Sri Govind Narain, Governor of Karnataka, who inaugurated the Seminar, spoke of the excellence attained by the students of Bhagavan's Colleges, as a result of His Blessings and the lessons of duty, devotion and dedication that were inculcated in the campus. Dr. Viswanathaiah, Vice-Chancellor of the University of Bangalore, stressed the role of the teacher as crucial in any programme designed to inspire youth to esteem human values in their life.

Bhagavan gave valuable guidelines for the seminar In His inspiring discourse. (Text published elsewhere).

Many eminent educationists and administrators interested in Value Orientation to Higher Education accepted the invitation .of the organisers and participated in the Seminar during discussions and Panel meetings, making valuable contributions through their suggestions and ideas. Sri Maharaj Krishna Rasagotra, of the Indian Foreign Service, currently the Ambassador of India in France, spoke on the very first day on the malaise in campuses which is affecting every country in the world. In the West there is a pervading sense of terror and a psychosis of aggressive competition. "The situation is very much like Arjuna's dismay on the battlefield; humanity is at the cross-roads. It needs a Krishna to guide it aright," he said. Prof. Bashiruddin, of the Osmania University, spoke on the problems of Value Orientation in relation to the media of mass communication—newspapers, periodicals, films, radio and television. "The mass media concentrate on crime, sex, violence and conflict and pollute the stream of life. Students have to be weaned from these by purification of the environment and emphasis on our ancient heritage," he said.

Dr. S. Bhagavantham , spoke of the "education explosion" in the country and referred to nearly 500 crores of rupees being spent on Research and Development In the sciences. But the products of about 100 Universities, scores of Institutes of. Technology and Engineering, Agricultural and Technical Institutes are either unable to or do not consider it their duty to contribute to the solution of the problems of the rural and urban poor.

Dr. V. S. Jha, the veteran educationist, former Vice-Chancellor of the Banaras University, gave an illuminating and inspiring address, which clarified many of the issues discussed at the Seminar. "I came as a critic and I remain to pray. The problem of value orientation in higher education is already solved successfully in Baba's own institutions. I do hope when this becomes a University, it will shine as an example to all the universities in India and in the entire world." "Politics has corroded into the educational system and corrupted it," he said.

Sri S. B. Chavan, till recently Minister for Education, and at present, Minister for Planning, Government of India, addressed the participants on the subject of value orientation. "For me this is much more than home-coming, it is the re-charging of battery that happens here."

"We belong to you, Baba," he declared and added, "You belong to us." Turning to the students of the College and the teachers from the Sai Colleges, he said, envy your good fortune."

On 30th August, Mr. Victor Kanu, formerly High Commissioner of the African State of Sierra Leone to the United Kingdom; emphasised that the people of Africa too need the promotion of human values through their educational systems. "African independence is incomplete without the Sai disciplines," he declared.

Bhagavan, in His discourse, described how the emotional, active and rational characteristics of man should be sublimated and channelised.

Dr. S. N. Saraf, Educational Adviser to the Planning Commission, emphasised the need for an in-service Teachers' Training Institute. Dr. M. L. Mehta, Deputy Secretary, University Grants Committee, spoke on the role of universities in community service like Adult Education and rural development. Sri I. C. Menon, Deputy Secretary of the U. G. C., described the role of science in promoting the spirit of inquiry among students in colleges.

The Seminar had a Panel Session on some aspects of Value Orientation, which was addressed by Dr. Saraf, Dr. Jha and Dr. Gokak. Principal D. Narender of the Sathya Sai College spoke on the multi-media approach to Human Values.

In the Group discussions, five important topics were studied in depth and many valuable suggestions for value orientation evolved.

After the Panel Discussion (30th Aug.) and Group Discussions (30th and 31st Aug.) Dr. Gokak announced the conclusions which called for more detailed consideration with a view to their practical application. He said the disarming atmosphere of love in the Presence of Bhagavan had contributed to the success of the Seminar. "The individual teacher has to find courage to promote ideals of Truth, Righteousness, Peace, Love and Non-violence even in the hostile climate that pervades society." Kum. C. N. Mangala spoke on her experiences as Principal of a Women's College in Bangalore and appealed for a more pervasive and productive appreciation of human values in higher education.

The President of the "Kingdom of Sathya Sai", while summarising the proceedings, represented to Bhagavan the unanimous appeal from the participants for the establishment, under His Guidance at Puttapparthi, of a "Training Institute for Teachers".

Bhagavan graciously announced, amidst thundering applause, that the Institute will be established soon. In his Valedictory Discourse, Bhagavan advised educationists to clarify the goals of educational projects. Education should not breed material greed and trivial pleasures. He elaborated on methods to purify the Trikaranas, the thought, word and deed, and said "that is the real value orientation for life on earth."

The Seminar concluded on a note of hope and achievement, enthusiasm and enlightenment. The alumni of the Sathya Sai College as well as the present students made the Seminar a rewarding and pleasant experience for all participants through their 'cheerful and considerate service. They also presented delightful programmes of classical and folk dances and orchestral music.

(The three discourses of Bhagavan are given in other pages in this issue.)

Vidya Vahini

8

Bhagavan Sri Sathya Sai Baba

Work done with no concern or desire for the profit there from, purely out of love or from a sense of duty, is Yoga. Such yoga destroys the animal nature of man and transforms him into a divine being. Serve others, visualising them as kindred Atmas. That will help one to progress; It will save one from sliding down from the spiritual stage attained. Service (Seva) Is far more salutary than even vows and worship (Puja). Service disintegrates the selfishness latent in you; it opens the heart wide; it makes the heart blossom.

So, work done with no desire is the supremest ideal for man, and when the mansion of his life is built on that foundation, through the subtle influence of this basis of Nishkama Seva (selfless service), Virtues will gather unto him. Service must be the outer expression of inner goodness. And, as one undertakes Seva more and more, one's consciousness expands and deepens and one's Atmic reality is more clearly known.

This ideal of Seva and the urge to practise it form the very heart of education. Pure Love, its chief manifestation—that is education. Nothing else can be. God loves those who do good to mankind as His dear children. They are ideal brothers for their countrymen. They deserve and achieve the awareness of the Atma.

Whoever assigns his wealth, strength, intellect and devotion towards the promotion of the progress of mankind is to be considered as a person who is to be revered. They are those who are born for a noble purpose, who are observing the holy vow of service, unsullied by thoughts of self.

Prompted by the urge to advance the progress of others, when a person dedicates his wealth, skill and intelligence, his position and status, he becomes truly great. Such a one is the purposeful seer for the world. He fulfils unfailingly the vow, of selfless service. He who is conscious of his innate duties and obligations and spends his days in carrying them out in practice will be in supreme peace, wherever he may be. Through his influence, his neighbourhood, too, will share that peace.

Vidya impels man to pour into the sacrificial fire one's narrow ego and foster in its place universal Love, which is the foundational base for the superstructure of spiritual victory. Love which knows no limits purifies and sanctifies the mind. Let the thoughts center around God, the feelings and emotions be holy and acts and activities be the expression of self-less service. Let the mind, the heart and the hand be thus saturated in good. Vidya has to take up this task of sublimation. It must first instill the secret of service. Service rendered to another has to confer full joy in all ways. Vidya must emphasise that in the name of Seva or Service, no harm, pain or grief should be inflicted on another.

While rendering Seva, the attitude of its being done for one's own satisfaction should not tarnish it. It has to be rendered as an essential part of the process of living itself. This is the real core of Vidya. As brick and mortar are to a house that is being built, the activity of Seva needs the Vidya that can strengthen resolve on purifying thought, word and deed in order to carry out our duties. Vidya such as this is the key to the country's progress.

What exactly is the secret of ensuring peace and prosperity for mankind? Rendering service to others without expecting service from them in return. Karma or Activity which binds is a huge fast growing tree. The axe that can cut the roots of this tree is this: Doing every act as an act of worship to glorify the Lord. This is the real yajna, the most important ritual. This sacrifice promotes and confers Brahma Vidya. Note that the yearning to do Seva must flow in every nerve of the body, penetrate every bone and activate every cell. Those who engage themselves in spiritual Sadhana must have mastered this attitude towards Seva.

Seva is the blossom of Prema, a flower that fills the mind with rapture. Harmlessness is the fragrance of that flower. Let even your little acts be redolent with compassion and reverence; be assured that your character would thereby shine greatly. The highest happiness is contentment. Where there is no harshness, there holiness will thrive and virtue will flourish. Where greed exists, vice will breed thick. One must completely destroy the urge to live an isolated life, like a lone bull. Do not entertain such a wish even in dreams.

Vidya instructs you to remember yourself first. After transforming yourself, try to reform others: that is the advice offered by Vidya. The delusive attachment to objective world can be uprooted by means of selfless service rendered as worship to the Lord. Devotion to the Motherland, Love of the Motherland, these are to be estimated as far less than love and devotion towards all mankind. Genuine Bhakti is characterised by love for all, at all times everywhere.

Your nature is evidenced by your act, your gesture, your glance, your speech, your feeding habit, your dress, and your gait. Therefore, pay attention to ensure that your speech, your movements, your thoughts, your behaviour are all right and full of love, Satwic, and devoid of wildness and waywardness.

You have to develop the humility to believe that you have much good to learn from others. Your enthusiasm, your strong ambition, your resolution, your capacity to work, your store of knowledge, your wisdom—these have to be related to all others and not utilised for you alone. Your heart should take all others in. Your thoughts too should be patterned on those broad lines.

Cloth is all yarn; so too, society and the nation are all 'individual men and women'. Eating food is a holy ritual, a Yajna. It should not be performed during anxiety or tension of emotions. Food has to be considered as medicine for the illness of hunger and as the sustenance of life. Treat each trouble you encounter as a fortunate opportunity to develop your strength of mind, and to toughen you with greater hardihood. The characteristic of Nature is 'to manifest as manifold'; the characteristic of the Divine is 'to absorb into unity'.

So, whoever dislikes or hates another or demeans and denigrates another is indeed a fool; for, he is thereby disliking, hating, demeaning or denigrating only himself! Only he is unaware of this truth. Vidya instructs man to establish himself in this Truth and demonstrates the underlying Divinity.

In the garden of the Heart, one must plant and foster the Rose of Divinity, the Jasmine of Humility, and Generosity as the Champak. In the medicine chest of each student, one must keep

in readiness tablets of discrimination, drops of self-control, and three powders: faith, devotion and patience. By the use of these drugs, he can escape the serious illness called ignorance (Ajnana).

There are many destructive forces in the world; but, luckily, there are also, side by side with them, constructive forces. Students of Vidya should not turn into worshippers of bombs and yantras. They must transform themselves into active persons worshipping Madhava and Mantras. Authority and power are powerful intoxicants. They pollute and poison man until he is destroyed. They breed misfortune. But, Vidya will confer on them fullness and fortune.

(To the continued)

God has no likes and dislikes; he is above and beyond all traits and characteristics. He is Gunaathitha. So, how can He be hating or revengeful? He is Love, He is Mercy, He Is Goodness, He is Wisdom, He is Power, He gives what you ask; so, be careful what you ask. Learn to ask the really beneficial boons. Do not go to the Wish-fulfilling Tree and come back in glee, with a towel that you asked and got!

—Baba

A Memorable Dasara

The thrice-holy region, the Abode of Eternal Serenity, Prasanthi Nilayam welcomed this year tens of thousands of seekers and Sadhakas days prior to the inauguration of the Dasara festivities, in the Divine Presence of Bhagavan. The entire district of Anantapur, with its hills and valleys and fields, was clothed in lush green as a result of days of heavy downpour of rain, the irrigation tanks were full to the brim, with assurance of prosperity, and the Chitravati flowed rich with the showers on the Nandi Hills. The ryots in all the villages of the Sathya Sai Taluk were happy that the spectre of drought had disappeared. Vast groups gathered at Puttaparthi from far and near.

The celebrations started on 29th September, with the Inaugural Rite of invoking Peace and Prosperity for all mankind by the recitation of appropriate Vedic hymns. The pundits of the Sanathana Bhagavata Bhakta Samajam participated in the three-day long ceremony.

On the 30th, the Silver Jubilee Day of the Sri Sathya Sai Hospital was held in the Poornachandra Auditorium. Dr. C. Vyaghreswarudu, renowned Orthopaedic surgeon, formerly of the Stanley and Government Medical Colleges of Madras and of the Visakhapatnam Medical College, currently holding, with a devoted batch of medical and para-medical collaborators, free medical and surgical camps for the rehabilitation of disabled and polio-affected children, was the Chief Guest. He spoke of the enthusiastic and devoted service that members of the Sathya Sai Seva Organisation were rendering in the many camps he conducted in Andhra Pradesh in recent years. Bhagavan, in His Discourse, explained how man, by resorting to various unnatural processes in cooking and preparing food, has devitalised and dehydrated the gifts of nature and deprived himself of valuable vitamins and proteins. He described the ill effects of anger and conceit on the nervous and digestive system and advise that all should undertake the Sadhana of Service in order to overcome these.

On the 1st day of October, over 5000 Narayanas were entertained to a feast; Bhagavan Himself graciously served sweets. Every man and woman was given new clothes to wear.

The Vedapurusha Saptaha Jnana Yajna, being meticulously performed every Dasara at Prasanthi Nilayam by experts in Vedic ritual from the various states of India, was inaugurated at 9 a. m. on 2nd October at, the sacerdotal altar on the dais at the Poornachandra Auditorium. Bhagavan proceeded from the Prasanthi Mandir over the floral path laid down by devoted hands, seated in a splendorous epic chariot. Bhajan songs and Vedic chants, Nadaswaram music and the jais of thousands reverberated in the sacred area, as the Avatar of the Age gave every one the vision of Bhagavan as the Divine charioteer resident in every living being, the Partha Sarathi. Bhagavan blessed the vast gathering with a discourse in which He revealed the inner mystery of the Yajna.

The Yajna comprised Athirudra Homa, Suryanamaskar, Sahasralingarchana, Devi Puja, Vedaparayana and the Parayana of various scriptural texts. Bhagavan gave Darshan daily during the morning hours at the Yajna Vedika. He also moved among the thousands of devotees who were witnessing the Yajna and listening to the hymns. Every day when the session ended with arati, the tiny tots of the Sri Sathya Sai Primary School at Vidyagiri, Prasanthi Nilayam, recited,

in adoration of Bhagavan and in His Divine Presence, the long Narayana Upanishad and the group of Vedic mantras designated as Mantra pushpa. They intoned the sacred mantras with such astounding clarity and authentic correctitude that the vast gathering listened spell-bound. The aged Vedic scholars pronounced their performance a miracle of Bhagavan.

Every afternoon the Harikatha artistes of the Sanathana Bhagavata Bhakta Samajam, graciously taken under His Divine protection, entertained hundreds of devotees by their Harikathas (musical ex. positions) in Telugu on epic and historic themes like Parvati Kalyanam, Viswamitra Yaga Samrakshanam, Sita Kalyanam, Meera Bai, Ramdas, Kabirdas etc.,

Every evening during the week Bhagavan illuminatingly discoursed on practical aspects of sadhana in order to instruct and inspire the thousands who eagerly awaited the nectarine counsel from the Lord. He spoke on the Puja which God appreciates most, with flowers blossoming on the tree of life, namely, the virtues that man can cultivate and manifest in daily life.

Bhagavan graciously granted opportunities to address the vast gathering to the doyen of Vedic scholars, the octogenarian exponent of Mantra Sastra and a Foundation member of the All-India Sathya Sai Prasanthi Vidwanmahasabha, Brahmasri Sishtla Chandramouli Sastry, Brahmasri Kuppa Bairagi Sastry and Swami Karunyanandaji, of Tapovanam, East Godavari Dist. Dr. V. K. Gokak spoke on the inner meaning of the Vedic Yajna on 2.10.81 and Sri V. K. Narasimhan spoke on October 6 on what should be the response of devotees to the message of Bhagavan. Sri C. Srinivas, M. Com., M. Phil. Warden of the Sri Sathya Sai College Hostel, Brindavan, Sri T. Nityananda Menon, M. Com., M. Phil., Warden of the Sri Sathya Sai College Hostel. Prasanthi Nilayam, Sri Sudarsan M. Sc., Head of the Physics Department, and Sri Kamal Sawhney, M. Com., of the Commerce Department of the Sri Sathya Sai College, Brindavan, all members of the "Kingdom of Sathya Sai," enthused the thousands who had gathered in the Divine Presence at the Poornachandra Auditorium with their clarion calls for deeper faith in the Lord and for translating that faith and love into more and more acts of service to the Lord.

Talking of service, one should not fail to note the amazing devotion with which students of the colleges of Bhagavan at Brindavan, Prasanthi Nilayam and Anantapur organised two service camps in the Vidyagiri campus, one for the rehabilitation of polio-affected children and the other, an Eye Camp for cataract operations. Bhagavan inaugurated the two camps with His blessings. He blessed the patients before the operations, He consoled them and gave them courage afterwards in the wards and on October 8, the Poornahuti Day of the Yajna, He blessed them again at the Prasanthi Nilayam itself, when they could be brought to His Presence.

One evening the extraordinarily efficient multi-instrument orchestra got up by the students of the Sri Sathya Sai College at Brindavan provided delightful support to the musical rendering by Sri Rupak Changakod and party of the. Rams Katha as a ballad. Every one who listened to the performance was filled with rapture. A large group of pupils of the Bal Vikas units from Madras city entertained the gathering on October 7 with a documentary dance drama on the childhood and boyhood of Bhagavan Baba, in His Divine Presence. The text, the dances, the songs, the music, the settings, the tempo, the light effects, the costumes, and the direction were highly appreciated as eminently appealing and appropriate. On October 7, Srimati P. Leela from Madras, the well-known music artiste (and playback singer) sang devotional songs on Bhagavan.

The Yagna concluded on Vijayadasami (October 8) with the Valedictory offering in the sanctified fire fed for seven days with mantra-consecrated samitis. As on the Inaugural Day, Bhagavan went in procession on the Chariot, granting many more thousands, who had arrived during the week, this most thrilling Darshan of the Lord.

The Dasara festivities concluded with the "Jhoola" on Vijayadasami night. Bhagavan sat on the Jhoola for about an hour, showering on the 30,000 devotees, who filled the Poornachandra Auditorium to overflowing, ambrosia on the eyes and Ananda into the souls of each of them. While Bhagavan was conferring the Divya Darshan, Srimati P. Susheela, Music Director Sri Rajeswar Rao, Ramakrishna and the party of supporting artistes led by Sri Adinarayana, filled the Hall with mellifluous music saturated with devotions.

—Ed.

Peace and Prosperity

Peace and prosperity cannot drop down from the sky; they have to be striven for, and acquired by sincere effort; dedicated to God, with intense and pure devotion; they have to be won by the cultivation of love, humility and reverence.

—Baba

Good Health and Good Qualities

"Evil thoughts cause ill-health. Anxiety, fear and tension also contribute their share... One should cultivate equanimity and serenity if one desires to be free from the diseases of egoism, hatred and envy," observed Bhagavan Baba, addressing a vast gathering in the Poornachandra Auditorium on September 30. The day was observed as the twenty fifth annual day of the Sathya Sai Hospital at Prasanthi Nilayam. Bhagavan said:

Health is the essential pre-requisite for success in all aspects of life, for realising the four ideals that should guide humans—namely, moral living, prosperity, fulfilling beneficial desires and liberation from grief. Everywhere man seeks to live happily and peacefully but happiness and peace are not won from worldly things and activities. The body that yearns to be happy and secure, is itself subject to disease, decay and death. The Dweller, the Self, within the body is however not born nor does it die. It is the Atma. God. The body is the temple of God. Hence it is the duty of man to keep the temple in good condition.

Health is necessary for gaining this world and the next, for earning worldly and other-worldly progress, to realise the very purpose for which the Self has embodied itself in this human form, namely, to become aware of its source—the Param-atma. In order to attain this goal, the ideals of righteousness, prosperity, moral desire and release from grief have to be practised with the help of a sound mind in a sound body.

What are the main causes of ill-health? Millions of living beings grouped as species dwell on the earth; they sustain themselves by means of food secured from Nature, as provided by Nature. It is only man that is an exception. In order to cater to his palate and other sense organs, he changes the composition and characteristics of the things provided by nature and prepares, through the processes of boiling, frying and mixing, concoctions which have no vitality in them. Birds and beasts do not adopt such destructive methods. They eat things raw and consume the strength-giving vital essence. So, they do not fall victims to the many ills that man brings on himself. Plant a boiled pulse in the soil; it won't sprout. How, then, can it contribute life to the living? The vitamins and proteins that are valuable ingredients are destroyed while it is cooked to please the palate! The billions of cells in the body are so inter-dependent that when one is weakened or damaged, all of them suffer. There is a limit and a balance which every limb and organ have to maintain. Insufficient or improper food will endanger this balance. An occasional cough helps to strengthen the lungs and to clear them of extraneous matter, but, fits of coughing are signs of positive illness.

'Eat in moderation and live long'. This is the advice handed down through the ages by the seers of the past. This advice is seldom heeded. People fill themselves with such large quantities of food that they find it hard to rise from the eating plate. Ruining their digestive system by consuming heavy, rich foods, the affluent are proud when they host costly banquets. Those who know that physical health is the greatest treasure take great care to eat only Satwic food.

Uncooked food, nuts and fruits, germinating pulses are the best. Use these at least at one meal, say, for the dinner at night. This will ensure long life. And, long life is to be striven for in order that the years may be utilised for serving one's fellow-beings.

Evil thoughts cause ill-health. Anxiety, fear and tension also contribute their share. All these result from greed, greed to have more of things, of power and of fame. Greed results in sorrow and despair. Contentment can come only from the spiritual outlook. The desire for worldly goods has to be given up. One should not distinguish between "my work and work for God." All work should be worship. Whatever the reward, it is the gift of God. It is for our good. If this attitude is developed, suffering and pain can toughen us and help; us to progress towards Divinity. It is through pain that pleasure is gained. Darkness enables us to appreciate light. Death teaches us to love life.

Diseases which torment man are many in number: of these, hatred, envy and egoism are the worst. Even doctors cannot cure them, for most of them suffer from these. One should develop equanimity and serenity if one desires to be free from these diseases. Do not seek to listen to vile and vicious stories. This tendency reveals a diseased mind. What is heard is imprinted, like a carbon copy, through the ear, on the heart. One is injuring oneself through indulgence in this evil habit.

Anger is another enemy of good health. It injects poison into the blood stream and brings about profound transformation that damages it. Two women, who were neighbours, turned into bitter enemies on account of a dispute over a very trivial incident. The cow belonging to one woman while going on the road dropped its dung in front of the other woman's house. The owner of the

cow ran to collect the dung, while the other woman claimed that it belonged to her since it lay on her doorstep. From words they very nearly came to blows. Just then, the other woman's little baby wailed from the cradle. She rushed in to feed the baby and while the child was drawing in its food, she shouted most ferociously at her neighbour. Her anger poisoned her blood so much that the child died while drinking her milk!

Another cause of ill health is vice and vile conduct. People believe that a wicked person need not be a diseased person but disease is mental illness, fundamentally.

Doctors, too, have to deal with patients sweetly and softly and consider their profession as one calling for dedication to their fellowmen. It is best to preserve one's health by good thoughts and good deeds. It is best to be vigilant about food habits. Coconut kernel, coconut water, sprouting pulses, uncooked or half-cooked vegetables, and greens are good for health.

Try earnestly to live long, without falling into the hands of medical practitioners. When they give you one injection, they keep another ready to counteract its reactions! While trying to cure one disease, they cause a dozen more. Moreover, the drugs they recommend are mostly spurious, since the manufacturers want to amass a fortune, by hook or crook. Most illnesses can be cured by simple living, simple exercises and by intelligent control of the tongue. Live long so that you can witness the career of the Avatar for years and years.

DASARA DISCOURSE:

"Make every moment a Yajna"

How amazing is this!

A person can get performed through scholars versed in Vedic ritual lore sacrifices galore and himself perform them;

A person can praise the holiness of diverse shrines and spots to inspire others to journey thereto and himself journey so

A person can teach the Eight Vidyas to many and make them experts and himself master their practice

But, few there are who succeed in mastering their bodies, senses and wayward minds and turn inward to gain perpetual and unchanging equanimity.

Embodiments of Love!

Life is most precious. The breath (Prana) which sustains it is even more precious. Nevertheless, It becomes often necessary to give up this precious Prana while attempting to realise some goals. Human nature is such that man is never content with a single achievement.

He feels "there is always room at the top." This urges him on and on towards higher and higher goals. He wins many victories and craves for more. He never attains satiety. To be ever discontented—that state alone gives him contentment!

Man embarks upon any undertaking with a purpose, goal, or an end in view. But, the endeavour is sublimated into a Yajna (sacrificial rite which can draw down the Grace of God) only if the purpose, goal or end is the glorification of God, regardless of other extraneous considerations.

"Yajno Vai Vishnuh", say the Vedas. God is the Yajna, for He is the Goal, His Grace is the reward, His creation is used to propitiate Him; the Performer is He, the Receiver is He. When the ego of the sacrificer does not claim a place, the Yajna is rendered Divine.

"Aham hi, Aham hi, sarvayajnanam" In all Yajnas, I am the Doer, the Donor, the Consumer, the Acceptor. This is the reason the Chief Priest in Yajnas, such as the Vedapurusha Yajna we are inaugurating now, is named Brahma. The priest nominated as Brahma has to guide the rest of the ritualists; he must have his wife by his side, or else, his credentials are inadequate. The wife represents Faith (shraddha). Without Faith, praise is hollow, adoration is artificial and sacrifice a barren exercise.

Really speaking, the heart is the ceremonial altar; the body is the fire-place; the hair is the holy grass, Darbha; wishes are the fuel sticks with which the fire is fed; desire is the ghee that is poured into the fire to make it burst into flame; anger is the sacrificial animal the fire is Tapas we accomplish. People sometimes interpret Tapas as ascetic practices like standing on one leg or on the head. No. Tapas is not physical contortion. It is the complete and correct co-ordination of thought, word and deed. When this is achieved, the splendour of fire will manifest.

Talking of thought, word and deed in the context of the Vedapurusha Yajna, I have to tell you that the Rg Veda is Vaak (speech) taken form. The Sama Veda contains hymns that are sung. It is 'Srotra' (Hearing) which has taken form. Whenever the speech is saturated with Truth and compassion, or Inspired by service to others, it becomes Rg Veda. Good deeds are Yajur Veda in that form. There is no compulsion that you should have an external altar. Only, you should be vigilant about the purity of the words you utter or listen to and the deeds you engage in.

Every act of yours, from sunrise to the onset of sleep is a Yajna, remember! There are five Yajnas prescribed as mandatory for every human being. (1) Deha Yajna consists of all activities directed to the upkeep of the body and its constituents. (2) Pitr Yajna consists of activities devoted to the parents who conferred the body, who fostered you and guided you. Acts by which you express to them your gratitude and affection, adoration and appreciation are really holy Yajna. (3) Deva. Yajna includes acts done as reverential homage to God who endowed you with mind, intelligence, memory and consciousness and who is inherent in every cell as Rasa, the Vital energy Raso Vai Sah. He is fluid energy. He is Angirasa, present in every Anga or limb. So. Deva Yajna involves the right use of these instruments God has given you. (4) Atithi Yajna means adoration of guests. Every one has, sometime or other, the chance to welcome a guest and treat him with affection and please him with sincere hospitality. They may be one's own kith and kin or strangers, but they are all to be honoured as sent by God. Then, the acts done to entertain

them and to make them feel at home are raised to the status of Yajna. (5) Bhoota Yajna are unselfish acts done while dealing with trees, plants, animals, birds, pets like cats and dogs.

There are also a few more Yajnas prescribed in the scriptures. Jnana Yajna is one such. Juana is usually taken to mean knowledge gained from scholars and books and acting in accordance with that knowledge. But derived knowledge cannot be Jnana. Knowledge can never ripen into wisdom so long as the ego persists in craving for results which can satisfy desire. When the ego fades away, Knowledge can shine as wisdom. Juana reveals that in the Vedapurusha sacrifice performed here and in all other yajnas celebrated elsewhere, God is the Prompter, the Promoter, the Sacrificer, the Sacrifice; the Product achieved, and the Recipient of that product. Many people perform Yajnas without shedding the evil in them and without cleansing themselves. Only those Yajnas that have, like this one, the peace and prosperity of the world (Loka-Kalyan) as the avowed purpose, can reach God. For He is Yajna bhuk (the consumer of the offering); He is Yajna-bhrth (guardian of the Yajna) and Yajna Krth (Performer of the Yajna). He is all: it is only when He is all that the act becomes genuinely Yajna. If this attitude can soak into every activity, it will sanctify every moment of your life and make it a Yajna.

People resort to Gurus to receive mantras (mystically powerful formulae to be recited by them for their spiritual uplift); others seek medicine men and holy monks to get Yantras (esoteric talismans to ward off evil forces); some others learn from pundits tantras (secret rites for attaining superhuman powers). But all this is wasteful effort. One should accept the body as the tantra, one's own breath as the mantra and one's heart as the yantra. There is no need to seek them outside oneself. When all words emanating from you are sweet, your breath becomes Rg Veda; when you restrict what you listen to and prefer only sweet speech, all that you hear becomes Sama Gana. When you do only sweet deeds, all that you do is Yajur homa. Then, you will be performing every day the Veda Purusha Yajna, the Yajna which propitiates the Veda.

—Bhagavan's discourse at Poornachandra Auditorium, October 2, 1981: morning

You have the duty to stand witness in your lives to the courage, the joy, the strength, the generosity, the humility that true spirituality and faith can impart to man, while faced with disappointment, distress, defeat, defamation and other calamities against which the atheist has no such shield. Gold gains in value when it is melted in the crucible. A piece of diamond when it is cut into a many-faceted gem is thereby rendered more brilliant and more costly. The dull stone is not sought after by all. Prahlada, the grandfather of emperor Bali, was subjected to torture by his irate father; but, that only added to his lustre. Bali himself shone all the brighter for the punishment he received from the compassionate Lord. This is the lesson you have to garner today. Every obstacle is a step that leads you to the Ananda that can never be destroyed or taken away.

—Baba

Polio and Eye Medical Camps

The Kingdom of Sathya Sai (the organisation of the old alumni of the Sathya Sai College) broke new ground in its social service activities by organising two large-scale medical camps for polio and cataract patients at Puttaparthi during this year's Dasara. With the blessings of Bhagavan, all the cases were treated successfully.

Both the Camps were conducted in the Easwaramma High School building at Prasanthi Nilayam.

The eve camp was inaugurated on September 30, when 800 patients, drawn from all the surrounding villages of Sathya Sai taluk, were screened by the team of doctors and 175 were selected for operation. The others were given treatment and advice. On October 2, Bhagavan Baba inaugurated the operation theatre at 10 a.m. Using the latest technique, 175 operations were conducted the same day, using six operation tables. Bhagavan supervised all the arrangements made for the operations and for the after-care of the patients.

The patients were accommodated in 5 wards for males and 5 for women. Students of the Sathya Sai College, Puttaparthi, as well as members of the Seva Dal took good care of the patients, from their arrival upto their discharge. Drugs and other material were provided by the Kingdom of Sathya Sai. Free food was provided for the patients and the attendants accompanying them.

On October 8, the operated patients were given spectacles and dhotis and saris by Bhagavan before they were discharged. It was a moving scene to witness the gratitude and devotion displayed by those who had recovered their sight.

The operation-team consisted of Dr. D. Lakshmana Swamy Reddy, Professor of Ophthalmology, and Dr H. Sri Ranganath, Dr. V. Papaiah Gupta and Dr R. Venugopala Krishna, of the Kurnool Medical College, and Dr. N. Gopal Krishna and Dr. Dilip Kumar Reddy, Surgeons attached to the Mobile Ophthalmic Unit, Govt. Hospital, Kurnool. They were assisted by a team of 18 medical and paramedical personnel.

The polio camp attracted 369 patients from the Sathya Sai taluk and surrounding areas. All of them, mostly children were screened from September 30 to October 4. One hundred cases were selected for operations; 97 operations were performed on October 2 and 3 the next day. Cases which did not require operation but only medicines, were given prescriptions. For patients who required only calipers, but did not need any operations measurements were taken and they were asked to report on November 18 for receiving and fitting of calipers.

The operation team of four doctors was headed by Dr. C. Vyaghreswarudu, retired Professor of Orthopaedics, Visakhapatnam. He was assisted by Drs. S.V. Adinarayana Rao and Kailasa Rao. from the K. G. Hospital, Vizag, and Dr. V. Ramana Rao from Vijayawada. The theatre equipment and surgical materials were supplied by the Sathya Sai Nursing Home and Kanthi Nursing Home. Medicines were supplied by the Kingdom of Sathya Sai.

The two camps provided a fine opportunity for students of the Sathya Sai Colleges to render social service in a well organised manner. The moving spirit of the entire exercise was Mr. Nithyananda Menon, President of the Kingdom of Sathya Sai.

The doctors and other personnel serving in the two camps and the hundreds of patients were appreciative of the spirit in which the students and volunteers rendered service for nearly ten days, working very often round the clock. Bhagavan's inspiration, guidance and blessing sustained every one involved in the organisation and conduct of the two camps. One of the doctors in charge of the Mobile Ophthalmic Unit observed: "We may conduct several Eye Camps, but a camp of this nature in the Divine Presence will remain permanently as an eye-opener from the Eye-giver. We treat. It is Bhagavan who cures."

DASARA DISCOURSE:

Poornahuti and Sharanagati

The real significance of "Sharanagati", or surrender to the Divine, was explained by Bhagavan, in His discourse on Vijayadasami day (October 8th), on the conclusion of the Vedapurusha Sapthaha Yajna, which He had inaugurated on October 2, in the Poornachandra Auditorium. Bhagavan said:

On Vijayadasami Day, the seven-day long Vedic ritual, performed for the promotion of peace and prosperity among all men in all lands and called Vedapurusha Yajna, concludes with a valedictory offering to the Gods who preside over various facets of nature. This is called Poornahuti or the fullest invocation and usually a number of valuable things are poured and placed in the sacred sacrificial fire, adored and fed during the entire week. The closing ritual is named Samapti, a word usually translated as the End. But its real meaning is Sama-sapti, or the attainment of Sama or Brahma. The final offering is of one's self, which is the culmination of the sacrifices rendered all along. The significance of the Poornahuti is fulfilling one's earthly life by dedicating one's self to the Omni-Will or Brahman. This is also known as self-surrender or "Saranagati".

What exactly is Poornahuti or Sharanagati? The meaning that is most current is "to declare: My body, my mind, my possessions, my all, I offer to you." This is an incorrect interpretation. This interpretation is a sign of total ignorance. It concedes that you and God are distinct entities. But that is not true. God is not separate from you, for God is in all, everywhere, at all times. "Iswarassarvabhoothaanaam..." How then can you be apart? How can God be a separate entity? Water, wave and foam are only apparently distinct. All three are the same; only their names and forms create the illusion of diversity.

Of course, you can and do announce, "I surrender my mind, my thoughts, my feelings and imaginings, to God." But, your monkey-mind escapes from your hold; how, then, can you capture it and claim it as yours and surrender it to God? What authority do you possess to offer

something you are not master of? The whole process reminds one of the Telugu proverb about gift by the son-in-law of the property owned by the mother-in-law. How can anyone give another what he does not own? Is your body under your full control? When blood starts flowing out of a vein on your hand, you cannot stop the flow. You rush to a hospital and call out, "Doctor! Doctor! Tie a bandage!" When you suffer from a stroke and limbs on one side are paralysed, you are helplessly unable to repair them. How can you dedicate your body, which you cannot rule over? Such statements like surrendering body, mind and heart are only rhetoric sanctioned by tradition and long usage. The act of surrender is often highlighted as Atmaarpana. This expression is even more ridiculous. When you are Atma in essence, how can Atma offer it to itself? "The body is a composite of the five elements; it cannot avoid disintegration, but the Dweller within the body has no birth or death, no desire or despair, no attachment or bondage. In truth, that Dweller is the God of Gods who resides as Atma in you." This is what the seers have experienced. So Atma-arpana is a meaningless expression. You have nothing in you or belonging to you that you can claim as yours to offer to God.

Then, what does surrender of the self signify or imply? To experience God as omnipresent, to be aware of nothing other than God-this is true surrender. To see God in everything everywhere at all times is true Sharanagati. He gives, He enjoys. He experiences. If you offer, and God accepts, you become superior; how can God be all-powerful? You should not reduce the glory of God through such high sounding statements.

You may be an erudite scholar who can interpret the scriptures. You may read or recite the Bhagavad Gita scores of times. Of course, these are good attainments and practices. But, one has to carry out one's duty with devotion and discipline. It is not devotion to parade the ochre robe; sins won't fade away when mantras roll out of the tongue; spiritual merit cannot accrue in heaps when the Gita is held in the hand and loudly acclaimed in speech. The real Sadhu is he whose deeds are in accordance with the words of advice he utters. Bhakti cannot tolerate in the devotee the slightest trace of envy or jealousy. Make your daily life holy and pure. Render your life worth-while through service to man and service to society. That is the most important aspect of surrendering the self.

Whatever talent a person has, should be dedicated to the service of the rest of humanity, indeed, of all living beings. Therein lies fulfillment. All men are kin; they are of the same likeness, the same build, moulded out of the same material, with the same divine essence in each. Service to man will help your divinity to blossom, for, it will gladden your heart and make you feel that life has been worthwhile. Service to man is service to God, for He is in every man and every living being and in every stone and stump. Offer your talents at the feet of God; let every act be a flower, free from creeping worms of envy and egoism, and full of the fragrance of love and sacrifice. If you have the talent for acting dramatic roles, well, use it for the glorification of God, for the uplifting of man.

—Baba

DASARA DISCOURSE:

Prema as Sadhana

In your glorious quest for the vision of Brahman, Why do you, O foolish mind, wander everywhere? It is all the time in you; look for it there itself.

Beginning His address with the above poem, Bhagavan gave a soul-filling discourse on the evening of October 2, on the role of Karma and Yajna in the quest for the Supreme. Bhakti, expressing itself as an ever-expanding love for everything in the Universe, is the means of achieving oneness with Divinity, said Bhagavan:

The Atma principle, the God-principle and the Brahma principle are but synonyms for the One. The Vedas which contain the earliest questionings of man, declare that man asked for the answer to one problem above all: "Kim" (What?) What is the secret of all the mystery, all the multiple incidents and impressions? Is there a Person or is it Impersonal? Has it attributes or is it devoid of marks and motives? Has it consciousness or is it merely mechanical and automatic? Human inquiry proceeded along these lines.

And, when varied answers came from many directions, another question arose "yath" (Which?) which among these guesses is the correct one? For, it was difficult, nay, impossible to delineate the Truth in words or even to delimit it as an image for one's imagination. The wise seekers arrived at the conclusion that Brahman, the Universal Absolute, can be described only as "that from which the Cosmos was born, that by which it is sustained and that into which the Cosmos will dissolve."

Still, the doubt lingered: "Can this conclusion be right? Can it explain all that is puzzling man?" Intuition gave them the answer, "Tat" (That). "The conclusion is correct," it affirmed. "Thou art That." There is no Thou separate or different from That. Both are one. That was the Truth which was revealed.

The Vedas consist of three sections or Kandas: Karma Kanda (action-oriented), Upasana Kanda (Emotion-oriented) and Jnana Kanda (Reason oriented). Of course, the Tat of which the Twam is a projection is indescribable and unreachable by action, emotion or reason.

Yet, these three sections pave the way for the ultimate realisation of the Reality. The Karma Kanda, for example, cleanses the chitta, the levels of consciousness. Karma or activity cannot confer satiety or ecstasy, Tripti or Ananda. Even when some little is gained, it will be short-lived. It cannot last. For, there is nothing in all the worlds that lasts. How can things or events that do not last confer joy that lasts? Therefore, those who resort to Karma believing that they can acquire lasting Bliss thereby are pursuing an illusion.

There are four types of Karma: Cultivation (uthpaadya), Acquisition (Aapya) Transformation (Vipareethyam) and Reconstruction (Samskaram). Let us take the first type—Cultivation. Land is levelled and ploughed, furrowed and fed, before seeds are sown, saplings guarded, and crops

are fostered, before the grain is harvested. But, the grain does not give us lasting contentment and joy. The second type: Acquisition. We acquire things which we hope will fulfill our wants, through the use or misuse of our status in society, position of authority, command over riches or other men, and our own physical prowess and intelligent skills. Even such gains and possessions do not confer lasting joy. While acquiring, while guarding what has been acquired, while spending or consuming it, we have to undergo painful effort and be ever vigilant. Acquisition is therefore fraught with difficulties and only of temporary value.

The third type is: Transformation. An example is the change caused in milk to produce curds instead; forging a piece of iron into a knife or axe. Even these articles do not last long. They disintegrate soon. The fourth type of activity is REFINEMENT, removing dirt and dross. When we decide to celebrate a holy day, we repaint doors, and windows, clean the floor and polish doorknobs etc. and make the house look spick and span. We wipe the dust from off the mirrors. The daily bath, washing clothes are also processes of refining. We have to refine the mind also. But refined things and minds do not last as refilled; they have to be subjected to the same processes again and again.

The conclusion is that the joy and pleasure earned by activities (Karma) are only temporary. Nevertheless, one cannot desist from Karma, one should not desist from Karma. How then is one to act? One should practise detachment and desirelessness towards the results of Karma. That is to say one should treat all Karmas as Yajna, performed for the glory of God (and not for selfish ends), for earning lasting merit (and not for temporary benefits). The Nishkama Karma mentioned in the Gita is really the truest Yajna. Karma done in that spirit will not cause either greed or grief. It will cause only a sense of fulfillment of one's duty.

Karma can be considered under two heads: Worldly and scriptural, Lokika and Sastriya. The scriptural Karmas comprise three types: Srouta (based on the authority of the Vedas and in accordance with Vedic injunctions); Smartha (rituals and ceremonies laid down in the disciplinary moral codes or Smritis like those of Manu, Parasara etc. such as obsequial rites for the dead, initiation, ceremonies for daily prayers etc., Shraaddha, Sandhyavandanam, Up-anayanam etc.); and Pouranik (fasts, vows, pilgrimage etc., worship of idols etc., recommended in the Puranas).

Through Vedic Karmas like Yagas, man can achieve swarga (Heaven), say the Veda. But the same Vedas declare, "One can be in heaven only as long as the merit he has earned there for lasts; when that quantity is spent, one has to enter the world again." So, Heaven, too, is a transient luxury. A person who secures a majority of the votes cast can be a member of the Legislative Assembly for five years. When that term is over, he has to return home. So also, he who enters Heaven has to leave it when the deposit of merit is exhausted. So, Srouta Karma does not grant perpetual joy. Where the Shruti fails, how can Smriti succeed? The Smartha Karma, too, has only limited force. The Vedas can take you only to the proximity of the Almighty. For, the Vedas themselves assert, 'Na Karmanaa' (not through Karma), 'na prajayaa' (not through progeny), 'Dhanena' (not through wealth), 'tyagena' (by renunciation) 'ekena' (alone) 'amrtatvam' (immortality) 'aanastu' (can be gained). Tyaga (giving up) is the means to gain eternal bliss. Of course, Karmas can and do cleanse the mind of ego-sense and of sensual desires.

Consider the word 'Nara', which denotes 'man'. Of these two syllables, 'ra' means decline, decay, destruction, death. 'Na' means 'without'. 'Man' or Nara has no decay, he is immortal. That is his reality. He is as immortal as God, for he is God. It is pitiable that man is misled to believe that he is the decaying, daily dying, physical frame! Whereas 'Nara' means Man, Narayana is the name for God. Nara symbolises the five constituents of the cosmos, the five Bhootas (Projections, Elements) which emanated from God to form the Cosmos. The expression Nara-Narayana which is used in the Scriptures implies that Nara is Narayana. This Yajna is performed by these pundits to propitiate the Vedapurusha, the Yajnapurusha, who is Narayana Himself in the mantras that invoke the Deity. The Vedas declare, Antar bahischa (Both inside and outside) tat sarvam (in all that is) Vyapya (immanent) Narayana (God) sthithih (exists).

Gandhi told some one at the Round Table Conference this truth. One person had come to London for that conference from Colombo and during a conversation, he suddenly asked him this question: "Where is God?" Gandhi replied, "God is that mysterious power from which the worlds around me originated, through which they disintegrate, which is the base on which all creation rests and moves." This power is so mysterious that, as the Vedas declare, "words which attempt to describe it turn back defeated; even the mind with all its imaginative power cannot reach it". All things rise from it, exist in it and merge in it, as the Gita declares.

One point has to be emphasised now. Things which are not definable, which cannot be delineated are usually dismissed as false. Only those things which can be perceived by the senses are accepted as true! But do we see air with our optical sense? Why? We do not see our own eyes! We assert we have minds but have we ever been able to see it in us? Has joy or bliss any form? They are experience-based not sense-based. God is not seen with these eyes but the vision is possible if one can earn the eye of Jnana, of clarified and purified Intelligence. When you desire to see the Atma in you, look into the mirror. You cannot see your image, without a mirror to reflect you. How, then, can you see your Reality without reflection through Intelligence?

For every achievement, a path, a process, a discipline is essential. Without adopting the appropriate route, if one argues, objects and denies, he is only announcing his foolishness.

Divinity is omnipresent. It can be cognised only by transforming oneself through holy Prema, Love. Love encompasses; it does not exclude. The Omnipresent God has, according to the Vedic hymn, "a thousand heads, a thousand eyes, a thousand feet." This is to say, the Cosmic Person, God, the Vishwa Viraat, is the Individual multiplied by infinity. The individual mind multiplied by infinity becomes the Cosmic Mind, Hiranyagarbha, the Universal Consciousness. Love expands the one into Infinity. 'I' merges in 'they' and 'We', friend and foe, known and unknown, of all races, creeds and lands, and all become ONE, the Vishwa Viraat.

Adopting this path and progressing in it is genuine Bhakti or Devotion, which discards selfish narrowness. Develop this ever-expanding love and engage yourself in Karma as a means of adoring God, accepting its consequences calmly and gladly, and contribute your skills and strength towards the peace and prosperity of the society wherein you are. This is my message to you. I bless that you succeed in this great spiritual endeavour.

Service Programme for Karnataka

Intensification of service activities in various fields during the coming year was decided upon at the Fifth State Conference of the Karnataka Sathya Sai Seva Samiti, held at Davanagere in September. The Conference was attended by 435 delegates (310 men and 125 ladies). Sri Indulal Shah inaugurated the conference and Smt. Nagamma Kesavamurthy, Minister of State for Primary and Secondary Education, was the Chief Guest.

Among the principal decisions taken at the conference are the following: Door-to-door Health Education Campaign; Bal Vikas centres should train Group III children also to enable them to become Bal Vikas Gurus or to join the Seva Dal. A medical unit to be set up for physical check-up of all Bal Vikas children. Doubling the strength of the Seva Dal by recruiting more members. Sadhana camps should include "confession" as an item of self-discipline and self-correction. A centre for training devotees to make agarbatties to be started in Bangalore city. Training Camps for Bal Vikas Gurus to be held on a zonal basis.

Saiconomics

The prime motivating factor in the evolution of the human species over the ages has been economic. An economically strong community commanded respect from the weaker ones. Each community tried to improve its economic position so that it could have power and influence over others and thus further enhance its economic power. This led to political domination of one country over another less economically advanced country.

Evolved as the human species is from the animal, the animal instincts in man have always tended to predominate in his thoughts and actions. In primitive societies, the law of the jungle, the dominance of might over right, always prevailed. It was a continuous struggle by the economically strong for survival and progress by dominance and exploitation of the weaker. The more adventurous tried to have command over natural resources beyond their immediate environment by sending expeditions at first and later by conquests over less developed communities in distant countries. The process of colonisation thus started. This led to further economic exploitation of one country by another. In each case, whether it was a small community or organisation or country, the only objective was to exploit others for furthering their own interests, regardless of the interests of others. Then followed competition for natural resources and markets and conflict of interests, culminating in wars, as history has shown.

The Industrial Revolution of the 18th century, while it opened up vast avenues for fulfilling the material desires of man on a large scale, brought along with it problems of social and labour organisation and conflicts between the working class and the capitalists. This led to revolutions of a socialist and communist nature in some countries.

While the object of every revolution or war has been to ensure the economic well-being and peace and happiness of the people concerned, it is obvious from the course of world events and the present situation that these objectives have been eluding man all the time. This is because the material wants of man and the desire for accumulation of wealth have no limits; desires once fulfilled give rise to further desires. It has all along been a kind of 'rat race' for achieving economic progress and prosperity.

Long before these revolutions and wars, the Vedic seers in India had proclaimed that, unlike the animal, man does not live by bread alone, that happiness and peace do not lie in the fulfillment of material desires (which have no end), and that for lasting happiness and peace, man should develop his spiritual side and thereby the capacity for selfless love for all humanity, which alone can end all exploitation. Avatars and saints have from time to time in the past preached this message of love, but it seems from the history of the world that their message has had little effect.

For the first time in history, we have in our midst an Avatar in the form of Bhagavan Sri Sathya Sai Baba, who not only preaches the message of love, truth, right conduct and peace, but demonstrates in practice what should be done to ensure that this message is given effect to. For this purpose, He has initiated a programme of setting up educational institutions in different parts of India so that the coming generation is brought up fully imbued with the ideals that are necessary for bringing about a radical transformation in society and human relations. The Bal Vikas, which forms an important part of the Sri Sathya Sai Seva Organisations throughout India and in many foreign countries, with its active programme for the education of children in human values and spirituality, serves as the base for feeding the higher Sathya Sai educational institutions. Students passing out of these institutions, when they enter different walks of life, would by their example set up a chain reaction among their colleagues in whatever field they start working, with the orientation in their thinking and attitudes provided through the Divine inspiration and guidance of Bhagavan Baba in these institutions. As Baba has often stressed, unless each individual is transformed in this manner and contributes his best, little change in society as a whole can be expected, whether it is in industry or agriculture, or business, or any other field of activity.

The present system of education in India, based as it is on the Western system, with its almost exclusive emphasis on the acquisition of knowledge and skills relating to the material world, has failed to equip the student with the knowledge and training relating to the spiritual side of his being. The spiritual side being a vital part of the human being, it is only with knowledge and training in this field that one can develop the correct attitude for handling any problem in life and take appropriate decisions and actions in each situation, for ensuring peace and happiness for all, without entailing any conflict, violence and suffering in the process. The Sathya Sai system of education seeks to provide such integrated education to the youth of the coming generation.

As has been pointed out earlier, all conflicts in the past between different communities in a country or between different countries have arisen mainly from economic causes, such as unbalanced distribution of wealth, stifling of a country's potentiality for expansion of its industrial and economic base, exploitation of another group or country through excessive pricing

and other unfair trade practices, etc. With the increasing complexity of industrial organisations and their development into monopolies, the ordinary laws of supply and demand and other orthodox economic laws have tended to be inapplicable. Such monopolies have tended to dictate in their narrow selfish interests their pricing and production policies to the consumers who are thus entirely at their mercy. Such situations are again likely to lead to conflicts.

The reason for such conflicts can be ascribed to the fact that individuals within the communities have been engaged exclusively in the acquisition of profits and wealth for themselves and their organisations, without due regard and consideration for the welfare and happiness of others. Such regard and consideration can arise only if they are able to temper their desires for profits and wealth with genuine concern for others also, born out of a feeling of selfless love for all humanity as reflection of the Divine. It is only when actions are based on such realisation and attitude of love that exploitation by one individual or set of individuals of others will be eschewed. Then industries and distributive trades will be run not primarily with the profit motive, but as service to the community. Exploitation of individuals or the community by the charging of excessive prices and artificial creation of monopolistic conditions will be replaced by accent on maximising production and a fair distribution of the available wealth at prices which will cover the costs of materials, labour and services and a minimal margin of profit necessary for specific further expansion and diversification.

The incentive for production and capital would be provided not by the attraction of the scale of profits, but by the opportunity to serve the community by contributing towards increased production of goods and services. The incentive for workers would be provided not by higher wages or other attractions offered by the employer, but by the joy of participating actively in the production process and being of service to the community. Competition would be not for securing bigger profits or bigger markets or for cornering raw material sources, but for greater opportunity for participating in the economic activity in the general interests of the community; trade union activities for securing continuously increasing wages for labour would be replaced by activities for keeping labour contented and happy with wages at a level just sufficient to keep employees well fed, clothed and housed. Efficiency in industry, trade and other activity would be ensured not by the larger profits and wages they are able to offer, but by the determination of each individual to contribute his best in the general interest of the community. Employment opportunities would be generated not by the profitability of the activity at any level, but by the need for the activity in the general interest and the individual employee would contribute his best to ensure that the activity is not rendered uneconomic. In short, the entire economic activity would be motivated not primarily by profit, but by love for one's fellow beings and for the joy of participation in the production of goods and services as service to the community and in the general interests of peace, harmony and happiness for all.

Brought up in the aims and ideals of the Sai system of education and with the Inspiration and blessings of Bhagavan Baba, the coming generation may be confidently expected to blaze a new trail in economic policies, organisation and activities and herald a new era involving the practical application of the principles of the Sai philosophy in the economic field—an era of 'Saiconomics'.

—D. Hejmadi

Sathya Sai in Venezuela

It is so good to be back home again, in the land of the Sai where I lived in my previous life, as well as for many years in the present one.

During the entire time that I was away, Bhagavan lived not only in my heart but in my entire being—guiding every step and prompting every decision to the point that I was not even missing His physical form. He was with me at all times—during the beautiful cruise on the Caribbean Sea, where I conducted meditations and gave talks on Yoga, Sai Yoga, on the Joy of Dying and, naturally, on Bhagavan, showing films on His Leela.

He was most especially with me in Venezuela, S. America, where I was invited to conduct seminars on Yoga and lecture on Sai Baba. As soon as I began telling about Sai Yoga and with it, of course, Sai Baba, almost the entire audience became anxious to hear more about Him. And more so after seeing one or other of the films. They brought Him closer to people, because they saw Him moving, distributing food and clothes, giving out Vibhuti and other objects taken from the air; they heard His voice singing bhajans and felt His power, love and charm.

The enthusiastic response was generally so spontaneous that, even on the first night of a public lecture, we had to put up an improvised altar, so that everyone who wanted could come on stage in front of His large photo. Having learned during my talk, about the healing properties of the japmala created and blessed by Him, people would reverently kneel in front of the altar, often crossing themselves in the Christian manner and fervently pray to Bhagavan, while themselves holding the mala.

Bhagavan, on His side, responded to the overwhelming devotion by several wondrous Leelas, clearly making His presence known.

Arlette Meyer, who runs the Sai Baba Center, at Caracas, had taken along on a recent trip to India her housekeeper, Anna, who is very devoted to Baba. After returning home, Anna could not find her passport, in spite of the most thorough search. Six months later, she went for a visit to Valencia, where the family had bought a house. Sitting down one evening, as usual, for meditation in front of Baba's altar, she suddenly felt something fall into her lap and opened her eyes. It was the passport! The same one she had lost in Caracas had suddenly appeared in Valencia! Furthermore, the next day she received a telegram urgently calling her to her native Columbia. And she could not have gone there without the passport! Bhagavan had returned it to her just in time—at the very last minute.

There were quite a few other people who experienced various Sai Leelas, but I shall mention only the two most unusual ones.

The first was told to me by one of my students in Caracas. Coming out after the end of our evening class, she was unexpectedly assaulted by a man who was trying to snatch her purse. At this moment, however, he suddenly fell and rolled all the way down the 15 steps onto the pavement. Bewildered, he got up and ran away as fast as he could, leaving the woman in utter

surprise. "It was Sai Baba's Vibhuti that saved me," she told the class the next evening. "I also took a flower from His altar before leaving last night," she added.

Another, more dramatic story was told to me by Troylan Orozco from Tijuana Mexico. He had come with me to India, after attending one of my lectures about Bhagavan. He was happy beyond words about an interview Baba had given him, even though he doesn't speak a word of English. As soon as he returned to Tijuana, Troylan enthusiastically started a Sai Baba Center and talked about Bhagavan to all his friends and customers.

One day, his wife took for a drive her friend with a small baby. Barely had a few minutes passed, feeling somewhat restless, Troylan went out into the street where people were running towards him with the news that his car had met with an accident, and his wife and her friend's baby were killed. Frantically calling on Baba for help, he immediately applied Vibhuti to their lifeless bodies and poured some onto their closed lips.

Three hours later, the baby came back to life much to everyone's surprise and, five hours after, Mrs. Orozco also opened her eyes. She couldn't, at first, understand where she was, having just been in a most beautiful place full of light, after first passing through a long dark tunnel. She also had seen Baba there, whom she recognized from His photos and films. Realizing that she must have died, she begged Him to send her back to her small boy, who still needed her care. Then she saw her own lifeless body and, after slowly re-entering it, she gave a faint smile with a trace of the Vibhuti still on her lips! Jai Bhagavan.

—*Indra Devi, Whitefield, October 81*

Do not try to avoid contact with others or with external nature. Develop a wider, a universal outlook. Look upon external nature as the vestment of God, the expression of the Will of God, the manifestation of His Glory, His Power, His Might, His Majesty. See these in every blade of grass, in every floral petal, every slice of fruit. Learn lessons from the rivers, the mountains, the stars and the sky. Through this worshipful attitude to man and beast, plant and stone, you must remove the veils of Tamas, Rajas and Satwa and achieve equanimity the stage where judgement itself is given up. Then you become aware of your own Self, behind and beyond the three veils.

—Baba

The Unique University

This year's Vijayadasami was a Red-Letter Day in the evolution of the growing spiritually-oriented educational complex at Prasanthi Nilayam, with the announcement by Bhagavan of the inauguration of the, Sathya Sai Institute of Higher Learning on that day. The Institute will function as an autonomous University, with postgraduate courses in Physics and Commerce to begin with.

Making the announcement after the Poornahuti of the Veda Purusha Jnana Yajna on Thursday (October 8) morning, Bhagavan said:

This day, I am announcing some news which will give you great joy. Sai is ever full of joy. Anxiety, grief and unrest cannot approach Sai even as near as millions of miles. Believe it or not, Sai does not have the slightest experience of anxiety. For, Sai is ever aware of the formation and transformation of objects and the antics of time and space and of the incidents therein. Those who have no knowledge of these and those who are affected by circumstances are both affected by sorrow. Those who are caught in the coils of time and space become the victims of grief. Though Sai is involved in events conditioned by time and space, Sai is ever established in the Principle that is beyond both time and space. Sai is not conditioned by time, place or circumstance.

Therefore, you must all recognise the uniqueness of the Will of Sai, the Sai Sankalpa. Know that this Sankalpa is Vajrasankalpa, it is irresistible. You may ignore its expression as weak and not significant but, once the will is formed, whatever else undergoes change, it cannot change.

Fifteen years ago, while inaugurating the College at Anantapur, I said that it will soon be transformed into a University. People thought that Sai Baba uttered those words in that strain merely to enthuse them. We established a College at Prasanthi Nilayam only during last year. While doing so, I said, "This will be transformed as a University next year and so, we must ensure a stable basis." When I said so, Bhagavantam remarked: "It is impossible." "Institutions working for twenty or even thirty years, having acquired many distinctions and equipped themselves with postgraduate faculties, have yet to realise this goal. Swami is declaring thus; what course will this Sai Sankalpa take?" he thought within himself. He knows what course it will take. Still, it appeared to him doubtful that it would become a University in the very second year of its existence.

This is the second year of the Prasanthi Nilayam College. Since Swami's will is almighty Will, the Government of India has agreed to the inauguration of a University by us here. Therefore, this very day, Vijayadasami, the College at Prasanthi Nilayam and the College at Anantapur are raised to the status of constituents of the new University.

This University will not be imparting in its Botany Course merely a knowledge of trees in Nature; we will spread knowledge of the Tree of true living. It will not be imparting the knowledge merely of economics; the knowledge of theistic ethics too will be included. It will not be teaching mere Chemistry (Rasayana Sastra); it will also unravel the mystery of "Raso Vai sah," the Supreme Embodiment of nectarine sweetness, the Atma. It will teach not only the science of the material world (padartha); it will also teach the science of the non-material world (Parartha). It will not differentiate the material from the non-material or treat the non-material as irrelevant to the material. We have decided that this shall be the uniqueness of this University. This will not be like all other Universities which adopt a few faculties and burden their alumni with degrees, which they can present as begging bowls while clamouring for jobs. This university will confer on its alumni the courage and confidence, the knowledge and skill, to shape their careers by their own efforts, standing on their own legs and relying on their own

strength. So, we have proposed that spiritual education be integrated harmoniously with the teaching of ethical, physical and metaphysical sciences in this university.

A few minutes before I came here, I performed the bhumi Puja (Consecration of the site) for the Administrative Building of the University. There, on top of the range of hills, commanding a beautiful vista of nature's charm, the imposing, attractive centre of University activities will come up soon. For the mind, Haayi (calm comfort); for the body Reyi (Cool softness); for our life, Sayi—that is the reality. On the hill behind South Prasanthi your eyes can feast on the sight of a magnificent building next year, at this time. Our construction schedules or schedules for other projects are not planned for five years or ten years. They are 'five day' plans and 'ten-day' plans. Since we have to conform to the rules and limits set by the Government, some delay is caused. Otherwise, they can happen in a moment. For My resolves are based on Truth and are for Truth. Their purpose is the promotion of human well-being, the prosperity of the world. It is not tainted by either a sense of ownership or self-aggrandizement. So, there is no need at all to doubt. The Sai Will must fructify at the specified time. May you all derive benefit and joy from these developments!

Vidya Vahini

9

Bhagavan Sri Sathya Sai Baba

The benefit we can derive from anything is proportionate to the faith we place in, it. From adoration of gods, pilgrimages to holy places, uttering of mantras or resorting to doctors, we derive benefit only according to the measure of our faith. When some one gives a discourse, the more faith we have in him as a scholar and an exponent, the more clearly and directly we can draw the subject into our hearts and understand the discourse deeper and deeper. For the growth of faith and for the fostering of understanding, an essential requirement is the purity of the heart, of the very base of thought (the kshetra), of the levels of consciousness (Chitta). Because, when self-inquiry or investigation into the self-existent Atma is suddenly undertaken while in the midst of diverse worldly and material entanglements, the effort would be rendered fruitless, as it would not stem from an eager will.

The consciousness (Chitta) must first be withdrawn from the objective world (prapancha) and turned inwards towards the awareness of the Atma. Seeds can sprout fast only when planted in a well ploughed land. So too, the seed of Atmic wisdom, of Vidya, can sprout in the Heart-field (Hridaya Kshetra) only when it has undergone the necessary refining process (samskara).

Do not rest content with mere listening to advice. What you have listened to must later be reflected upon, and what has thus been imprinted on the mind has later to be experienced and expressed in thought, word, and deed. Only thus can the Truth be a treasure in the heart; only then can it flow along the veins and manifest in full splendour through you.

These days, listening to lectures and discourses has become just an itch, a disease, a craze. When they have been heard once people imagine they have known all. But the real purpose of the search for Truth is to liberate oneself. The yearning must be deep and persistent. The longing to know and experience the Truth will then become a Yoga, a process of union.

The union in Yoga is between Dharma and Divinity. The more such evils as lust, anger, etc., breed in man, the greater the diminution of the Divinity in him. That is to say, his faith in the Atma will decline fast, as the evils develop.

Faith is all important. Faith in one's Reality being the Atma—that is the real Vidya. When lust, anger, etc, diminish and disappear, faith in the Atma and in the rightness of spiritual inquiry will grow and get confirmed. Non-attachment is the very foundation for attaining Brahma Jnana (awareness of Brahman, the Universal Absolute). Even for a small structure, the foundation has to be stable and strong, or else, it would fall as a heap pretty soon. When a garland has to be made, we want a string, a needle and flowers, don't we? So too, when Jnana (wisdom) has to be won, devotion (the string), non-attachment (the needle) and steady single-pointedness (flowers) are essential.

Every one in the world desires victory. No one desires defeat. All crave for wealth; no one craves poverty. But, how can victory or wealth be acquired? This has to be thought about and discovered. And we need not search long for the solution. Sanjaya, according to the Mahabharata, revealed to King Dhritarashtra the secret, "Where there are both Krishna, the Lord of Yoga, and Arjuna, the Wielder of the Bow, there victory is assured, and wealth is won." Why do we need more than this as advice? There is no need to undergo the three-fold struggle—physical, mental, intellectual—to achieve victory. Nor need one get perturbed or anxious. There is no need to pine for wealth and prosperity. Take refuge in God; wield the bow of courage, that is to say, hold the heart pure. That is enough. Victory and wealth are yours. But when you pursue victory and wealth, remind yourself that they are shadows, not substantial things. You cannot attain your shadow with the sun behind you even if you pursue it for millions of years. For, it flees faster and is always beyond reach. Turn towards the Sun and proceed. Then, watch what happens. The shadow falls behind and follows you, instead of leading you. It walks on your footsteps like a slave. Consider the shadow as the symbol of Maya. So long as you follow Maya, Madhava is being ignored and is out of sight. You cannot win His vision. You will be caught up in the coils of birth and death and be ever in bondage. From this atmosphere of dependence, one must endeavour to release oneself. Or else, if all one's efforts are directed to the acquisition of sensual pleasures, it is a sure sign of rank ignorance.

Those who are in bondage must use all their skill and energy first to free themselves. This is crucial for achieving every other thing; all the rest are subsidiary. But, people are now immersed in subsidiary pursuits forgetting the most basic. They must remind themselves every moment that they are Atma and not contraptions, put together as bodies.

A king had as a pet a Rama parrot in his palace. It had a golden cage to live in. It had sweet fruits to feed upon. It had nectarine drinks to quench its thirst. Every day, it was richly fed, lovingly petted, fondled and spoken to by the Queen herself. But did the Rama parrot enjoy its life? Not at all. It was always found to be sad. What was the reason? It was not mindful of the

golden cage, nor of the sweet fruits and drinks; it had no pride in being nursed and nourished by the Queen of the state. It paid no attention to any of these. It was yearning for the day when it could sit on the branch of a green tree in the silent forest. Its body was having an excellent time in the palace cage but its mind was in the thick of the forest from which it had been trapped and brought. It was born in the jungle and it lived on a tree. The parrot felt that it is better far to be free in its native habitat by itself as an insignificant bird, than be in a cage, coddled and admired, feasted and flattered by kings and queens. If only man had this awareness, he would assuredly long for his home, which is Paramatma, and turn away from the objective world in which he is an alien.

For political or other reasons, some persons are arrested and treated as detenus in order to preserve law and order in the country. They are confined in big bungalows, given special treatment as befits their status and provided with meals etc. commensurate with their grades in social and political life. They are given also articles of luxury. But, around the bungalow and around the garden policemen will be ever on guard. Whatever the standard of his life and the regard showered on him, the person is a prisoner, nevertheless. He is not a free man. So, too, the person confined in the world and life therein should not feel elated when he is able to consume valuable variegated dishes, and other rare luxuries. He should not exult over the sensual comforts he can enjoy. He must not feel proud of his friends and kinsmen. He must recognise and keep in mind the Truth that he is in prison.

(To be continued)

Global Bhajan

The 24-hour Akhanda Bhajan at all Centres of the Sri Sathya Sai Seva Organisation throughout the world will be held this year from 6 P. M. on November 14, Saturday, to 6 P.M. November 15, Sunday.

-Ed.

Your Mercy

Before I had the luck
or as I see it now
Your Mercy
came down on me
like the star-light
penetrating through
the encircling gloom
I little knew
what form to meditate.

The gods of my fathers
were all there
all lying transfixed
in a death like trance
inert, unresponsive
like fragments of a phantom.

All came alive
on a sudden
each rising afresh
shaking off the dust of ages
restored to his pristine glory
when in the star-light
of Your Mercy
flashed forth as forms
through which you, my Swami,
had manifested yourself.

Such an impregnable rock
is thrown up out of the quick-sands.
My lost gods are recovered for me.

Behind my closed eyes
blossoms out a world
rich with the fragrance
of lotus-feet
the twang of the arrow
the enchanting flute-melody
the effulgence of the swan-borne
goddess, her fingers playing at Vina,
the drum, the trident,
the snake-roll, the crescent
of Shiva the androgynous.

Kanpur

—***Dr. P. P. Sharma,***

Bhagavan's Benediction on Sathya Sai Grama

The charming village of Sathya Sai Gram, nestling at the foot of the Nandi Hills, was en fete on November 6 when Bhagavan Baba laid the foundation-stone of the building for the Junior College; which will start functioning from June 1982 as part of the beautiful educational campus at Muddenahalli (near Chikballapur).

The High School at Muddenahalli was founded in 1973 by the late Mudiyal Narayana Bhat, a deep devotee of Bhagavan Baba. Narayana Bhat, who dedicated his life to the cause of education, founded the school at Alike in dakshina Karnataka district in 1960 in a sylvan retreat, surrounded by wooded hills. Although Narayana Bhat was keen to hand over the educational campuses at Alike and Muddenahalli to the benign care of Bhagavan Baba, the transfer was effected in August 1978, twenty months after his passing. The educational institutions at Alike and Muddenahalli, run by a band of devoted teachers and other staff, under the inspiration and continuous guidance of Bhagavan, are under the management of the Sri Sathya Sai Loka Seva Trust.

The campus at Muddenahalli has 500 students studying in the Sri Sathya Sai Loka Seva Composite High School. Set amidst low undulating hills and enjoying a salubrious climate, the 80-acre campus provides an ideal rural location for an educational institution which seeks to combine spiritual sadhana with academic studies. The campus has besides the school buildings, a hostel, a hospital, a Gokulam and an agricultural farm.

On November 6th Bhagavan Baba consecrated a Ganesha temple appropriately located on the top of a hill and commanding a view of the entire campus. Several thousands of gaily-clad villagers, with their children, had gathered at the campus in a festive spirit to have Darshan of Bhagavan and participate in the day's celebrations. Bhagavan was welcomed on arrival from Brindavan by a guard of honour provided by the students of the school and received at the Ganesha temple with Vedic chants,

After the consecration of the temple, Bhagavan proceeded to the site of the new college building and laid the foundation stone. After this ceremony, Bhagavan went to the tastefully erected shamiana, where He was welcomed with an invocatory verse. After welcome addresses and a speech by Sri L. S. S. Chakravarthy on the genesis of the Junior College project, Bhagavan delivered a thrilling address in Telugu to the vast gathering (Text of discourse appears elsewhere).

A remarkable feature of the day's celebration was the fact that, in spite of an overcast sky and an imminent threat of a downpour, the rains held off and the weather was pleasant all the time.

Bhagavan left for Puttaparthi after lunch.

Birthday Blessings

Happiness is union with God,
Avail of this birth to know God,
Pine after the all-knowing God;
Ponder over the all-loving God;
Inward sight leads one to God;
Never forget the all-merciful God,
Ever be ready to find God;
Serve all in the name of God;
See in all Creation, only God.

—graciously conferred by Bhagavan on 23.11.52

Birthday Celebrations

Prasanthi Nilayam was packed with people from all over India and many foreign countries, who had gathered to receive Bhagavan's blessings on the Day of all Days; the anniversary of His advent fifty five years ago. Bhagavan gave them Darshan in the morning and later moved in procession to the mausoleum of the parents.

From there, returning to the Mandir, Bhagavan came in procession to the Poornachandra Auditorium, seated on the gleaming, epic chariot, with the chanters of Vedic hymns, the Nadaswaram group and Sai Geeta, shining in its richly caparisoned glory, in front. In the tastefully decorated, Auditorium, Bhagavan received garlands from the members of the Central Trust and the newly formed Sathya Sai University Trust.

Bhagavan then delivered his discourse, in which He dwelt on the Prema tatwa as the key to Self-realisation. (The discourse will appear in the January issue.)

In the evening, Bhagavan delighted the vast gathering by his gracious presence on the Jhoola. Smt. P. Susheela and party rendered songs in Telugu.

On the 24th, Bhagavan received from the blind girl, Miss Ramadevi, a copy of Swami's Chinnakatha written in Braille. Miss Ramadevi, who had secured the first rank in the M. A. examination and is now, a Lecturer in English at the Sathya Sai College for Women at Anantapur, spoke on how Bhagavan's grace had made her seek the Divine within, without bothering about the lack of sight to see the external world.

"Make it an ideal University"—Bhagavan's exhortation

Students! Embodiments of Divine Love! Educators! Promoters of Education!

When we fall low in education or in knowledge, our parents feel great grief. When we fall low in morals and spiritual virtues, our motherland bemoans her fate ten times more sadly. We have to assuage the grief of the physical mother and the cultural mother and promote the peace and prosperity of the nation. Students alone have the enthusiasm and the skill necessary for this task. In this land revered as the treasure-house of spiritual riches, Dharma is declining day by day, unrighteousness, injustice, violence, antisocial acts, falsehood are running amok. They are indulging in their devil-dance unhindered. In this Kali era, students have to rise up as lion cubs, re-establish peace and restore Dharma in individual, social and national life.

Students! Remember that all those whom we are accepting now as leaders, whom we respect as holding positions of authority, whom we worship as elders, were some years ago students like yourselves. Therefore, you in your turn will be the leaders, power-wielders and elders of tomorrow. Do not forget this destiny of yours.

The motherland is not a mere lump of earth. When we desire its progress, we have to promote the progress of the people who dwell therein. The skills needed for resuscitating and reforming man are found only in students. The reforming process involves the removal, in daily living, of bad conduct and bad habits and the practice of good conduct and good deeds. A man's worth can be measured by his efforts to reform himself. This day, the Government has no authority to reform the subjects and subjects have no authority to reform the Government.

Students are the very foundation of the nation. When the foundation is strong, the building can be stable. To make the foundation strong, the people, the government, the parents, the teachers, and the students—all have to co-ordinate their plans and efforts. These five elements, these five vital forces, have to work together towards this end.

The solution for the problem is just one: the light of Truth has to be fostered and spread in the field of education. Students are proceeding along devious distorted paths, not because they are intrinsically bad but because they are influenced by the evils rampant in all fields, social and national. The nation cannot advance through reform of the educational system alone.

The educational process is basically a holy endeavour. We have many lessons to learn, many duties to fulfill, many points to note while trying to improve it. In ancient times, moral excellence was the goal of this endeavour. Gaining that excellence even today, students must roam, in the realm of education, free and fearless like lions in the forest. They should not degrade themselves to the level of the cunning, deceitful, marauding jackals or wolves. Today, there are no lions in the jungles of educational institutions, but only wolves and sheep. Acquaintance with the contents of a pile of books does not make one an educated person. Wherever there are students the place must shine with the brilliance of peace and security; it must radiate the aura of sanctity. But have we peace and security in the campuses today? No. Real education must be judged by the concern for others which it promotes. Students should be the guardians of the people. As the prospective protectors of the people, their future leaders and administrators, they

should prepare themselves for national service. On the shoulders of the students of today rests the task of making India great. The educational system has to be shaped anew so that students can fulfill the task of brightening the future of this land.

Embodiments of Love! Every man desires to acquire Ananda. Wherefrom can Ananda be acquired? Faith alone can win Ananda. Peace can be got only through faith; faith is the spring of joy. But, now, we see sorrow wherever we cast our eyes. Why does this happen? Because, man has lost faith. He has no faith in himself. How then can he acquire Ananda? How can a person, who has not got faith enough to live happily for four days, win the grace of God? This day, when education has achieved remarkable progress in many directions, man has lost faith in the highest and the supremest—God. He queries, "What exactly is God?" He argues, "Is there God?" Well. I shall prove that God IS.

Seek the Truth; you are seeking God. Truth is God. Truth exists; so, too, God exists. God IS, because Truth is God. Does anyone argue that there is no Truth? Come. I shall show him Truth. He who denies the existence of Truth can never be a man. Can there be a God higher than Truth?

The human condition today is full of falsehood; it is sunk in wickedness. So, no one can understand the significance of Truth. Truth is generally understood to mean speaking out exactly what has been heard by the ears. No, this is not the meaning of Truth. What has been heard undergoes change; Truth is changeless, it is the same in the past, present and future. Have faith that Truth exists thus and can be experienced. Faith is the very breath of life. Without it, man is a living corpse.

Many have swollen heads because of the degrees they have won through the study of books. But of what avail is that load when they do not fold their palms to adore God? Humility is the mark of scholarship. If this mark is absent, the scholar is an ignoramus. Humility is the product of Atma Vidya. Of course, the study of the material world is important. It should not be neglected. But, the study of the Atmic core is essential. Other studies relate to the five elements, the energies, the composition of the objective world, the manipulation of Nature's forces for living more comfortably. How does the earth rotate and why? How far is the sun from the earth and the stars? How far do the rays of the sun reach? To what distance can they travel in a minute? By learning these facts, to what extent can man profit? The more important items to study and watch are: How broad is your heart? How much benefit has society derived from you? What are the Sadhanas that can make you a better and more useful man? How much are you aware of your inner principle? What exactly is the purpose and goal of this human existence?

Bhagavantam has mastered the topics about the external world which I mentioned just now. He has also taught them to many students of his and they in their turn have taught them to many others who were their students. That was all. He knew and he made others know what he knew. Those others knew and they passed on that knowledge to others. Thus it has spread from one set of people to another. Has this process furthered the peace and progress of the world? It has not helped in the least. As scholarship is accumulated, man is losing the compassion which urges him to love his neighbour, to discover his troubles and anxieties so that he might give relief. He is turning more and more egoistic.

Cultivate Virtues

Embodiments of Love! Do not think otherwise. When truth is made known one is apt to resent it. Educated persons today are all afflicted with selfishness. Why! They have been rendered so helpless by this disease that they do not pay attention to the misery of even their parents. This is no sign of education. Education must broaden the heart, it must expand one's love. Fortitude and equanimity belong to the reality in man. One must reveal this fact in every act. Also gratitude for kindness shown. People forget those who helped them to advance in life; they even repay kindness with injury. The very teachers who contribute to the progress of students in studies are hit severely on the head by their students. The teacher may have faults but the student has no authority to search for faults or expose them or retaliate. Upanishad means sitting at the feet of the teacher. The Guru is the *Tat*: the Shishya is the *Twam*. *Tat* speaks; *twam* listens. That is the lesson in humility which the Upanishad teaches.

Students strive in many ways to attain high ranks; they do not strive to earn highly estimable virtues; no, not even a thousandth part of that effort is spent for earning virtues. They are eager to collect marks; they do not try to avoid remarks and ensure good reputation. Strive to earn good life, good conduct, good thoughts, good opportunities.

Students! You are all aware that there are now 108 universities in India. This University is the 109th, one more than that traditional total. Lokassamastha Sukhino Bhavantu. May all the universities succeed and serve the country well. But, this university must be distinct from the rest and attain a high status. It must be the ideal for others. For this consummation students, teachers, parents, rulers and the people must cooperate in the task.

To have inaugurated a university cannot be a source of full satisfaction. It has to be fostered and made to fructify. It is like accepting the gift of an elephant; it brings with it the responsibility to feed it and utilise its potentialities beneficently. If some deviation occurs while managing it, the elephant might run amok and destroy lives. Students and teachers are the most valuable assets which can render the University an ideal one. Along with subjects related to worldly knowledge, this University will impart instruction in ethical, moral and spiritual codes and Sadhanas. It has as its goal the cultivation of the student's mind on these lines. Virtues, purity of the mind, adherence to truth, dedication to the Supreme, discipline, devotion to duty—these qualities will be fostered and promoted in this University. Such seats of learning were established in ancient times by the sages and seers of India and as a result of their self-sacrificing efforts, they have left for posterity the priceless heritage of Bharatiya culture. This culture has sprouted from the vision of God in every atom in creation. God resides, it proclaims, not only in the idol installed in the temple, but in every atom and cell, without exception. Bharatiyas have allowed this all-inclusive, sublime, eternal culture to slip out of their lives, in the frantic pursuit of illusory, trivial tantalising cultures.

Students! Teachers! Devotees gathered here! Administrators! This is the inaugural day of our Institute. It has been planted today. The students are roots. The tree will grow with branches on all sides; countless flowers will bloom; it will provide and promote peace and security to the world. In order that it may realise this result, students must, as the roots do, remain firm and offer sustenance. I know that the roots have to be watered so that flowers and fruits may emerge. It is

my conviction that the students are my all. If you ask me, what is my property, many expect the answer to be, "Oh! All these buildings, all this vast area of land." But, my answer is "My entire property consists of my students." I have offered myself to them.

Bhagavan's Sahana

But many are not aware of this fact. Some unfortunate people cannot believe the Reality of this love of a thousand mothers. Those who cannot gauge the depth of a single mother's affection for her child, how can they ever understand the possibility and the presence of the love of a thousand mothers? "When disaster impends reason is perverted," says the adage. They ruin themselves by denying the fact of such love. I know that all the thousands of fruits that a tree bears do not ripen into tasty edible ones. Some are stolen; some rot away, some are attacked by pests: only a few ripen and confer Ananda on others. In a running race, all do not win the first place. Many drop out along the track. If at least a few students rise up to the high ideals we have set before us, I am confident that the country can be made prosperous and happy through them.

The chief characteristic of Sathya Sai is, let me tell you, equanimity, forbearance, Sahana. There are many who are engaged in criticism and calumny. Many papers publish all types of writings. Many pamphlets are printed. All kinds of things happen in the world. My reply to all these is just a smile. The reason is such criticisms and distortions are the inevitable accompaniments of everything good and great. Only the fruit laden-tree is hit by stones thrown by greedy people. No one casts a stone on the tree that bears no fruit!

There are some others who suffer from sheer envy at the increasing number and phenomenal progress of Sathya Sai Seva Organisations and the Sathya Sai Educational Institutions and they try to invent falsehoods and cause agitation in the tender minds of innocent students.

Embodiments of Love! Not these only, but even if the entire world opposes unitedly, nothing can affect me. My mission is essentially mine. I am engaged in the good. My heart is ever full of benediction. I have no ego. I do not own any thing. This is my Truth. Those who have faith in this, my Truth, will not hesitate to dedicate themselves to it. Those who have faults and defects react with anger and fear. But, the lion with no fault and no defect will not react so. I am aware of this and so I am always in Ananda, Ananda, Ananda.

Many of the devotees from foreign lands wish me "Happy Birthday"! I tell them, "I am always happy. Wish happiness for those who are unhappy." There is no need to wish that I may have Ananda or happiness. I am happy at all times. When you identify Divinity and Truth, such confusion will not arise in your minds. Cultivate faith in God and Love towards all beings. And, as always, follow the directives I have been emphasising.

—*Poornachandra Auditorium, 22-11-1981*

Medical No-how

During the months of May-June, Bhagavan Baba usually arranges 'summer courses' for students at Whitefield, when more than 1,000 students from all parts of India and many countries all over the globe are given a golden opportunity to hear learned lectures and His Divine Discourses. During one of those summer courses, I was graciously permitted by Bhagavan to render my humble services as a doctor, looking after the health of the male students there.

From Orissa, two students who are twins, were attending the summer course. One of the twins, the younger one, started running high temperature. In the mornings his temperature used to reach 106 F and in the evenings, peculiarly his temperature used to come down by just one degree to 105 F, and the whole night that temperature was being maintained. All the necessary, medication was given to him to bring down the temperature, but all our drugs did not touch him at all, and the fever continued unabated. All the antibiotics and antipyretics we saturated him with were absolutely futile. On the fourth day of his fever, his twin brother also started running exactly similar and peculiarly high temperature. He also did not respond to the treatment given. Along with me, there were other doctors, and we put our brains together but were all equally perplexed, puzzled and disturbed. We discussed the various possible causes for the peculiar high temperature and concluded that it must be some-viral infection or E. Coli infection. For eight days the morning temperature was 106 and evening temperature was 105.

We then appealed to Bhagavan Baba requesting Him to send those two to a hospital for investigations to clinch the diagnosis. That evening Baba came to see those students and He smilingly joked saying: "What kind of doctors are you? All your brains put together could not reduce the temperature even by one degree all these 8 days? What is your diagnosis and what treatment are you giving them?" I enumerated in detail to Baba the treatment we were giving and the diagnoses. Baba said: "Treat them for typhoid; they will be all right." So saying, Baba materialised some Vibhuti, put it in their mouth and went away.

All of us were extremely puzzled at Baba's words, since those patients did not show even a single symptom of typhoid. We had ruled out the possibility of typhoid from the very beginning of the treatment; and we did not ask for a Widal test even. We thought, "How can Baba call their fever as typhoid, even without a single symptom? After all, He is not a doctor." But, most unwillingly and half-heartedly, we started treating them for typhoid, just to obey Baba.

Believe me when I say that by the second day after following the advice given by Baba, the fever started coming down; it touched normal by the evening of the second day, and remained normal thereafter. We were dumbfounded; we could not believe our eyes nor our medical knowledge. We knew that those two students were suffering from anything but typhoid. But Bhagavan Baba is capable of changing any fever into any other fever and also cure that disease. Baba is the Doctor of doctors—the Divine Doctor.

Another student, during the same summer course, had an attack of Herpes Zoster, an exceedingly painful viral infection, with vesicles forming in the path of a peripheral nerve. He could not get a wink of sleep for five days and nights. We saturated him with sedatives,

tranquillisers etc., but to no avail. So I appealed to the Divine Doctor for help. Next evening Baba came to see that student and, with a sweet smile, jokingly said: "What kind of doctors are you who could not get him sleep for 5 days? What happened to ail your medicines?" So saying, Baba materialised Vibhuti and put it in the patient's mouth and went away. Exactly two minutes after Baba left that student went to sleep and he slept like a log the whole night. Next morning he got up and said that his pain was considerably less. Can medical science or any science give adequate explanation for the above phenomena? Will scientists ever realise that Bhagavan Sri Sathya Sai Baba is beyond the comprehension of medical or any other science?

—Dr. A. Bapi Raju, M.B.B.S., Visakhapatnam.

Dharma will compel integration of thought, word and deed. It will cleanse the mind and rid it of greed and hate. Every faith is but an endeavour to cleanse the impulses and emotions, as part of the process of discovering the truth of the world, seen and unseen. No one who has trodden that path, and engaged himself in that process, has escaped calumny and cruelty. Mohamed, who sought to establish the primacy of One Formless Absolute, had a large share of persecution, defamation and privation. Jesus attempted to rebuild mankind on the basis of love and was crucified by little men who feared that their tiny towers of hate and greed will be toppled by his teaching. Harishchandra, who had resolved never to waver from truth, was subjected to ordeal after ordeal, each more terrifying than the previous one. Those who seek to know God must steel themselves to bear insult, injury and torture with a smile.

—Baba

DEEPAVALI DISCOURSE:

Nara and Naraka

Embodiments of Love!

The ryot, intent on agriculture, ignores even food and sleep, for he is too busy ploughing, levelling, scattering seeds, watering, weeding, guarding and fostering the crop. He knows that his family will have to subsist on the harvest that he brings home and that if he fritters away the precious season in idle pursuits, his family will be confronted with hunger and ill-health. So, he sets aside or postpones other pursuits and focuses all his attention in farming alone. He puts up with difficulties and deprivations, toils day and night, and watches over the growing crops and garners the grain. As a consequence, he is able to spend the months ahead, in peace and joy, with his happy family.

Students and Sadhakas have to learn lessons from the farmer. The stage of youth is the season for mental and intellectual culture. These years should be intensively and intelligently cultivated, for once wasted, they can never be retrieved or regained. One must decide to use them for one's progress, irrespective of difficulties and deprivations. Of course, many obstacles have to be overcome. The clamours of the senses have to be silenced; hunger and thirst have to be controlled; the urge to sleep and relax has to be curbed. Because, the attainment of the goal must

be the aim. When these valuable years are frittered away in petty pleasures, flimsy gossip, feast and festivity, idleness and sleep, one becomes unfit to receive or retain spiritual knowledge—the vital harvest one has to gain. This is the reason why in past ages, sages left hearth and home and retired into forest hermitages and achieved Divine grace. Without concentrated effort, success can never be attained. Laziness is a demon that possesses man and debilitates him. Its brother's name is conceit. When both of them join to dominate Nara (man) he too is transfigured into Naraka (demon). One becomes a demon or a god or a human as a result of the quality of character. Vasudeva and Devaki were human; Devaki's own brother Kamsa was a demon; their son, the nephew of Kamsa was the Divine child, Lord Krishna I

Man acquires during his life three types of vision, Drishti: The earliest is Ajnana-Drishti, the vision through the eye of ignorance. He is able to visualise only his own body and its needs, his own Kith and Kin and their fortunes and his own class, caste, community or creed and its value and validity. The second higher vision sees beyond these considerations and pays attention to character and virtues only. The eye that sees the good in all, irrespective of personal relationship, is the Jnana-Drishti, the Eye of Wisdom. The third stage is Vijnana Drishti, the highest Universal Wisdom, the Eye of Divine Love. It sees the entire Cosmos as the Body of the living god. Beyond this stage, lies the Stage of Total Mergence. The mystery of creation is sought to be discovered by man, but it is something unique and undecipherable. Man's talents can never fathom it. The how and why of God's sport is known only to God. Man's task is to enjoy it and benefit by it.

All human beings are born into the world in which they live a short while before they die. The body that is dead cannot be contacted again, at any time or at any place. But, even after death, one is contacted and can be contacted through either of two ways—the noble deeds one has done while alive or the ignoble acts one has inflicted during his life. Rama has become immortal as an embodiment of righteousness; Ravana has secured a place in human memory as a symbol of demonic wickedness.

This day is the festival of Naraka Chaturdasi. It teaches man to remember how one's character decides one's destiny, designs one's achievements and demarcates him as either divine or demonic. Naraka, after whom this day is named, was a Nara, human being. But since he grew into a demon, he earned the meaningful title, 'Narakasura'. Through his asura qualities, he proceeded towards Naraka or Hell. He was a King, who shaped his subjects through his counsel and commands, into images of himself in wickedness. The people in his Kingdom were intoxicated with vice and violence. The Lord decided to eliminate Narakasura and redeem the people from the total ruin that faced them and guide them into the holy Satwic path of humility.

Here, you must pay attention to a strange strategy that the Lord employs. The Lord invaded Narakasura's Kingdom, not once but again and again! Of course, He could have accomplished the Asura's destruction during the very first campaign. But He did not do so. He forced him to explode into furious anger again and again, and each attack by the Lord made him automatically weaker. His resistance became feebler and feebler.

Anger is so debilitating in its effect. The nerves become weak; blood is rendered warmer; its composition changes. A simple burst of fury consumes the strength gained from diet during three

months! Anger drastically reduces one's stamina. So, the Lord made Narakasura flare up in anger, again and again, and when he was rendered faint and flickering, the Lord decided that he did not deserve death at His Hands. He took His consort, Sathyabhama, with Him and directed her to kill the ruffian. She could do it easily, for three-quarters of his might had been subtracted by the Lord's strategy.

The metropolis of Narakasura's Kingdom was named Prag-jyotishpuram. This is a very meaningful name. Prag means 'Previous'; Jyoti means 'lamp, light'; puram means 'city'. The name signifies, therefore, 'the City which was previously fully lit,' that is to say, it was effulgent and luminous (with Atmic wisdom) until Narakasura succeeded to the throne:

This day is set apart to commemorate the destruction of such a demonic person. The significance of this festival is that, from that day, when he killed the darkness of A-jnana, unawareness of the Atma disappeared from the people. "From darkness, lead me into light," is the prayer that rises from every heart. Where there is light, darkness has no place. Where the light of Atmic awareness shines, there from evil thoughts, wicked speech and vicious deeds flee in fear; so one should cultivate wisdom which can cognise one's Reality. This lesson is ignored and this day, people celebrate the battle between the Queen and the Demon King.

One more point. This day we light thousands of lamps with a single lamp. We light many candles with flame of a single candle. But, remember that only a burning candle can light other candles! An unlit candle cannot light other unlit candles. He who has earned wisdom can alone enlighten others who are in ignorance. One who is himself unilluminated cannot illumine others, dwelling in the darkness of Maya. One must light his own lamp from the universal Light of Love and thenceforward he can transmit illumination to all who seek and strive. All lamps shine alike, since they are all sparks of that Param-jyoti, the Universal Luminosity, that is God.

Lamps are many but light is ONE. Every patch of water on earth has the reflection of the sun in it but the original sun is ONE. Just as the one sun is seen in a million pots of water or lakes, or wells or cisterns, the one Param-jyoti shines as wisdom in a million hearts, whether noticed or unnoticed. When the water in the pot or other receptacle evaporates, the image too disappears. But the sun is not affected in the least. So too, the Atma appears in the body (the pot) which contains desires (water). When identification with the body is given up and when, in consequence, desires dry up, the image Atma merges in the genuine Atma. This is the Eternal Consummation.

This is the Sadhana that should be undertaken today. You must learn to understand that the Atma in all containers is the reflection of the One Over self or Paramatma. But, the tragedy is that the One is misinterpreted as the manifold! The fault lies in the prominence given to the petty desires of the puny self. How can one attached to the self turn towards the higher Self? Detachment alone can lead one to the awareness of the immortal Self. That is the price one has to offer to receive the reward. Give up, in order to gain: that is the Divine Law.

When you seek to drink fruit juice out of a glass which contains water, you have necessarily to pour the water and fill it with the juice. "In ahead filled with junk, how can clean thoughts find

place? When it is rendered free from junk, one can load it with good thoughts," says a popular song.

Our brain stores millions of thoughts. Among them, only a few are really useful and valuable. As a result of this indiscriminate acquisition, concentration on any beneficial idea becomes difficult. Many people come to me and mourn, 'Swami! I am practising meditation since ten years or twenty years but, alas, I have not had the vision of God even for a second.' I ask them, "But what are you meditating on all these years? When your mind is contemplating all kinds of irrelevant objects, how can God find a seat therein? Again, have you cultivated love? Have you developed compassion? These are the temples where God loves to install Himself. Instead, you have grown in selfishness (selfish!) and so, the vision of God has become unavailable to you."

Gopala Rao declared just now that he gave up his selfish attachment to one dish at Kashi and to another dish at Gaya, while he went to those places as a pilgrim. Renouncing the bitter gourd at one holy spot and the sour berry at another is not a commendable act of sacrifice. At sacred places, the pilgrim must renounce his evil habits and bad tendencies and attitudes. Then only can the pilgrimage be beneficial.

Similarly, this festival Day related to the killing of the Naraka demon, calls upon you to renounce the most harmful of his vices—Egotism, Aham-Kara. Ahamkara means the assertion of I, 'I' as having power, authority, strength, and wealth; not the awareness of I as Jiva (which is Mamakaram) or I as Brahman (which is Divinity), but the mistaken assertion, I am the Body,

"Thou art That," "I am Atma"—this truth has to be realised to become free from Ahamkara. 'I-am-the-Body' feeling often persists until death. So, it has to be overcome by continuous Sadhana. The body is a vesture you have worn. One should not lament when it disintegrates after wear. Death is an inescapable fact of life. So, be warned. While life lasts, busy yourselves in activity: cross the lake while the boat is intact. Fill the reservoir when it rains, so that in times of drought, you can feed the fields. Do intense sadhana now, when you are young and strong, so that you can be in peace and joy all your life. Many postpone spiritual exercises until old age, when they can retire from their professional activities. But, once you retire, every limb of yours will be too tired to work effectively.

Make the most profitable use of this present period of your lives. Do not waste the, hours in irrelevance and irreverence. Do not indulge in the condemnation of others and in self-condemnation. These holy days have to be observed as days set apart for self-examination and self-improvement. On this Deepavali day people insist on wearing new clothes. Let your hearts too rejoice, clothed in fresh ideals and feelings and resolutions. Relish these sweets from this day on, and mould your lives into sweet songs of love.

—Prasanthi Nilayam, 26-10-1981

Seva as Sadhana

As a curtain-raiser for Bhagavan's fifty-sixth birthday celebrations in November, two notable events occurred this year. One was the Fifth All India Conference of Sri Sathya Sai Seva Dal held from November 19 to 21. The other was the formal inauguration of the Sri Sathya Sai Institute of Higher Learning, with the status of a deemed university, by the Chief Justice of India, Sri Y. V. Chandrachud, on November 22.

Nearly 3000 delegates, men and women, from all parts of India attended the Seva Dal Conference. In an inspiring and forthright address to the Conference on the opening day, Bhagavan exhorted the Seva Dal members to take to Seva as Sadhana, as an offering to the Lord. 'Let compassion and sacrifice be your two eyes; let egolessness be your breath; and Love be your tongue. These are the elements you have to live upon (as sevaks),' said Bhagavan.

On all the three days of the conference, troupes of Bal Vikas children from Sathya Sai schools at Ooty, Delhi and Puttaparthi presented a delightful series of cultural programmes in the evenings at the Poornachandra Auditorium. On the 19th, the Ooty group presented varied items including a dance-drama, 'Shiva-Shakti', a comedy entitled "Vahaamyaham" (based on a pundit's attempt to rewrite averse in the Bhagavad Gita), and a garland of spiritual messages from Buddha to Bhagavan Baba presented under the title, "Thus spake....". On the 20th, the children from Delhi dramatised Bhagavan's message of Sathya, Santhi, Prema and Ahimsa through scenes depicting episodes from the Puranas (Harishchandra and Dharmavyadha) and from history (Ashoka, Christ and Surdas). Children of the Puttaparthi School staged 'Prahlada'.

Bhagavan, inaugurating the Conference, said:

Society is the coming together of people. Cooperation among people in a society motivated by spontaneity alone and by pure intentions is the hall-mark of Seva (Service). Seva can be identified by means of two basic characteristics: Compassion and willingness to sacrifice.

History informs us that in all countries and in all ages, man is a social animal. Man is born in society, he grows in and through society and his life ends in society itself. Man's songs and speech, his duties and diversions, are all determined by society. Society is like water for fish; if society rejects him or neglects him, he cannot survive.

What a single individual cannot accomplish, a well-knit group or society can achieve. A man walking alone will feel tired and miserable at the end of five miles; but, walking with ten others as a group he would find the five miles a happy jaunt. He arrives refreshed and strong. We find social living contributing to increased happiness and more efficient effort even among birds and beasts. They are able to defend themselves from enemies, secure food and shelter, migrate to great distances when they act as a group. Even ants have learnt the immense benefits derivable from group activity and social organisation. Monkeys also live in groups for greater security and happier lives.

Let me tell you that nothing is impossible of achievement if an organised society is set on achieving it. Even liberation from material entanglement (Moksha) can be won through serving and promoting the progress of society. Through the sense of unity, the willingness to sacrifice and the softness of compassion, all objects can be gained. So, the Sathya Sai Organisation must move forward with heartfelt enthusiasm in the field of service to society,

The first lessons in Seva have to be learnt in the family circle itself. Father, mother, brothers, sisters—in this limited group which is well-knit, one must engage in loving service and prepare for the wider Seva that awaits outside the home. The character of each individual member determines the peace and prosperity of the family; the character of each family is the basic factor that decides the happiness and joy of the village or the community. And, the nation's progress is based on the strength and happiness of the communities which are its components. So, for the welfare of the country and of the entire world, the spirit of service, vital enthusiasm, constructive imagination, pure motivation, and unselfish alertness are all urgently needed.

Take Hanuman as your example in Seva. He served Rama, the Prince of Righteousness, regardless of obstacles of all types. Though he was strong, learned and virtuous, he had no trace of pride. When asked who he was by the Rakshasas in Lanka into which he had entered so daringly, he described himself, in all humility, as the 'servant of Rama'. That is a fine example of the uprooting of the ego which Seva must bring about in us. No one can serve another while his ego is rampant. The attitudes of mutual help and selfless service develop the 'humanness' of man and help the unfoldment of the divinity latent in him.

Krishna was known to all as almighty, all-knowing, all-encompassing and all-fulfilling. Yet, the enthusiasm to do Seva prompted him to approach Dharmaraja, the eldest of the Pandava brothers, on the eve of the magnificent Rajasuya Yaga he had planned to celebrate and offered to take up Seva of any kind. He suggested that he might be given the task of cleaning the dining hall after the guests have partaken of the feast. Krishna insisted on outer cleanliness and inner cleansing. Clean clothes and clean minds are the ideal combination.

During the battle of Kurukshetra, which climaxed the Mahabharata story, Krishna served as the 'driver' of the chariot of Arjuna throughout the day on the field and when dusk caused the adjournment of the fight, he led the horses to the river, gave them a refreshing bath and applied healing balms to the wounds suffered by them during the fierce fray. He mended the reins and the harness and rendered the chariot battle-worthy for another day.

The Lord sets the example for the devotees to follow. He teaches that service done to any living being is offered to Him only and is accepted by Him most joyfully. Service rendered to cattle, to beasts, to men is laudable Sadhana. Keeping the environment of our residence clean, providing help to those who live around the place, going to hospitals and serving as far as possible the patients who are in the wards—in such acts of service the members of the Seva Organisation must take active part. Many do such things now as 'social service', as part of a publicised programme but not as a Sadhana in a full-hearted manner. The Sadhana Spirit is not found in the activity.

Through Seva Sadhana, Hanuman attained identity with Rama, as the river attains identity with the sea. Arjuna too considered every act as a Sadhana to attain the grace of Krishna, for, Krishna directed him to fight on, ever keeping Him in memory—"Maam anusmaran Yuddhsva". You too should keep God ever in your mind as the pace-setter, whether you are serving the patients in the hospitals or cleaning a drain in the bazaar. That is the Tapas, that is the highest form of Sadhana. More than listening to a hundred lectures or delivering them to others, offering one act of genuine Seva will attract the Grace of God.

The body has to be utilised for service to others. Activity is its main purpose. Krishna says, "I have no need to be engaged in work but I do work in order to activate the world." More Ananda can be won by serving others than what can be got by merely serving oneself. Just offer some service to some one in need, with full heart, and experience the Ananda that results. It need not be something big; it can even be small and unnoticed by other. It has to be done to please the God within you and him.

We require today those who take delight in selfless service, but such men are rarely to be seen. You who belong to the Sathya Sai Seva Organisation, every one of you, must become a Sevak, eager to help those who need it. When the Sevak (helper) becomes the Nayak (Leader) the world will prosper. Only a Kinkara (servant) can grow into a Sankara (master). Of course, one has to eliminate the ego totally. Even a trace of it will bring disaster. However long you may do Dhyana, however constant your Japa, a little ego will render them barren of results. Bhajan done with egoistic pride will be as harsh as the crow's voice. So, try to avoid the ego marring your Sadhana, even to a small extent. You all know the story of Vishwamitra, who had, as a result of severe Tapas for years, earned the power even to create another Heaven amenable to his will. His ego made him intensely passionate and short-tempered, (Rajasic). So, he was known as Raja-Yogi, Ra jarishi, etc. He was jealous of the sage Vasishta who was adored as a Brahmarshi and sought that title for himself. This made him even more Rajasic. The wilder his desire, the higher rose the ego flames.

The Sathya Sai Organisation has laid down Seva as Sadhana, in order to uproot from your mind this evil trait. Service helps you to remove the ego. So, do not pay heed to what others might say when you engage in service activities. When you are doing good acts, why hesitate, why feel ashamed, why fear? Let compassion and sacrifice be your two eyes; let egolessness be your breath and Love be your tongue. Let peace reverberate in your ears. These are the five vital elements you have to live upon. God will not ask you, what Seva did you do? He will ask, with what motive did you do it? What was the intention that prompted it? You may weigh the Seva and boast of its quantity. But, God seeks quality, the quality of the heart, the purity of the mind, the holiness of the motive.

You know you have been doing, as Seva Dal members, Seva in many fields and directions for ten or twelve years. You are not novices; you are aware of the Save way of life. But since you are human, veils and fogs, weeds and worms infest the mind. Doubts and fears haunt your work. But be vigilant against the onslaughts of these. Strive every day, faithful to the ideal you have set before yourself, to improve your Seva activities along pure, unselfish, sacred lines.

This day and tomorrow, people with years of experience will be telling you the means and methods by which your Seva activities can become more beneficial to larger numbers of deserving people. You will also have group discussions on these topics. Confer, among yourselves in a meaningful way and arrive at some proposals for 'bettering your service programmes. Later, I shall resolve any doubts that arise and advice you not only for Seva here and now, but also for attaining peace and joy forever. I shall converse with you and reward you with Ananda through my Blessings.

*Seva Dal Conference
Poorna Chandra Auditorium, 19-11-80*

Sri Sathya Sai University

On 22nd November, 1981, the Sun peeped over the hills that overshadow the Chitravati River and saw a vast assembly of men and women (belonging to every race, professing all the different faiths,. citizens of all the continents, practitioners of all the professions) on the tip-toe of expectation, waiting to welcome another Dawn—the Dawn of the Sai Era of Reeducation of Man for the establishment of peace on earth and goodwill among peoples through the Sathya Sai Institute of Higher Learning, at Prasanthi Nilayam.

Twenty five thousand devoted hearts beat in unison when the dearly beloved Bhagavan moved into the Poornachandra Auditorium at the head of a procession of distinguished educationists and doyens of learning. The notification published earlier in the Gazette of the Government of India had announced that the Institute of Higher Learning that was to be inaugurated that morning was deemed to be a University.

Bhagavan wore a resplendent white silk robe, as He as Chancellor of the University, came with the Hon'ble Chief Justice of the Supreme Court of India, Sri Y. V. Chandrachud, who was to inaugurate the University, Air Chief Marshal O. P. Mehra, Governor of Maharashtra and Chancellor of the ten universities in that state, who was to officiate as the President of the Inaugural Function, Srimati Madhuri Shah, Chairman of the University Grants Commission, who had come as the Chief Guest, Sri Anjaiah,

Chief Minister, Government of Andhra Pradesh, who opened the new Sathya Sai College at the Campus on his arrival from Hyderabad, Dr. V. K. Gokak, the Vice-Chancellor of the Sri Sathya Sai University, and Sri K. Chakravarthi, I. A. S., the Registrar of the University—every one wearing the immaculate white velvet robe of the University. The Vice-chancellor and the Registrar wore academic golden tasselled caps. The procession included also the Trustees of the Institute of Higher Learning Trust, the Rajamatha of Nawanagar, Justice Bhagawati of the Supreme Court of India, Dr. S. Bhagavantam and Sri Indulal H. Shah. Sri N. A. Palkhivala, another member of the Trust, could not attend the inauguration.

When Bhagavan gave Darshan on the charmingly decorated Dais, with five high placed and dedicated votaries of higher education on each side, the entire gathering felt that Bhagavan's announced mission of divinising mankind through education was entering on its most vital phase.

Bhagavan had declared as early as 1950 that this Avatar will play the role of Sathya-bodhaka (the Teacher of Truth) for the entire mankind. The Truth alone can make man strong, free and fearless. It is the root of Righteousness, Peace and Love. Today education in Human Values is provided for school children by thousands of trained Gurus in more than 3000 Bal Vikas centres. Month-long Summer Courses in Indian Culture and Spirituality are held under Bhagavan's guidance at "Brindavan" for hundreds of college students selected from India and abroad. Kindergarten, primary and high schools are also established by devotees in numerous places in India and in many overseas countries to translate the Sai ideals of education into action. In 1971, when Bhagavan presided over the Inauguration by the President of India, Sri V.V. Giri, of the Sri Sathya Sai Arts, Science and Commerce College for Women at Anantapur, forty miles from Prasanthi Nilayam, He declared that a Sathya Sai University will have to undertake the task of revitalising the ancient culture of India and to train the rising generation in the paths of love and service, humility and self-reliance. This College has become now, as Bhagavan willed, the Anantapur Campus of the University. The College of Arts, Science and Commerce at Prasanthi Nilayam, Puttaparthi, was started in 1979 as the coping-stone and crown of the Sai Education Complex at the Vidyagiri Campus. The Institute of Higher Learning, housed in an architectural marvel, is now officially declared a University.

The Vice-chancellor, welcoming the distinguished guests, announced that the occasion was specially auspicious since the inculcation of liberalism, humanism and academic values was the plan and purpose of the University that was being inaugurated. Sathya Sai Education is integral and aims at the cultivation of Truth, Righteousness, Santhi, Prema and Ahimsa. Sri Indulal H. Shah announced the names of a few foreign and Indian devotees whose donations totalled 128 lakhs of rupees.

Chief Justice Chandrachud then delivered his Inaugural Address. He said that the Institute was unique since it laid before itself spiritual goals and it had as its Chancellor, sponsor, guide and guardian, Bhagavan Himself. This is the beginning of a new chapter in the history of higher education in India, for, it will train men and women of sterling character in the saintly and heroic mould who will be holding in the coming years high positions of trust and responsibility.

Smt. Madhuriben Shah then addressed the vast gathering. She announced that she had become the Chairman of the U.G.C. through the blessings of Bhagavan and that Bhagavan Himself had given her the inspiration, strength and courage to notify the Institute as a University in the record time of one year. She asserted that the university is certain to bring to the field of education in India a shining example of faith, discipline, creativity and hard work, besides devotion to the ideals of Truth, Goodness and Beauty. Sri Anjaiah, speaking in Urdu, expressed his joy at the establishment of a university which would vitalise the spiritual culture of Bharat. Sri O. P. Mehra, the President, declared that nothing better could have happened than the establishment of this University for the cause of national progress. "I am here," he said, "to learn how I can make a success of the ten Universities in my own state of Maharashtra."

Bhagavan then blessed the thousands of devotees with His Divine Discourse (published separately).

The Lord Returned

Major turning-points in my life always seem to arrive unexpectedly. Transformations of attitude and circumstance, undreamed of only shortly before, become reality. However, when the transition has come, it has brought me closer to a part of myself which does not change.

Such was my introduction to Sri Sathya Sai Baba in November, 1978, My mother, a long-time student of metaphysical teachings, presented me and my wife with copies of Murphet's '*Sai Baba Avatar*', and Sandweiss's '*Holy Man and the Psychiatrist*'. Although I had heard a little bit about Sai Baba, I had not been impressed until this time. Stories about various holy men from India .are common and often accompanied by tales of their mischievous doings. But I quickly-found these stories .to be quite different. As a student of religion in college and a reader of a variety of metaphysical subjects, I had not heard earlier anything quite like what was presented in these books. I had found great satisfaction reading about the devotion of Ramakrishna and the discrimination of Ramana Maharshi and the early Zen teachers, but this was much more. The miracles surrounding Sai Baba's name in all lands seemed a testament to a power and omniscience unseen in modern times. I was soon to learn of these powers first hand.

I quickly became engrossed in my discovery of this God-Man living and walking upon the earth. Soon my every waking thought, and even dreams, seemed to be filled with Sai Baba. At this time I often framed and placed pictures of Baba in various rooms throughout the house. After framing one picture, which I had cut from the pages of *Sai Baba Avatar*, I noticed a fine light gray powder on the outside of the frame, investigation proved it to be a sweet tasting ash. The source was not readily apparent. For this ash was not akin to either the dust on my desk or any incense ash to be found in this room. Independently of my observations my wife also investigated this occurrence. She found the substance to have a sweet taste and perfume unlike anything we could find in the house. We could only suppose that it was a grace from the Lord, who saw our small efforts from afar and rewarded us with a sign of His presence. The confirmation was soon to follow.

The photograph on which the ash, or 'Vibhuti', appeared pictured Sai Baba in a far away remote pose. However, I wanted a smiling and happy Baba, who would look back from his place on my desk. Unwilling to leave well enough alone, I changed the picture in the frame. Perhaps as mysteriously as it had appeared the Vibhuti disappeared. Only some weeks later did I prepare to reframe the original photo, after giving my smiling Baba to a friend. In the hope that the light gray ash might return, I carefully dusted the picture prior to reframing it. This time I wanted to be sure that if any ash might return there would be no mistake. Not a speck of stray material was left on the photo. I carried the photo to my study to cut matboard and placed it beside me on the floor. Upon looking back at the photo a moment later it was seen to have fine gray Vibhuti

resting upon it. Upon lifting the photo, the Vibhuti slid effortlessly into the palm of my hand. Surely it could have come only from a divine source.

This sign propelled me and my wife to make the trip to India. By the end of January we had arrived in that ancient land to see the source of these modern-day miracles. We found that these signs had indeed heralded the presence of a modern Avatar. An Avatar who not only performed miracles but also embodied compassion and love of humanity which I had never seen before. We have since come to see that this love and understanding are the true miracle of the Lord returned.

—*Jonathan L. Roof, Arizona, U.S.A.*

Vidya Vahini

10

Bhagavan Sri Sathya Sai Baba

World problems are now assuming stranger forms and larger proportions. They are no longer individual or local. They are global, affecting all mankind. On one side, science and technology are advancing with cosmic developments. Through plastics, electronics and computer technologies, the wonder has reached even greater heights. On the other side, mankind is afflicted with recurring political and economic crises, national, provincial, religious, racial and caste rivalries, narrow loyalties and outbursts of disturbance in student campuses. These have spread indiscipline and licentiousness all over the world.

This is an unbalanced and mutually contradictory situation. What really is the cause for this? Does it lie in the frightening fall that religion and morals have sustained in the human mind? However, mankind has within its reach many means and methods through which it can earn wisdom and peace! It can secure invaluable guidance from the Vedas and the Sastras, the Brahma Sutra, the Bible, the Quran, the Zend Avesta, the Granth Saheb and other holy texts whose number exceeds thousand. There is no dearth in this land (Bharat) of heads of monasteries and religious orders, exponents of spiritual doctrines and disciplines, scholars and venerable elders. They too are propagating and publishing on a massive scale. Nevertheless, man's mind is degenerating in the ethical, spiritual and religious fields of life, continuously and with great speed. What is the reason for this downfall?

Men have now become more vicious than ever. They utilise, much more than in past ages their intelligence and skill to indulge in cruelty. Men relish and revel in inflicting pain on others so much that, as history reveals, 15,000 wars have been waged during the last 5,500 years. There are no signs yet that this horrid pastime will terminate! The impending atomic war threatens to destroy the entire human race. What exactly is the cause of all this anxiety and fear? It is clear that the beast in man is still predominant. It has not yet been overcome. Only when this is achieved can we, our country and the world attain peace and joy.

Hatred, envy, greed, desire for pompous display and for comparison and competition with others—these evil traits have to be uprooted. These traits are vitiating not only the generality of

men but even ascetics, monks, heads of religious institutions, and pundits. Among these, envy and greed have grown wild. When these masters and preceptors, who project themselves as embodiments of ideals, exhibit such low qualities, how can they set right the world? They can only intensify the pollution.

What the world needs today is neither a new order, a new education, a new system, a new society nor a religion. The remedy lies in a mind, in a heart filled with holiness. Holiness must take root and grow in the minds and hearts of youth everywhere, of boys and girls and of children. The good and godly must endeavour to promote this task as the one great Sadhana which they have to undertake.

Success in this task can be achieved only through Brahma Vidya. But, man today has deep faith only in acquisition and accumulation. He cannot give up or renounce. He has no faith in Truth. He is attracted by falsehood; he finds Truth to be an obstacle. Therefore, he is unable to realise that Death is the happy consummation of a glorious life. He dies in anxiety and misery. People are pronouncing ceaselessly, parrot-like, the words, Truth, Non-violence, Righteousness and Love. They proclaim that there is no religion higher than Truth. But the wonder is, the one thing man has no desire to possess is Truth

Man yearns to know all things; but he does not yearn to know the Truth. Above all, he does not evince the least desire to know the Truth of his own self. He does not turn his attention in that direction. Even if he does, it is only to justify his fears and prejudices, Therefore, the primary task of man is to discard his weakness and tendency to hurt.

That which is not found at the beginning or at the end, but is manifest only in the interval, the middle period, cannot be really Real. It is *mithya*, not *Sathya*. The Cosmos did not exist before it emerged, nor can it exist after it is submerged, that is to say, after Pralaya. What is evident in between can only be apparent Truth, temporary and limited Truth. It cannot be the unchanging Truth.

Man has to explore along these lines the value and validity of every object in the universe. The body, for example, was not there before birth and it is not here after death. Like a pot made of clay, it exists as pot with that form and name for some time and later resumes its clay nature. The 'pot' is but clay, with a form and a name added to it by artificial means. Whatever the object, everything in the Universe is inexorably subject to the impact of Time and it has to face death and destruction. The tree and the soil, the house and the body, the King and the kingdom-each has to suffer the same consummation. Man casts away the means of becoming aware of the Immortal in him. He is enamoured of the knowledge that is concerned with the stage of morality. Those who yield to this facile temptation are like the ones who desert the garden of Heaven and rush into the jungle of poisonous vegetation. They turn away from the original, (the bimba), the Atma. They are fascinated by the image, (the prati-bimba), the visible, the observable phenomena (the drishya). By this attitude, they are only announcing themselves as ignoramuses, not as knowers or seekers of Truth.

Man should know that not even an iota of genuine happiness is derivable from the 'three worlds', the three 'divisions of time' and the 'three levels of consciousness in daily life'

(wakefulness, dream, sleep). Only the foolish among men do seek to satisfy themselves from the limited counterfeit happiness through worldly activities. The wise know better. Those who by-pass the lush bunches of sweet grapes and run towards bushes of thorn are 'camels'. They cannot be classified under other species.

Mountain peaks are charming from a distance; when approached, they confront us with terror-striking jungles. So too, the world (Samsara) appears charming, when men have not delved into its meaning and value. When discrimination is employed to explore its value, the truth is revealed that the family jungle or the world jungle cannot give genuine happiness. Only the Atma can give that blessing. Can the lake, which strikes us as invitingly charming so long as the mirage is on, quench one's thirst? If one deludes himself with the belief that it can and runs towards the non-existent sheet of water, he can only get more thirsty. No other benefit can accrue to him.

Therefore, one should learn Atma Vidya, the process by which one becomes aware of one's Atmic Reality. By learning it and living it, one can quench his own thirst and help to quench the thirst of all mankind.

Village Youth for Villages

Adopting all forms; serene;
Assuming all names; supreme
Sath-Chith-Ananda; the One;
Sathyam, Sivam, Sundaram.

Education confers humility;
Humility adds credentials;
Credentials ensure prosperity;
Prosperity assures right living;,
Right living grants peace and joy
Both here and hereafter.

Embodiments of Love,

This day this Sathya Sai Grama is blessed not by the dawn of the Sun, but by the dawn of Ananda. Since the small hours of today until this moment, young and old, in large numbers have been busily preparing for this festival of Joy and waiting with yearning eyes to welcome this delight. Such holy days are indeed very rare occasions for men.

The day when deep devotees sing songs
In praise of the Lord and please the ear;
The day when the sorrows of the poor are cured
And men move close as brothers born;

The day when the servants of God are fed
With love and care, in thankfulness:
The day when a Great One comes to us
And relates the thrilling tales of God;
These are indeed the worth-while days.

All the rest are like days dedicated to obsequies for the dead. The world now witnesses the devil-dance of injustice, anarchy, vice and wickedness. To end this and establish peace, tolerance, justice, joy and right living, we have to rely on the young, the students; they must become instruments for this transformation. This fact has to be recognised by all who desire a better world.

Of the four Yugas, the present Kali Yuga is far more congenial than the previous three (Krita, Treta and Dwapara) for the acquisition of wisdom and the cultivation of discrimination (viveka) for, we have now many simple paths available for liberating ourselves. The scriptures say, "No, no, dear sirs, no age is equal to Kali age! Through just smarana and Chintana, we can reach the Goal." Smarana is the process of keeping the Lord ever in the memory and Chintana is the process of thinking of His Glory all the time. Many people are scared because they believe that the Kali Age in which we live will witness the ultimate Deluge. Others call it the Kalaha Age, the Age of conflict, for it is now well-nigh omnipresent. No, no. This age is the Golden Age for the seekers of God, for earning and learning Viveka.

In the past, institutions imparting education appear to have been rare. There were only a few, centred round the preceptors. They were known as Gurukulas. Now, every street has a school established therein. Knowledge is available in enormous quantities. There are also millions of means through which money can be earned. In spite of this, man is denied peace and joy. Why? The behaviour pattern, the type of activity—these are responsible. Though a person has all the virtues, when his actions and attitudes do not reveal their influence on him, he has to encounter loss and grief. So, he must cultivate justice and rectitude. Educational institutions must adopt this royal road towards the good life. Education is losing its value day by day because the institutions seek distorted and devious roads and students are not loyal to the ideals of justice and rectitude. Vidya must confer Vinaya; education must promote humility. Humility is totally absent today among students. Lessons on humility are found in the texts, but they are not reflected in behaviour as precepts put into practice. In the past, emotions and feelings were trained and directed towards the achievement of humility. Why are personages like Sankaracharya, Ramanujacharya, Madhwacharya, the Buddha, Jesus, Zoroaster and other such religious pioneers revered in human hearts until this day? Is their scholarship the reason? No. No. Their virtues and lives reflecting those virtues—these are the reasons.

Piles of books are now plentiful in bazaars. Schools abound; there is no dearth of teachers. But wholesome learning and sincere teaching are not to be seen. It is for this reason that these spiritually-oriented educational (Sai) institutions are being established to impart teaching in proper ways, in order to preserve the hearts of the students in pristine purity, stability and unselfishness, to develop them into workers dedicated to the progress of Bharat, intent on removing the anxiety and gloom that have spread all over the land and determined to revive the glory of Bharatiya

culture. They are being established to fill the students of today with the courage and enthusiasm needed for this task.

There are now thousands and thousands of educational institutions in the world. But, there is a great difference between the rest and those founded by Sathya Sai. The fundamental objectives of these (Sai) institutions have to be humility, adherence to discipline, and application of what is learned in daily life. If what is learned is not put into practice, the student is like a cow that does not yield milk, a fruit lacking in taste for the tongue, a book bereft of wisdom. It is not really man's task to stuff his head with transient knowledge and waste time in acquiring it. He should not engage in valueless activities and fritter away the years of life. When man ruins himself thus, he descends to the level of the beast. When man uplifts himself, he ascends to the level of God. Manava (man) can raise himself to Madhava (God). We have therefore to promote educational methods by which the human-ness of man can be maintained and sublimated into godliness.

The Lion is the King of Beasts. Yet, it turns round to watch the trail behind! It is afraid, because it creates fear. Man too is nervous because he is intent on harming others. Do not entangle yourselves in violence and anger. Give up the backward look, the past habits and attitudes. Move bravely into the future. After joining school and learning there, do not cling to old attitudes and prejudices. Watch your actions and ensure that they are right. Watch your qualities and modes of behaviour, ensure that they are also right. It is only when this is done that the true value of education and the sacredness of one's knowledge can be appreciated. The student has to pass this test in order to benefit from the education he absorbs.

It is for this purpose, to revive this pure and special educational process, that this day the foundation stone for the Junior College was laid in this Sathya Sai Grama. Very soon it will rise as a beautiful building and later, it will become a limb of the Puttaparthi University. I bless that through this college and its expansion, the Sathya Sai Grama will develop fast. I also wish that here, too, a Degree College is established. Since the boys coming for education from the surrounding area are all from villages, they find it very difficult to move into towns for higher studies. It is not within their means. So, this college at the Sathya Sai village serves these boys from villages. They will have every facility needed for their educational progress, like this rural environment, and hostels for all of them. My Sankalpa, My resolve is to promote the advancement of village children. The children who come from villages must spend their lives in their own villages in order to develop them in every way. That alone can make their lives worthwhile. This is the Sai Sankalpam; to adopt methods by which they can improve their villages, to implement those methods and to instruct them how to succeed in this mission.

Since those born in villages are trekking into towns and settling there, villages are declining. But, towns cannot exist without villages. Villages have to be fostered first. The village is the heart of the town; without it, the town becomes lifeless. Krishna was born in a village; He grew up in the village and developed it into prosperity. Its fame became worldwide, on account of Him. So, we should protect and promote the village to such an extent that its renown will spread in all the quarters.

Sai Sankalpam is this: children who come from a village must, after education, settle in the village itself, develop the village and purify the village atmosphere. Educated villagers now rush

towards towns seeking jobs (udyogam) there. How can any one deserve an udyogam, without first acquiring yogam? Our lives should have yoga as the goal, not udyoga! Engage in some profession in order to secure the means to live and let the society in which you live benefit by your services to yourself, to society, and to the country-these are the stages which should follow each other. It is because people skip the earlier stages and enter the last one that the condition of the country has deteriorated so much.

Students should study well and attain a high level of education; they should serve their parents and make them happy: If you make them shed tears through your ingratitude, how can your own future be happy? Students must get the education that can inspire them to promote the happiness of their parents.

I wish that they imbibe through education the Dharma that will shape them into heroes dedicated to the uplift of Bharat. Dear students! Become aware of your truth, start living in the light of that awareness, be humble before your parents and render obedience to them, offer reverence to the elders of the village and speak politely to them, and be examples of moral living to the community.

—Bhagavan's address at Sri Sathya Sai Grama, Muddenahalli. 6.11.1981