



Sathya Sai Newsletter
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SATHYA NEWSLETTER

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MESSAGE

FROM TIME IMMEMORIAL, SCRIPTURE AND THE EXPERIENCE OF SAINTS AND SEEKERS HAVE AGREED IN DECLARING THAT THERE IS ONE SUPREME INDWELLER IN ALL BEINGS, AND ONLY ONE. ALL EFFORTS TO DISTINGUISH BETWEEN THE DEVOTEE, THE OBJECT OF DEVOTION AND THE MEANS OF DEVOTION HAVE CONCLUDED AT THIS POINT ONLY. PRAHLADA, THE GREATEST DEVOTEE OF THE LORD, DECLARED IN THE BHAGAVATHA, "WHY DOUBT AND DISCUSS WHETHER HE IS HERE OR THERE? SEEK HIM ANYWHERE AND YOU CAN SEE HIM THERE ITSELF." HE IS NEAR AND FAR, BEFORE, BEHIND, BESIDE AND INSIDE EVERYTHING IN THE KNOWN AND UNKNOWN WORLDS. PEOPLE DARE DESCRIBE HIM AS THUS AND THUS; THAT REVEALS ONLY THEIR FACULTY TO GUESS. NO DESCRIPTION CAN EXHAUST HIM OR DELINEATE HIM IN FULL. SUCH DESCRIPTION IS BASED ON THEIR EXPERIENCE OF THE TRANSITORY OUTER WORLD, AND WILL SURELY BE AFFECTED WHEN DIRECT REALIZATION IS WON OF THE HIGHEST BLISS.

BABA

(From a Message in SANATHANA SARATHI, June 1967)

QUOTATIONS FROM THE TEACHINGS OF SATHYA SAI BABA:

Bhakthi, intense Love for the Lord and for all beings because He resides in them, is the Royal road to God. It is the inner unseen spring of all the urges which take man to God.

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The beacon of the Spirit is a lighthouse for the storm-tossed ships carrying humanity across the furious waves of the ocean of life. Instead of earning that light and saving himself from wreck, man is getting lost in torrents of trouble, worry and agony, and in vain voyages in search of attaining the absent treasure. Unless that light is ever present within man, unless efforts are made to have it shining clear in the heart, all the activities of life are shrouded in the darkness of ignorance. Man is wasting the great chance he has been awarded. One wonders whether he has to appreciate or discard the charms of nature and the external world, whether to laugh or weep at their illusory attractions. Man prides himself on his capacity to know everything, but he has failed to know this truth about nature. Blind to the real characteristics of this world, man has become a pendulum between birth and death.

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The wise man is he who keeps his reason sharp and clear, and sees things as they really are. He listens to the advice:
Life is a challenge; Meet it!
Life is Love; Share it!
Life is a dream; Realize it!
Life is a game; Play it!

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The mother who bore you, the father who fostered you and the teacher who opened your eyes to the mystery of nature in and around you, all have to be revered. However high you may rise in social status, however huge may be your bank account, if your parents are neglected in distress, your life has been a tragic waste. Parents are happy when their children show the slightest regard for their comfort; any little sign of gratitude is welcomed by them with delight. If you have no urge to please them and make them happy, how can you ever hope to please God?

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The whole duty of man is to engage himself in good acts with the gross body, scatter good thoughts and influences around him with his subtle body, and earn self-realization and bliss through his causal body.

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FOR me, TO me - this greed is animal desire. FROM me, BY me - this offering is a sign of the Divine nature in man. Share! Then, the sense of oneness is established; you lose all fear and shed all envy, and grow greatly in Love.

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SAI FAMILY ANNOUNCEMENTS

GUIDELINES - The Second Printing of Guidelines for Sathya Sai Baba Centers is expected early in 1977. The Guidelines will be placed before Baba in January and will be printed after Baba makes corrections and gives approval.

COPYRIGHT REGULATIONS - Centers are advised that copyrights of materials from sources other than Sai publications may be violated if such materials are reprinted without written permission from the original publishing source. Therefore it would be best to avoid including such materials as handouts in your center.

NEW BOOKS available from the BOOK CENTER are: Translations by Baba, compiled by Homer Youngs, a dictionary/concordance of Telugu and Sanskrit terms used in Baba's books; and Bha-ra-th, Our Heritage, which contains Baba's descriptions of Indian culture, festivals, etc..

FOUR NEW CASSETTE TAPES are now available from the Hollywood Center: 1. Discourse to Teachers, Nov. 18, 1975 and Discourse to Students and Bhajans, Nov. 22, 1975. 2. Inauguration Discourse on Service at Seva Dal Conference, Nov. 15, 1975. 3. Discourse on Service, Seva Dal Conference, Nov. 16, 1975. 4. Bhajans sung by Sai Devotees in New Delhi.

DISCOUNTS ON BOOKSALES - The Sri Sathya Sai Baba Book Center of America will make wholesale discounts available to those commercial bookstores, churches, and accredited Sathya Sai Baba Centers which supply the book center with a registered Resale Number, thus informing the book center that responsibility has been assumed for the payment of applicable sales tax. In addition, an accredited Center must supply it's full name.

ADDITIONAL SAI BABA CENTERS - We would like to extend our best wishes to these additional accredited Centers. Their addresses may be added to the Directory of Sathya Sai Baba Centers published in the September Sathya Sai Newsletter:

Fresno, 3966 N. Augusta, Fresno, Ca. 93726, Stephen Ely.
Metropolitan Chicago, 631 Rochdale Circle, Lombard, Ill. 61048,
Marjorie Robinson.

Frankfort, Rt. 7, Box 415, Frankfort, Kentucky, 40601, D. McDowell.
Flushing, 138-36 59th Ave., Flushing, N.Y. 11355, K.S. Ganesan.
Vancouver, 412 W. 20th, Vancouver, B.C., CANADA, G. Gadhia.

NOTICE: The September issue of this Newsletter contained an item called, 'An Important Notice to Sai Devotees in America,' the purpose of which was to clarify the difference between the accredited Sathya Sai Organizations, and other organizations that use the name of Sathya Sai Baba. The wording of this article has led to some misinterpretation, which the Sri Sathya Sai Central Committee regrets. With regard to the "International Social Service Foundation, the Newsletter appears to have been in error in stating that "No permission has been granted for the use of these names.", and this statement is retracted.

RENEWAL OF SUBSCRIPTIONS - Subscriptions that began with the first (June 1976) issue will expire with the March 1977 Newsletter. Those desiring to renew their subscriptions may do so with the coupon on the back page of this issue. Please mark "RENEWAL" on the coupon.

A STORY

The following story was told by Sathya Sai Baba to a group of Whitefield College students in December, 1975;

"By thinking of God and singing His name, the kind of impressions that come are indescribable! One person who spends his time in thoughts of God may be dying, and another person who does not think of God is also dying. But the true nature of the difference between these two persons cannot be understood. A small story to illustrate:

"On a tree sits a crow making his usual sound. Under the same tree sits a yogi, thinking of God and singing God's Name. After some time the yogi arose and exclaimed, 'Hari Ram'. At the very moment that the yogi exclaimed, 'Hari Ram' and rose to his feet, the crow struggled briefly and fell down dead. The yogi, startled, thought, 'What is the matter? Just because I said God's Name, the crow fell dead. Can death be the consequence of saying God's Name?'

"Shortly thereafter, as he was walking, the yogi met the great sage, Narada, and said, 'Swami, what has happened? When I said 'Hari Ram', a crow who was sitting above my head fell down dead! Why is this? Please explain it to me.'

"Narada at once understood the inner meaning of the event and said, 'I am also repeating the Name of the Lord, but I will not tell you the meaning of your experience. Before long you will come to a lake and there you will see a swan. Ask the swan to tell you.'

"In due course the yogi came to a lake and saw that there was indeed a swan. As the yogi approached the water he observed the swan moving towards him. The yogi thought, 'The Hamsa is coming close', so he stepped to the edge of the water and addressed the swan, telling the swan the entire story. At the appropriate point he said, 'Hari Ram'. Upon 'Hari Ram' being said, the swan struggled briefly, and like the crow, the swan also died.

"Greatly perplexed, the yogi sought out Narada, told him of the death of the swan and again asked for an explanation. But Narada said to him, 'Wait. Tomorrow morning a son will be born to the king. Go to the palace and ask this son to give you an answer to your question.'

"The yogi received the advice, but at once felt very uncertain. He asked himself, 'If I go to the palace and say 'Hari Ram' and the child dies (just like the crow and the swan), the king will not let me off. He will certainly have me put to death. Can it be that this is also the time for my death?'

"Upon reflecting thus, the yogi turned again to Narada and told Narada of his fear. Narada said, 'Why fear death? You are a seeker of Truth.'

"The yogi thereupon got courage and went to the king. Those guarding the palace gate said that the king's permission was needed to enter the palace. The yogi replied that he had the knowledge that a son would be born to the king in the morning, and he said, 'I have come to speak to the newborn son of the king.'

"Upon hearing this news from the guardians of the palace gate, the king was very happy. He brought the yogi into the palace and entertained him royally. At 7 A.M. the following morning a son was indeed born to the king. As soon as the news came, the yogi said, 'I wish to talk to your royal son.'

"The king was happy that a great yogi would talk to his newborn son, and the baby was placed on a golden plate and brought to the king.

"At this point, the yogi again felt somewhat confused and much fear arose in him. He felt unable to decide, should he or should he not tell the story of the crow and the swan to the newborn son of the king. But then he remembered how Narada had told him that as a seeker of Truth, he should not be afraid. Thereupon, he got courage and told the story to the newborn son of the king, and asked the son to please tell him the meaning of the strange events. As soon as the yogi said 'Hari Ram', the baby began to laugh. The yogi then repeated his question, 'What is the inner meaning of 'Hari Ram'?'"

"The king's son thereupon replied that he himself had been that very crow who had fallen dead upon hearing, 'Hari Ram', and that he had been reborn as that same swan who in turn had also died upon hearing 'Hari Ram', and that now he was reborn as the son of the king and that this had taken place just through hearing 'Hari Ram'.

"To a human there should be no fear of death. Death is an opportunity to raise oneself and attain unity with Divinity. Utter the Name of God at death. Try at death to become one with God."

BABA'S PROGRAM BETWEEN AUGUST 28th and October 26th:

28th August: Baba inaugurated the newly constructed 30 bed hospital at Whitefield with Vedic rites. This was also Ganesh Puja day.

6th September: Devotees from Kerala celebrated their New Year Festival (Oonam) at Prasanthi Nilayam.

9th September: Baba attended the anniversary of the Anantapur College.

26th September to 2nd October: Dasara festival at Prasanthi Nilayam. The week long puja conducted by pundits from Kerala and Andhra. Baba gave a discourse each evening.

21st October: Deepavali; Inauguration of week long Seva Dal training camp for Bangalore District, held in Kadugodi village. Baba personally visited several surrounding villages to inspire the students and residents with the spirit of self-help, self-confidence and mutual love.

26th October: Another Gokulam (Dairy) is established by Baba at Whitefield.

Some quotes from recent discourses:

"My mission is to show people the way to the peace of mind which everybody desires."

"My powers to protect, heal and save people and to materialize objects, originate in God and can only be used by an Avatar. They are in no way designed, disciplined or developed, but flow from cosmic power itself."

"Material wealth is spiritual poverty."

(Courtesy of Sri Ranganayakulu, Prasanthi Nilayam)

THE TREASURE UNDER YOUR FEET

A Reprint from SANATHANA SARATHI, January, 1968

All acts must be done as offerings to Him, dedicated to Him, prompted, planned, executed and blessed by Him. The repetition of the Name will help this sadhana. The Name has to be repeated with the heart yearning for the Named. It should not be like a tape-recorder reeling off the names or a phonograph record that is stuck, repeating the same note. Know that this life is for realizing Him, not for winning petty triumphs. Your ideal, your determination and your activity, all three must be directed to the same consummation, the attainment of supreme bliss. The Name will make all activity as welcome as worship; it will add sweetness to worship itself; it will concretise the Named. It will confer the wisdom that reveals the Truth.

The sweetness of the Name is appreciated most by those who walk the path of Bhakthi. Once Jnanadev and Santhadev happened to go together through a dense forest. They were both overcome by severe thirst but could not discover any source of water, except a deep ruined well with water far too deep and the sides overgrown with bush and briar. Jnanadev assumed the form of a bird, flew in and quenched his thirst. Santhadev, who was a great Bhaktha, yearned for grace from the Lord whom he called fervently by Name; the Lord heard the prayer. The waters of the well rose and overflowed to the place where the Bhaktha was; he could quench his thirst and move on.

The magnet cannot draw to itself a bit of iron that is covered with rust and dust. You cannot yearn for God when your mind is laden with the rust of material desires and when the dust of sensual craving sits heavy on it. Clear the rust, know the glory of God, and repeat His Name in the silence of the heart. Any one of the Names which denote Him can be selected. Do not listen to people who canvass for one particular Name and decry others. Do not be misguided by people who make pompous polysyllabic formulae and recommend them as superior to other simpler Names. Vasudeva, Krishna, Gopal, Govinda, Giridhari...all these indicate the Lord who is known to most as Krishna. But, Meera was affected most by one Name: Giridhari. That gave her inexhaustible joy, more than any other name. There is no superior or inferior grade of Names, so far as God is concerned. You must have noticed that I do not recommend any one name for adoption by you, no, I do not insist on the Sai name, either of this body or the previous body. All names are the name of Sai Baba; they are all mine.

This is the greatness of the Sanathana Dharma...this insistence on the oneness behind all the apparent multiplicity. The Atma that it declares to be the basic Truth does not contradict the doctrines of any faith. God is unlimited by space or time. He is undefinable by names or forms. He owns all names and will respond to any one of them. Picture Him in any form while meditating on Him; He assumes that form, while conferring Grace. It is because India stresses these characteristics of the highest principle that she has been for centuries the beacon of spiritual light and hope.

• Now, we find anxiety, fear, faction, hate and vengeance stalking across all countries. Neighbors hate each other; members of the same family hate each other and fight amongst themselves; villages are torn by factions, and they fight amongst themselves;

nations are arming wildly and breeding hatred amongst themselves. Man has reduced himself to the status of a wild beast. No two minds are willing to cooperate in common tasks. The spark that arises in the individual mind has spread a world wide conflagration of hate and greed. This has to be scotched, in the individual, the family, the village, the city, the nation - in fact, wherever it raises its head. Sathya, Dharma, Santhi and Prema can put out this fire. Man is suffering because he is not aware of the treasure he has in himself. Like a beggar ignorant of the millions hidden under the floor of his hovel, he is suffering dire misery.

From a Discourse by Baba.

REGIONAL MEETINGS

In a December, 1975 meeting with American devotees, Baba suggested that there could be many small Sai Baba groups meeting in a general area, and that the smaller meetings might be very beneficial. He also suggested that once a month the various groups could meet in larger Regional meetings, with an appropriate speaker or program.

This approach has been tried with great success in the North-eastern states where devotees from the entire region have gathered for meetings and to celebrate festivals. To give devotees in other parts of the country an idea of how it has worked, Mr. Philip Gosselin of New York has supplied us with the following information:

May: The first regional meeting was held at the New York City center, where the idea of having these meetings more frequently was enthusiastically discussed.

September: The September Regional meeting was a weekend retreat held at a YMCA camp in Sturbridge, Massachusetts, in a beautiful rural setting. More than 100 people attended, and the retreat was patterned after the daily schedule at Prasanthi Nilayam. There were various study groups and several talks by Dr. Hislop.

October: Vijayadasami (the last day of the Dasara Festival) was celebrated by devotees at a school in Cherry Hill, New Jersey. Devotees gathered from as far away as Vermont and Washington D.C. to hear Dr. Bhagavantam speak about his experiences with Swami.

November: Baba's birthday was celebrated at the Greenwich, Connecticut YMCA as the November Regional meeting. The Birthday was also celebrated in the Washington D.C. area. There, Dr. K.C. Pani has transformed part of his home into a beautiful Sai Mandir, and a large number of devotees gathered from all parts of the East Coast for this function. Dr. Ramakrishna and Dr. Pani both addressed the devotees.

In the future Regional meetings may be held in locations where there are many Sai centers within a particular area. In this way, devotees have not only the opportunities for regular satsang at their 'local' center, but can also meet regularly and share their joy with devotees from a larger area.

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To give is to receive. The seed released returns a harvest. Only what is released is ours. We are owner only of what we can freely give. What we cannot release is not owned - but owns. We then do not possess, but are possessed, by that with which we cannot part.

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