



The Sacred Fruit of Action



On a Saturday, a father was involved in worshipping the Lord and he called his son and told him to get some plantains for one rupee. This son was a good boy; he purchased the plantains, but on his way he saw a mother and son, who were very hungry, standing on the road. When the hungry boy saw the plantains, he ran towards him. The hungry mother, who saw the boy running, ran after him and caught him but both of them collapsed of hunger. When this young man found these people suffering so much from hunger, he thought that it was much better to feed hungry people than take the bananas home. He gave the bananas to this mother and son and later brought water and gave it to them. These people were so relieved of their hunger and thirst that they expressed their gratitude in many different ways and shed tears of joy. This young student went home empty handed and when the father asked him if he had brought the bananas, he replied in the affirmative. When asked where the bananas were, the son replied that the bananas were sacred, would not rot and could not be seen. The son explained that he fed two hungry souls with the bananas and the fruits, which he brought home, are only the sacred fruits of the action. The father then felt that his son was worthy of him and he felt that all his prayers had been answered that day. The father developed great affection for the son that day and they came much closer to each other.

Devotional Activities in Chicago and Suburbs

Activity	Time	Venue	Contact
Every Monday – Bhajans	07:00 pm to 08:00 pm	Aurora (Shirdi Mandir)	630-854-2004
Every Wednesday – Bhajans	07:30 pm to 08:30 pm	Hoffman Estates	847-519-1631
Every Friday – Bhajans	08:00 pm to 09:00 pm	Oak Brook	630-655-1718
1st Thursday of the Month – Bhajans	07:30 pm to 08:30 pm	Hoffman Estates	847-695-7110
1st Saturday of the Month – Bhajans	03:30 pm to 04:30 pm	Glenview	847-729-2779 / 773-510-5936
Saturday, Oct 17 th – Padhuka Puja	10:30 am to 12:30 pm	Bolingbrook	630-819-9081
Friday, Oct 23 rd – Bhajans	07:30 pm to 08:30 pm	Vernon Hills	224-513-5753

For more information, please contact any of the Center Officers

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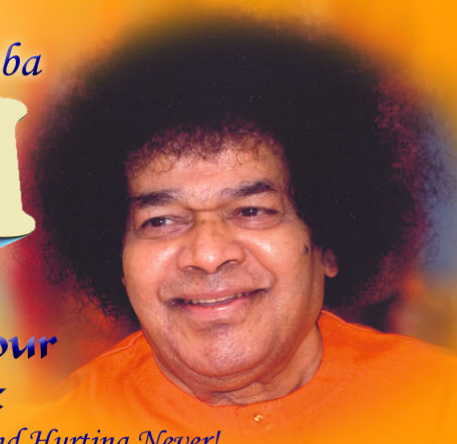
Aum Sri Sai Ram

Pranams at the Lotus Feet of Bhagawan Sri Sathya Sai Baba

Chicago Sai WATCH

Dear Swami, please help us to watch and control our Words, Actions, Thoughts, Character and Heart

So that we realize our inherent Divinity by Loving All, Serving All, Helping Ever, and Hurting Never!



Upcoming Events!

Sunday, October 18th – Avatar Declaration Day Celebrations

Special Devotional Music Program by Sai Brother Ravi Raj Nasery

Time: 9:00 AM – 1:00 PM **Venue:** Longfellow Center, Oak Park, IL

Sunday, October 25th – Vijaya Dasami Celebrations (Extended Devotional Singing)

Time: 9:00 AM – 1:00 PM **Venue:** Longfellow Center, Oak Park, IL

Saturday, October 31st, Bread Truck Project

Time: 7:00 AM – 9:00 AM: Preparation of Sandwiches and Lunch Bags

Time: 9:00 AM – 12:00 PM: Delivery for Bread Truck Project

Venue for Lunch Bag Preparation: Details to Follow

Venue for Delivery of Lunch Bags: Port Ministries, Southside, Chicago, IL



Love All , Serve All

Date

Calendar of Events

10/03 – Saturday	05:00 PM – 08:00 PM: Dinner Service Project at Northside Housing Men's Shelter (on Lawrence Ave.) 06:00 PM – 08:00 PM: Dinner Service Project at Sarah's Circle Women's Shelter (on N. Sheridan Road)
10/10 – Saturday (YA Service)	06:00 AM – 08:00 AM: Breakfast Service at Northside Housing Men's Shelter (on Lawrence Ave.)
10/11 – Sunday	10:00AM – 11:00AM: Bingo with Nursing Home Residents (on North Ave., Oak Park)
10/17 – Saturday	05:00 PM – 08:00 PM: Dinner Service Project at Northside Housing Men's Shelter (on Lawrence Ave.) 07:00 PM – 10:30 PM: Dinner Service Project at Jesus People USA Men's Shelter (on Kenmore Ave.)
10/24 – Saturday	06:00 AM – 08:00 AM: Breakfast Service at Northside Housing Men's Shelter (on Lawrence Ave.)
11/07 - Saturday	05:00 PM – 08:00 PM: Dinner Service Project at Northside Housing Men's Shelter (on Lawrence Ave.) 06:00 PM – 08:00 PM: Dinner Service Project at Sarah's Circle Women's Shelter (on N. Sheridan Road)

Sunday Center Schedule:

09:00 AM – 09:30 AM: Center Setup

09:30 AM – 10:25 AM: Study Circle (Current Topic – "What is Love?" - Study Guide of Collection of Swami's Quotes from His Discourses)

10:30 AM – 11:30 AM: Devotional Singing

Ongoing service projects on Sundays:

- Grocery collection and food items delivery for Mother's House (North Avenue, Oak Park)
- Sandwich preparation & delivery for residents of Northside Housing Men's Shelter (Lawrence Ave.)



Vidya Vahini – Pathway To Peace



One has to achieve many objects during life. The highest and the most valuable of these is winning the mercy of God, the love of God. The love of God will give the great wisdom one needs to attain unshakeable inner peace (santhi). Everyone should endeavor to have an understanding of the true nature of Godhead.

Of course, one cannot, at the very beginning, grasp the unmanifest absolute phenomenon. At first, one has to impose a form and some attributes to bring it within reach. Then, step by step, one must try to enshrine it in oneself, as the descent of divine energy (sakthi-path). One engaged in the pursuit of success in this effort is not a mere individual seeker entitled to pursue the goal. One has to cultivate also the spirit of service and be engaged in good deeds that earn people's gratitude. Only thus can one accomplish the task of cleansing the levels of consciousness

The duty of the renunciant

Monkhood (sanyasa) does not mean the mere acceptance of the fourth stage of life and its rights and obligations, retirement into the forest after breaking off contacts with the world, and leading the austere life of an ascetic. Instead, the renunciant (sanyasin) must move among people, become aware of their sorrows and joys, and impart the instruction and inspiration they direly need. Monks should fulfil this duty.

The renunciant can be likened to a species of fish. The fish moves around in the depth of the lake; it is not stationary at one spot. And, while moving around, the fish eats up worms and the eggs of pests, thus cleansing the water. So, too, the renunciant should always be on the move, journeying to the far corners of the land. The renunciant's duty is to cleanse society of evil by example and precept. The renunciant's teachings must transform it into a society free from vice and wickedness

Promoting devotion and dedication

The tree can spread its branches wide. But the branches can put forth blossoms that yield fruit only when the roots are fed with water. Instead, if the water is poured on the branches, fruits, and flowers, how can the tree grow and spread? Society has the qualities of devotion and dedication as its roots of prosperity and peace. Hence, the educational system must pay attention to the promotion and strengthening of these qualities among the people. People who occupy positions of authority are named officials (adikaris). That word can also mean the worst enemy (adhika-ari)! True officials should carefully avoid that course and use their positions to serve people under their care.

In olden times, when people of any region were sunk in fear or anxiety, or when the sources of joy and contentment ran dry, they traced the cause of the calamity to some fault or failure in the worship offered to God in the temples of that area. They sought to identify the mistakes and correct them, so they could have inner peace. They believed that the crisis could be controlled through these means. Such acts are now bundled together and labeled "superstitions", to be cast aside. But this is not superstition! modern scientists are in such a pathetically poor state of understanding that they don't recognize these important problems. This is the preliminary stage of confusion caused by the progress of modern types of education.

The ancients grasped the supreme truth only after personally experiencing its validity. The moderns, however, dismiss their discoveries. This is the reason for the growth of barbarism in the so-called civilized countries. Many have not recognized this fact.

Three kinds of happiness

Every living being craves happiness; it doesn't long for misery. Some desire riches, some believe that gold can make them happy, some amass articles of luxury, some collect vehicles. But everyone is set upon obtaining the things believed to give them joy. Those who know wherefrom one can get happiness are very few in number

Happiness is of three kinds. One type is of the nature of poison in the beginning but turns into nectar later. This is pure (sathwic) happiness, which is secured through the awareness of the Atma. That is to say, the preliminary discipline (sadhana) of equanimity, control of inner and outer senses, etc., which has to be gone through, appears hard and unpleasant and involves struggle and effort. So, the reaction may be bitter

In the Yoga-vasishta, Sage Vasishta says, "O! Rama! The boundless ocean can be drunk dry with great ease. The enormous Sumeru mountain can be plucked from the face of the earth with great ease. The flames of a huge conflagration can be swallowed with great ease. Controlling the mind is far more difficult than these." Therefore, when one succeeds in overwhelming the mind, one achieves the awareness of the Atma. This success can result only when one undergoes many ordeals and denials. The bliss that one earns afterward is the highest kind of happiness. As the fruition of all spiritual discipline (sadhana), one is established in the perfect equanimity of unruffled consciousness (nirvikalpa-samadhi) and the bliss (ananda) that fills one is indescribable. It is ambrosial, equal to the nectar of immortality.

There is a second type of happiness: On account of the impact of external objects on the senses of perception, pleasure mistaken as nectarine is aroused. But, in time, the pleasure turns into bitter and unpleasant poison. This is passionate (rajasic) happiness. When one welcomes this passionate sensory pleasure, one's strength, awareness, intelligence, and enthusiasm to reach the four goals of human endeavor—dharma, wealth (artha), righteous desire (kama), and liberation (moksha)—become weak, because one's interest declines.

The third type of happiness arises from ignorance (thamas). It dulls the intellect from beginning to the end. It finds satisfaction in sleep, slothfulness, and faults, and it derives happiness therefrom. The dull (thamasic) person ignores the path that leads to the awareness of the Atma and pays no attention to it throughout life

Acquire education for immortality

Having been born as humans, all efforts must be directed to acquiring this education for immortality along with earth-bound material-centered education, for it is only education for immortality that can reveal the Atma and enable people to experience the immortal Atmic bliss (Atma-ananda).

- Excerpts from Vidya Vahini



EXPERIENCE YOUR INNATE DIVINITY



Embodiments of Love!

Man thinks that his survival depends upon worldly possessions like food, raiment, shelter and wealth. But this is not true. The survival of man is dependent only on God's grace. There are many wealthy people in this world. Can they survive without God's grace? It is a fact that none can achieve anything in this world without the grace of God. Hence, first and foremost man should contemplate on God

The Effulgent Lord who shines in every atom and pervades the entire universe will protect you always. He is the Omnipotent Lord of Parthi who will grant you Bhakti (devotion), and will certainly help you in all your endeavors

Educare Manifests Latent Divinity

One may read a number of books, acquire many high degrees and visit a number of countries, but these cannot help one to earn God's grace. People today are engaged in acquiring bookish knowledge. They feel very proud of their high degrees. They think that acquiring bookish knowledge is real education. No, that is not so. They forget that people in the past led a happier and better life without bookish knowledge. What is the use of that education which is devoid of educare? What is educare? Educare is that which brings out the latent divinity of man. Divinity is also known as consciousness. It is only because of the consciousness present in him that every individual is able to acquire knowledge of the world around him. But, unfortunately, no one is able to recognize this all-pervading consciousness. In fact, it is only this consciousness that is protecting every human being. In spite of their education and scholarship, people are not able to realize this truth. Education based merely on bookish learning is negative and artificial.

People go to foreign countries to acquire such artificial education. What is the use of acquiring such education? Instead, everyone should strive to acquire educare. There is no need to go anywhere to acquire it. It is immanent in every human being. Unity of thought, word and deed connotes educare. One who realizes his true identity is an educated person in the real sense. People enquire, "Who are you?" "Who is he?", etc., but they do not ask, "Who am I?" Man may acquire encyclopedic knowledge about everything in this world, but of what use is it if he does not know who he really is? Real education is that which concerns itself with enquiring into one's true nature. If you ask someone "Sir! Where do you come from?", he may reply, "I am from India". That reply is negative in the sense that it limits one to a particular country or place. The real 'I' is to be explored. That 'I' is the real source. The reply that he comes from India refers to the body. The body must have travelled from India. But the consciousness is all-pervading. Without realizing the source, if one simply states that he comes from this place or that place, it is not the correct answer. One should know the source. When someone questions, "Who are you?" The correct answer would be, "I am I". We often say, this is my body, this is my mind, this is my intellect, etc. Then who am 'I'? One should know this real 'I'. It is the source.

Nowadays, a lot of research is being conducted into the nature of the mind. Whatever research one may conduct, one has to understand that the basic quality of the mind is its unsteadiness. The mind is like a mad monkey and the body is like a water bubble. You are not this mad monkey. You are not this water bubble. The name given to the human race is "mankind". But today that kindness is gone and mankind has become monkey mind. Kindness and compassion are nowhere to be seen in human beings today.

Realize the Fundamental 'I'

When there are no thoughts, there will be no words either. Divinity is beyond thoughts and words. Man should transcend the mind to realize his innate divinity. Realizing one's innate divinity is educare. This innate divinity in man is also referred to as the Atma. Without realizing the nature of the Atma one cannot understand the nature of the body. Educare helps one to realise the nature of the Atma or the Self. As long as you identify yourself with the individual 'I', you cannot understand your true identity. It is only when you shed attachment to the individual 'I' and develop the feeling of equanimity can you understand the nature of the Atma or the fundamental 'I'. This Atma Tattwa (principle of the Self) is equally present in every being. This is the fundamental principle. It is only because of this fundamental principle that every living being acquires value. One has to recognize this fundamental principle. Only then does one deserve to be called a human being. In this world, birds and beasts live along with human beings. Man can be differentiated from birds and beasts only when he realizes the fundamental 'I' which is the Atma Tattwa. Since ancient times, people in India have been striving to realize this fundamental 'I' which is present in all beings. Life is present everywhere.

Man today has lost his peace. There is restlessness everywhere. In fact, the whole world is in a state of turmoil. People are facing great difficulties and worries in their life since their awareness is limited to their body. This body consciousness makes their life artificial. It does not reveal their true Self. One has to strive to realize the fundamental 'I'. Human body is ephemeral and is bound to perish one day or the other. When we speak of 'I', it should not be limited to the ephemeral human body, but to the fundamental 'I'.

The body is made up of five elements and is bound to perish sooner or later but the indweller has neither birth nor death. The indweller is verily God Himself. Deha (body) with which we identify ourselves saying 'I' is subject to birth and death again and again. But Dehi (indweller) is the eternal Devadeva (God). While the vesture of deha has birth and death, Dehi is beyond birth and death and is eternal. It shines in every being in the form of consciousness. Consciousness has neither birth nor death. It has neither beginning nor end. It is present in all beings as the eternal witness.

When a beggar stands in front of your house seeking alms by saying Bhavathi Bhiksham Dehi (give me alms), he actually reminds you of your true nature, i.e., Dehi (indweller). The word Dehi refers to divinity. True education is that which gives us the realization of Dehi. Education is not limited to reading of books and gathering bookish knowledge. Many times I ask Goldstein and Narendra Reddy as to why they publish so many books. Bookish knowledge enables one to merely eke out a livelihood. But there is something more to this bookish knowledge and livelihood, which all of you have to pursue.

Excerpts from Bhagavan's Discourse during International Sai Medical conference - 2005