



Sathya Sai Newsletter
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SATHYA NEWSLETTER

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P.O. Box 668, Soquel, California 95073

SOME ADVICE FROM BHAGAVAN

- I. THE BEST METHOD OF SPREADING VEDANTA PHILOSOPHY IS TO LIVE IT. THERE IS NO OTHER ROYAL ROAD.
- II. LET GOD WORK THROUGH YOU, AND THERE WILL BE NO MORE DUTY. LET GOD SHINE FORTH. LET GOD SHOW HIMSELF. LIVE GOD. EAT GOD. DRINK GOD. BREATHE GOD. REALIZE THE TRUTH, AND THE OTHER THINGS WILL TAKE CARE OF THEMSELVES.
- III. TRUE LOVE EXPANDS THE SELF; ATTACHMENT CONTRACTS IT.
- IV. HEAVEN IS WITHIN YOU. SEEK HAPPINESS NOT IN THE OBJECT OF SENSES; REALIZE THAT HAPPINESS IS WITHIN YOURSELF.
- V. THERE IS NO ROSE WITHOUT A THORN. UNMIXED HAPPINESS IS NOT TO BE FOUND IN THIS MATERIAL WORLD. ALL HAPPINESS IS IN SELF SUPREME.
- VI. IN THE LOWEST WORM AS WELL AS THE HIGHEST HUMAN BEING, THE SAME DIVINE NATURE IS PRESENT. THE WORM IS THE LOWER FORM IN WHICH DIVINITY HAS BEEN MORE OVER-SHADOWED BY MAYA.

THAT IS THE HIGHEST FORM IN WHICH IT HAS BEEN LEAST OVER-SHADOWED. BEHIND EVERYTHING, THE SAME DIVINITY IS EXISTING, AND OUT OF THIS COMES THE BASIS OF MORALITY.

WITH BLESSINGS,

BABA

From a letter to a devotee.

QUOTATIONS FROM THE TEACHINGS OF SATHYA SAI BABA

Be Humble, so that you can escape the fury of the passions and the emotions. A tree that holds its head high is torn down by the raging floods; but, a reed bends low when the flood swirls around it and so survives the fury of the waters. Man must learn to be egoless and humble.

* * *

Life is lost in Dreaming - Being is lost in Becoming.

* * *

A King, though all the estate is his, and he can sit anywhere he wants, on all that vast extent of land, prefers to sit only where it is neat and clean and comfortable and pure; so, too, though all hearts belong to Him and He can take His seat anywhere, He prefers those hearts which are pure, which are free from the thorns of falsehood, insincerity and cruelty and which are filled with the perfume of Sathya, Dharma, Santhi and Prema.

* * *

Do not indulge in slander; slander is the stinking product of cowardice and conceit. The slanderer has no moral courage. Above all, do not talk ill of those who are treading the spiritual path. If you do not like them, well, leave them alone to themselves; they bear no ill will towards you.

* * *

Let the different faiths exist, let them flourish and let the glory of God be sung in all the languages and in a variety of tunes. That should be the Ideal. Respect the differences between the faiths and recognize them as valid as long as they do not extinguish the flame of unity.

* * *

Let me tell you this: There is no need for you to follow this person or that person in the search for a Guru. The heart full of compassion is the altar of God. Nature is the best preacher. Life is the best teacher. Fill yourselves with awe and reverence at the handiwork of God, the manifestation of His power and glory that is called the World. This is enough instruction, and enough inspiration for you.

* * *

Every deed must be nearer the goal; it must be a step in the pilgrimage to God. It must cleanse the emotions, correct the attitude, clarify the path and co-operate in the consummation. This has to be the constant care and vigilance of every seeker and aspirant to bliss.

AN EXPLANATION OF THE GAYATRI MANTRA

"The Gayatri Mantra is a prayer for the progressive upsurge of intelligence so that Truth may be grasped by the seeker. Subordinate the mind to the pure intelligence, which is but a reflection of the God within. Then, you will have the Guru of Gurus as your guide." Baba

The following explanation was given by Mr. N. Kasturi to some Western devotees, and is based on Baba's many references to the Gayatri in talks and discourses:

Om Bhur Bhuvah Suvah
Tat Savitur Varenyam
Bhargo Devasya Dhimahi
Dhiyo yo nah Prachodayat

This is the greatest mantra of the Vedas; the spiritual heritage of India. It can be repeated by anyone because it doesn't refer to God in any form or name. It is a prayer which seeks to arouse your intellectual awareness.

"Dhiyo yo nah Prachodayat"; "Dhi" is the power of discrimination, the power of analysis as well as synthesis - and "Prachodayat" means to arouse, to awaken, to cleanse and to grow. So, "Prachodayat": you are praying to the splendor of the universe.

"Bhargo Devasya Dhimahi": the splendor that you find in the cosmos is due to the intelligence that pervades it and permeates it, and you are appealing to that intelligence to arouse your own intelligence. You are admiring and appreciating the super-intelligence so that the process will arouse your own little limited intelligence to transcend its horizon and its limits, and envelop and enter into that cosmic intelligence. That's why we start with "Om Bhur Bhuvah Suvah".

"Bhur Bhuvah Suvah"; these are the three regions; the lower, the middle, and the upper. Call these three that make up the cosmos: "Om Bhur Bhuvah Suvah".

"Tat Savitur Varenayam"; "Varenyam" is the supremest. "Saviturha" is: that splendor. So, the cosmos, and then the next line: the splendor that...the supremest splendor that shines through all those cosmic regions; "Tat Savitur Varenyam".

"Bhargo Devasya Dhimahi"; that is, not only splendor, but it is also "Dhimahi", that is to say, intelligence. It is on account of the intelligence that pervades and permeates the cosmos that you have got the splendor; "Bhargo Devasya Dhimahi".

"Dhiyo yo nah"; let that "Dhi" - that is to say, the supremest intelligence, Dhimahi "Dhi yo yo na Prachodayat": The second "dhi" is the limited intelligence that we have got ourselves - let that be aroused and awakened so that it will merge with that supremest intelligence that is found, that is, not only found, but that is the real basis and superstructure of the entire cosmos.

So this is a prayer of the limited intelligence to the unlimited intelligence, so that we might become wisdom itself, truth itself, and that truth is beauty, goodness, everything.

CONVERSATIONS- These are excerpts from conversations with Sathya Sai Baba, recorded after each meeting by Dr. John S. Hislop.

H: This mixture of light and darkness, of ignorance and wisdom which creates unhappiness, which creates trouble -- Swami says the mixture, which creates confusion, fades away with the right experience. The question is, what is the basic factor that prevents us from having that right experience?

Sai: We don't have the intensity that is required. Even to study books, how much is needed to come to the stage when we can read difficult books. How many years, how many hours of toil we put into it. If you have the same intensity in spiritual practice, you will surely know the truth. But we are not as intense as we should be on the spiritual path. We do not apply concentration and one-pointedness. Full concentration is needed even in the world in walking, talking and reading. Without concentration you cannot do anything. Even in little things of the world we use concentration. But when we try to think of God, then we get restless, and the mind is unstable. Why do we do the things of the world with full concentration? Why? Because we are fully interested in it. And with God we have these doubts. Whatever work you love deeply, you have full concentration. Whatever you don't love deeply, then concentration is not full. A small example: You are driving a car. At the same time you are talking to your passengers. The road becomes narrow and dangerous. You say, 'Please let us not talk now, I must give full concentration to the driving.' Why do you say this? It is because you deeply love your life and you must concentrate deeply so as to avoid an accident. Because you have this love for body, you concentrate on its' safety. When you have deep love for God, then concentration on Him will come automatically.

H: What does surrender to the Lord mean in such common things as shaving, going to the market, walking and so on?

Sai: Surrendering to the Lord is surrendering all thoughts and actions, not wishing for the fruits of the action, not doing action to gain its fruit, but doing the action because it is one's duty. The act is dedicated to the Lord and the results, therefore, are borne by the Lord. Actions done thus -- fruits abandoned at the time of the action -- such actions are free of karma. Since the ego, in this way, is not fed and cultivated, it disappears before long. For example, if one shaves, which is classed as an uninspired mundane task, the attitude is that one is preparing the body for the sake of the Lord in the heart, and one is making the best of his appearance to honor the Lord, and not for one's personal vanity or reward. Also, in walking, offer the action to the Lord to maintain a body fit for the Lord to live in; and that is the attitude for every single action of the day. Sweeping the house is dedicated to the Lord so that He may have a fit dwelling. And cooking also is dedicated to the Lord so that the body may be strong and vigorous for the benefit of the Lord. It is folly to seek the fruit of action. When one dies, the only items taken with one are one's good and bad deeds. None of the power, the money, the position, the prestige, the vigorous beauty of the body, the culture of the personality -- these things are all gone, and therefore, what folly to work for them. Man is life with desire; life without desire is God. Mind is desire; when mind disappears, desire disappears.

CONVERSATIONS, con't.

H: What is meant when Swami says to a departing devotee that 'Swami will be with you wherever you are; Swami is in your heart'?

Sai: The situation can be compared to a man and a stick floating in the ocean. Both have the same motion, up and down with the waves; but the stick does not know what is happening, whereas the man is conscious of the movement. The movement of the stick could be compared to a person in America in whose heart God resides, but who has never been here to visit Swami. The conscious movement of a man swimming in the ocean could be compared to an American who has visited here and then returned home; now there would be conscious spiritual experience, and that would be the case whether we consciously invited that experience or not. There are the three stages to knowing God. One is intellect, which is just imagination; one is drawing near; and the third is union with God. Another example: The river merges with the ocean, but if one takes sweet water from the river and places it in a sealed plastic bag and places that sealed bag in the ocean, there is no mixing of that water with the ocean. Such a condition could be compared to one's state before coming here; but after coming here it is as though the sweet water were not held separate from the ocean water, but were merged and mixed with the ocean. This is the mixing stage, here. Swami is the servant of all, and as servant, he enjoys much better than as Master.

GOOD DEEDS

A Reprint from "SANATHANA SARATHI", July, 1967

Vyasa has declared the essence of the fourteen voluminous puranas can be expressed in one sentence: There is nothing meritorious as the help rendered to others; there is nothing so degrading as the harm you inflict on others. A man once sent his son to the market to bring him some fruits and he gave him ten rupees for purchasing them. The boy got the fruits from the dealer and he was bringing them along to his house. On the way, he heard the heart-rending cries of a famished, hungry beggar, "Give me something to eat". He placed all the fruits in the hands of the beggar and came home empty handed. When the father asked him where the fruits were, he replied, "They are invisible fruits I have secured for you. The fruits one can see are eaten today and lost; but, the fruits I have got for you are eternally fresh and sustaining".

When a queen noticed gray hairs on the king's head, she told him that Death had sent him his first warning, that His visit is approaching. The subjects came to know the concern of the queen; they retired into the jungle and by extreme asceticism, they won Divine Grace and persuaded God to grant the king 100 years of life. When the queen knew this, she started on her journey to the forest. The king asked her whether she wanted her life too to be extended. But, she answered, "O, no. I shall win Grace and pray for the extension of life to the subjects, for, of what use is long life unless your days are made happy with such loving loyal subjects." That was the measure of her love for the subjects. No wonder the kingdom was happy under such a king and queen.

-Baba-

SAI FAMILY ANNOUNCEMENTS

NEWSLETTER SUBSCRIPTION RENEWALS - Subscriptions that began with the first (June 1976) NEWSLETTER will run out with this issue. In order to receive the June 1977 NEWSLETTER on time, please send in your renewal before June 1st.

SATHYA SAI BABA BOOK CENTER OF AMERICA (Tustin, Ca.), wants to inform readers that the paperback edition of SAI BABA, MAN OF MIRACLES by Howard Murphet is now available. Several new prints (photos) from India are also available.

NEW CASSETTES available from the Sathya Sai Baba Center of Hollywood include: 1. Discourse on the Birthday, Nov. 23, 1976. 2. Christmas Discourse by Sai Baba, 1976. 3. Bhaja Govindam - discourse and bhajans by Sai Baba and chanting of the 16 verses by devotees in New Delhi. 4. An evening at Brindavan, Whitefield, bhajans and discourse by Sai Baba, also bhajans and brief discourse by students of the Sathya Sai Baba College and foreign devotees. And 3 STEREO CASSETTES: 1. Sathya Sai Baba Chants the Bhajans, 2. Veena Vijaya, a solo bhajan performance with veena accompaniment. 3. Sai Krishna Bhajans, sung by Janet Bock, accompanied by the New Delhi Bhajan Singers.

ALL SATHYA SAI BABA CENTERS are asked to send the following information to the NEWSLETTER (P.O. Box 668, Soquel, Ca. 95018): 1. Telephone number(s) of the center and/or president. 2. Schedule (day and time) of regular meetings/bhajans. We will make this information available to other devotees for their convenience while they are travelling.

A SAI VISIT TO CALIFORNIA?...Some American devotees recently returned from India have reported that Swami has told them of plans to visit the Los Angeles Area for 3 or 4 days this Spring. No "official" word or intimation of a visit has been received by the Central Committee, though we enthusiastically look forward to receiving definite information. At this time we want to reassure all devotees that, as stated in the September NEWSLETTER, we will IMMEDIATELY notify all NEWSLETTER subscribers by mail, and Sathya Sai Centers/Directors by telephone, as SOON as any definite word is received.

CHRISTMAS CARDS - During the Christmas season, many devotees received several cards with beautiful quotes from Sai imprinted on attractive, traditional Christmas Cards. A suggestion has been made that if a few devotees would be interested, there could be a "Christmas Card Committee" to prepare a selection of appropriate cards which could be printed in volume and sold at cost to devotees desiring to use them. It is suggested that the cards show traditional Christmas spirit, yet reflect the heart of Sai's teaching. Perhaps there are individuals interested in working on this possibility? If so, please write to the NEWSLETTER and we will put you in touch with others who respond. Also, any readers who would be interested in using such cards might send us a note so we can see if there is sufficient interest.

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Make your life a Rose that speaks silently in the language of fragrance.

-Baba-

ANNOUNCEMENTS, CONT.

ADDITIONAL SATHYA SAI BABA CENTERS ARE: Sathya Sai Baba Center of:
Santa Monica, Ca., 1033½ Grant Av., Santa Monica, Ca. 90404,
J. Pettyjohn.
Rockledge, Fla., 1024 Fairway Ln., Rockledge, Fla. 32955, L. DuGoff.
Tampa Bay, Fla., 2335 Central Av., St. Petersburg, Fla. 33713,
E. Howarth.
Cambridge, Mass., 140 Magazine St., Cambridge, Mass. 02139,
W. Jackson.
South Jersey, N.J., 294-7 Echelon Rd., Voorhees Twp., N.J. 08043,
S. Girishankar.
Spokane, Wash., Rt. 2 Box 405, Post Falls, Id. 83854, C. Dickison.
Mississauga, Ont., Canada, 1447 Alexandra Ave., Mississauga, Ont.,
Canada, L5E 2A9, B.R. Maharajh.
Montego Bay, Jamaica, W.I., P.O. Box 73, Montego Bay, Jamaica, W.I.,
G. Khiatani.

BHAJAN SINGING - In a Sivarathri Discourse on Bhajans, Baba emphasized that each bhajan should be sung through twice only, rather than three or more times. Since questions about this are asked frequently, we wanted to inform all readers about this point.

BACK ISSUES OF SATHYA SAI NEWSLETTER (June, September and December 1976) are available for 50¢ each. New subscribers wishing to receive all previous Newsletters should include 50¢ for each issue published before their subscription begins.

ERROR - The International Social Service Foundation, headed by Mr. S.S. Rajah of 865 West End Ave., N.Y., should not have been included in the September 15, 1976 NEWSLETTER as an organization using the name of Sathya Sai Baba without permission.

BABA'S PROGRAM BETWEEN NOVEMBER AND FEBRUARY:

5th November: Returned to Prasanthi Nilayam from Whitefield.
13th to 16th November: Akhanda (continuous) Bhajan, celebrated by Sai Organizations in all locations. On the evening of the 16th Baba gave a discourse on the inner meaning of sound. 22nd November: A grand car festival was arranged honoring the deities of the Puttaparthi temples. Artists from Kerela put on a type of "puppet" show peculiar to and very popular in Kerela. A large number of people from surrounding villages attended this festival. 23rd November was the 51st Birthday of Sathya Sai Baba. Baba addressed the large crowd in the evening. 27th November, Baba left for Whitefield. 10th to 16th December, Baba was in Bombay. 25th December, Christmas was celebrated at Whitefield. Foreign devotees had a dinner at Baba's residence, and it was a memorable function for all who were there. 1st January, Prasanthi Nilayam, New Years Day was also Vaikunta Ekadasi Day, and a Moslem Holy Day; Baba gave a discourse that evening on the significance of the 3 festivals. 14th January, Pongal (Sankranti), Baba went to Whitefield, gave a discourse to College students and there was a cow feeding. 29th January, Return to Prasanthi Nilayam. 16th February, Sivarathri Festival. (Described in detail in 'Sanathana Sarathi'). 20th February, Baba left for Whitefield.

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