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SATHYA SAI NEWSLETTER

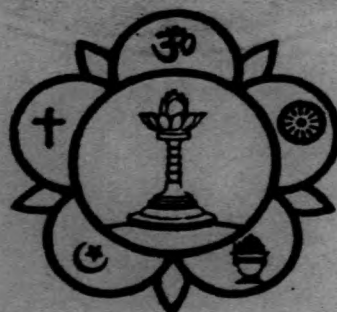


FALL 1979

VOL. 4, NO. 1

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QUOTATIONS FROM SUMMER SHOWERS 1979

God is worshipped by four kinds of devotees; 'artha', 'artharthi', 'jijnasu' and 'jnani'. God loves all of them. He grants them boons appropriate to their thoughts and attributes.

An 'artha' prays to God in times of distress. He prays for relief from the difficulties, troubles, trials and tribulations of the world. God gives him mundane happiness by removing his sorrow and sickness. With the cessation of his sadness, the relation between the 'artha' and God also comes to an end.

An 'artharthi' is a devotee who prays to God for power, pelf and prosperity. He becomes an egoist as soon as his wishes are fulfilled. If his ambitions are not fulfilled, he blames God for His indifference to the welfare of mankind. When an 'artharthi's prayers are not answered, he becomes an angry agnostic.

A 'jijnasu' wants to understand the enigma of God and to solve the riddle of the universe. He is an enquirer, an explorer and an investigator. His aim is to unravel the mystery of existence with the aid of his limited intellect. This is a painful intellectual endeavour foredoomed to failure. When all his efforts fail he also becomes a disinterested man filled with indifference and apathy. But, if a 'jijnasu' remains undaunted by failure and persists in his enquiries with a single-track mind, he will also win God's Boundless Grace.

A 'jnani' is the only individual who has reached the summit of spirituality. He has attained the acme of wisdom. He alone can reach and know God. It does not, however, mean that the others cannot know God. They, too, can realize God if they dedicate all their actions to God in a spirit of self-abnegation. Killing of the lower self is more important than memorizing all the scriptures.

This is the easiest path to God-realization. Every act should be treated as a sacrament. Meditation, yoga and rites and rituals are no longer essential to the 'jnani'. His life and his actions are dedicated to God in complete self-surrender. He remains unattached to the fruits of his actions.

REPORT ON DIRECTORS MEETING

The directors of the Sathya Sai Baba Council of the Americas met on August 18 and 19 at the home of Dr. and Mrs. Michael Goldstein. The successful meeting stressed ways in which regional directors can be of greater service to the Sathya Sai Baba Centers, and a review of the accreditation process for new Centers was discussed.

Devotee groups interested in becoming a Sathya Sai Baba Center may write to Mr. Richard Bayer, Vice President for Administration. P. O. Box 668, Soquel, Ca. 95073, and request a copy of the Guidelines for Centers. All potential members are to study carefully the Guidelines before making application to become a Sathya Sai Baba Center.

A large part of the agenda was devoted to discussing the National Service, and Bal Vikas Childrens Committee. After several reports, and a review of suggestions from Centers and Committee members, it was decided that Mr. Phil Gosselin and Mr. Richard Kaplowitz, act as coordinators of the National Bal Vikas Childrens Committee, and three sub-committees will be formed to work on areas of immediate concern. They are:

1. Bal Vikas Childrens newsletter, and preparation of materials for teachers, and students.
2. Development of operational guidelines for Bal Vikas programs.
3. Development of a training program for Bal Vikas teachers.

Through the Bal Vikas newsletter, and meetings of teachers living in the same area an effort will be made for the exchange of ideas, and enthusiasm to help encourage the Beginning of Bal Vikas Childrens groups. An organizational structure for the committee should grow out of the work in progress, and will be reviewed, and developed each year.

Dr. Duane Robinson, and Mr. Larry Smith will act as coordinators of the National Service Committee, which will share ideas on individual service projects for devotees, and will analyze the service opportunities and

needs existing right now in the Sathya Sai Baba Centers. For more information see Service Report below.

It was suggested that each Sathya Sai Baba Center assign a member to look after new people. This person would welcome visitors and give general information about the Center.

The atmosphere of the meeting was harmonious, and the Goldsteins' gracious hospitality made for a pleasant and productive encounter.

The Centers are not to be used for publicizing my name or creating a new cult around my worship. They must try to spread interest in prayers, meditation, and other spiritual practices which lead man Godward; they must demonstrate the joy that can be derived from singing and remembering the Lords' name, the peace that one can draw from good company. They must render service to the helpless, the sick, the distressed, the illiterate, and the needy with no thought of reward.

Sri Sathya Sai Baba

SERVICE REPORT

At the recent meeting of the Sri Sathya Sai Baba Council of the Americas it was proposed that those Centers wishing to institute a service program are encouraged to do so with discrimination, and in accordance with Swami's teachings. In the future months a set of guidelines, and suggested projects will be sent to all Sathya Sai Baba Centers by the National Service Committee.

If questions should arise please feel free to contact Mr. Larry Smith, 237 "I" St., Chula Vista, Ca. 92010 and/or Dr. Duane Robinson, P. O. Box, Grapeview, Wa. 98546: Coordinators of the National Service Committee.

Do not believe that you can by means of Service re-form or re-shape the world. You may or you may not. That does not matter. The real value of Service, its most visible results, is that it re-forms you, re-shapes you. Do Seva (service) as a Sadhana (spiritual discipline) then you will be humble and happy. Do not strut about that you are improving others; improve yourself. Make service an extension of your Japam (repeating the name of the Lord) and Dhyanam (meditation, contemplation) Japam and Dhyanam put into practice, so to say. How can anyone contemplate on a God who loves the poor and grief-stricken, and yet be cold when the poor and the stricken are around him.

Sri Sathya Sai Baba

BHAJAN COLUMN

There was an error in the last Newsletter on page 3 of the Summer, 1979 issue. At the top of the page, in the first line of the Gayatri Mantra, "Aum Bhuh. . ." should read: "Aum Bhur. . ."

Recognizing one's error is the beginning of wisdom. Baba

In the past year the National Bhajan Committee headed by co-chairwomen Janet Bock and Faith Hollander have made two tapes available, C-033 Bhajan Learning Scales and Exercises, and C-036 English Bhajan Learning Tape No. 1. They have also written supplements to all the tapes with Bhajans on them. Now there are two new cassettes, one for children SC-006, and Sai Baba Birthday Bhajans SC-007. These may be purchased from Sathya Sai Baba Center of Hollywood, 7911 Willoughby Avenue, Los Angeles, California. See page 17 for prices.

The Committee has made available to all Sathya Sai Baba Centers copies of the Bhajan Guidelines, and a sheet entitled Additional Bhajan Instructions. You may want to read them aloud in your group. If you have questions or problems connected with Bhajans, please feel free to write to Janet Bock or Faith Hollander and they will delegate a member to communicate with you directly, or answer by mail. The Committee continues to accept new English Bhajans.

Because Swami has indicated the Bhajans are such an important part of our spiritual discipline, we thank these talented, dedicated ladies and their hard-working committee members.

Additional information may be secured from the National Bhajan Committee: Janet Bock, 7911 Willoughby Ave., Los Angeles, Ca. 90046; and/or Faith Hollander, 203 Cumbermeade Rd., Fort Lee, New Jersey 07024.

THE SAI BHAJAN

The age that we are living in now is called the Kali Yuga. The easiest way to reach God in this tumultuous Yuga is by Singing Bhajan (songs of devotion). The scriptures lay down Bhajan, Namasmaraṇa (remembrance of the names of the Lord) and Sankeertan (singing the names of the Lord in the village streets) as the Sadhanas (spiritual discipline) of this age.

Bhajan is the process of singing your prayer to God, praising his glory and compassion, and pleading that He may fill you with His grace. Prayer through Bhajan has a highly curative effect on the body and mind of man. The recital of the names of God over and over again is Naamasmaran. Constant Naamasmaran electrifies the body and soul and makes one not only healthy, but vigilant and active.

Bhajan should not be gone through as a task or a painful necessity. It should not be conducted in a drowsy atmosphere. It has to be lively. It has to be a thrilling experience which must leave participants full of pure energy and elevated enthusiasm.

The Bhajan should never be protracted and lingering. Moderate swiftness and tempo should be maintained while singing to eliminate them as a guna (lethargic state) from the participant.

It is very regrettable that this does not happen now.

Either the Bhajan is too mechanical or it is a medium for some people to exhibit their talents and their knowledge of scientific music and musical attainments. Sometimes the Bhajans are sung to parade one's compositions and these are sung as if they are being rehearsed for the first time. Others in the Bhajan group are not able to follow because they are not familiar with the words. So their minds begin to wander.

It is not necessary to introduce new songs, if those songs are not known well to the other members in a Bhajan group. Always sing familiar Bhajans, so that all can repeat the words without difficulty and share in the Ananda (bliss).

It is good to pay attention to the tune, meaning, the voice, the raga (melody), the tala (rhythm), and other finer points of the Bhajan. The accompaniments should be few, but they should be properly tuned before the Bhajan begins. It is bad to keep on tuning the instruments while the Bhajan is in progress.

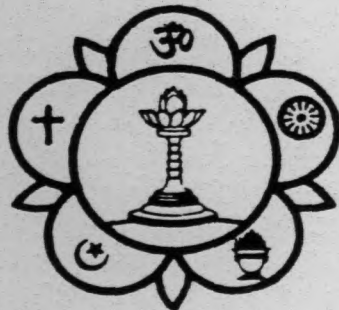
When Bhajan is being sung, if your voice is not pleasant, it is advisable to keep quiet. That is the best service you can do. You can pronounce the words of the song within yourself and keep on beating the tala with your claps. Do not cause discontent, discord and disharmony, insisting on singing, because you are an office bearer or something more. If your voice is not in harmony with others and not melodious you will be disturbing and irritating the sweet singers.

The Bhajan should be sweet to the ear, sweet to the mind, and sweet to the soul. It must be soul-stirring. It should be arousing pictures of the glory and grandeur of Godhead in the minds of the singers and the listeners alike. The Bhajan songs should refer to the various Names and Forms of God, so that they might fill everyone with ecstasy.

Bhajan is a Sadhana for all who share in it. That is why Bhajan is prescribed as a must for every Unit in the Sai Organizations.

Sri Sathya Sai Baba

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Just as water from the ocean becomes vapour on account of the rays of the sun, the vapour is transformed into clouds by cool breezes, the clouds pour forth as rain, the rain flows down as mountain streams which all meander on and flow into the ocean; the jiva (the "I" consciousness) arises out of Brahman (God), gets entangled in worldly pre-occupations and then, due to the company and advice of sages and saints, merges back into Godhead.

Loving You

How Could I Not Love You
When I Love A Beautiful Flower
I Love You
When I Love A Darling Child
I Love You
When I Feel Bliss Inside
I Love You

How Could I Not Love You
Your Creation
And Its Parts
You I Love
When I Love
Any Of Your Hearts

Douglas Mahr



SAI FAMILY NATIONAL NEWS

SAI RAM--FROM THE MID WEST

There was a marvelous Midwest Conference in St. Louis, Missouri recently, and that weekend celebrated Guru Poornima with the Chicago Center, and many visitors from around the Midwest.

Devotees have started a Study Circle on Sai Baba's teachings in Milwaukee, Wisconsin and are looking forward to bringing all the elements together for a Center in that City.

NORTHERN CALIFORNIA MINI-RETREAT

Sai devotees were blessed with a full Moon, beautiful and heartfelt bhajans, easy potluck meals, and a happy satsang with their Sai family in celebration of the first Mini-Retreat held on June 9 & 10 by the Northern California Sai members.

Dr. and Mrs. Stanley Johnson graciously opened their ranch "Peaceful Valley" for the 48 adults and 7 children to meet together. The beauty of this natural setting promoted a deep sense of worship, meditation and joy in coming together to honor our Lord, Sri Sathya Sai Baba. With Swami's grace it is hoped that more such Mini-Retreats will be scheduled.

EESHWARAMBA DAY

On Eeshwaramba Day, May 6, at Northeast Regional Meeting was held in Pound Ridge, N. Y. One hundred and fifty devotees from all the boroughs of New York City, from its suburbs, from Connecticut, New Jersey, Pennsylvania and upstate New York gathered to celebrate the mahasamadi of Baba's mother, a day traditionally dedicated to children. After gathering for a one-hour bhajan, the devotees were joined by the children of the Pound Ridge Center. Following was a pot luck luncheon and a program of performances by Bal Vikas groups from the different Centers. These included drama, dance, bhajan and recitations. An extraordinary amount of devotion and practice went into these performances, many of them demanding by any standards. They were blessed by Swami with good weather so most of the program was presented outdoors. Video tapes of Baba were also shown for those who had not seen them before.

Members of the Poughkeepsie Center videotaped the entire program.

THREE HOUR BHAJAN

On May 23, the Pound Ridge, New York Center held a three-hour Bhajan to observe the anniversary of the day 39 years ago when Baba first announced that he was Sathya Sai Baba. Some devotees from the Manhattan Center joined in the event.

TENTH ANNIVERSARY SRI SATHYA SAI BABA BOOK CENTER OF AMERICA

On June 13, 1969 Sri Sathya Sai Baba dictated and signed the following document:

This is to certify that the 'Sathya Sai Baba Book Center of America' is being established in California on my behalf by Mr. and Mrs. Walter Cowan of Tustin, California.

Sri Sathya Sai Baba

With the Divine Signature on the charter, the Sri Sathya Sai Baba Book Center of America was born.

Ten years have passed since that day, and during this period many changes have taken place in the Book Center, with more to occur in the near future.

In 1968, Walter and Elsie Cowan, with the help of two other Sri Sathya Sai Baba devotees, put together a small workshop on the Cowan Ranch. Books imported from India, as well as typed and mimeographed books, and pamphlets were thus made available to the relatively few interested people in Southern California. But it soon became obvious that interest was rapidly growing and that just importing books from India would not be satisfactory. So the Cowans journeyed to India in 1969 to obtain Sathya Sai Baba's permission to print and publish in the U.S.A. This was the subject of the meeting, and the Cowans were delighted when Baba not only authorized them to print, but also gave them the responsibility of creating and operating the Book Center in America. Walter has departed, but Elsie continues to operate the Book Center. During her visit with Sri Sathya Sai Baba in August of this year Swami again stated that for as long as she lives the responsibility of the Book Center will be hers.

When Sathya Sai Baba signed the charter He made the remark that there would be only one Book Center and that it would "*grow and grow*". From the four who were active in the beginning, the staff has grown to 18 men, and women devotees who work full or part time. From the approximately 300 books and pamphlets which made up the first shipment to Tustin, the Book Center now stocks over 50,000 copies, with hundreds more new books now enroute or ordered.

Sri Sathya Sai Baba, during a discussion and review of the Book Center at the August meeting, repeated His statement that the Book Center would continue to "*grow and grow*". Plans for obtaining larger quarters were presented to Swami, and with His approval the present accommodations will be sold. The Book Center will move into temporary quarters in the following months (same address), with Swami's assurance that in 6-12 months a new, larger building will be available.

At this, the Tenth Anniversary of the Sri Sathya Sai Baba Book Center of America, Elsie Cowan, and her staff give thanks to the Lord for His Grace and guidance through the years, and with love, and devotion dedicate their efforts in service to Bhagavan Sri Sathya Sai Baba.

Mr. Walter Newbauer

VISIT TO TRINIDAD AND JAMAICA

In correspondence from the Sri Sathya Sai Baba Book Center of America to the Sathya Sai Center of Marabella (Trinidad) a comment was made that someday it would be nice to visit. This chance statement brought an invitation to Elsie Cowan from Rooplal Singh, President of the Center, and with very little thought or planning the trip just seemed to "*fall together*". When the itinerary was finally completed, a visit with the Sathya Sai Service Committee in Montego Bay, Jamaica was also included.

Elsie Cowan and Walt Newbauer left for Marabella in mid-June of this year. They had no idea what to expect upon their arrival in Trinidad, but when over 75 people greeted them at the airport, including two members of Parliament, all apprehensions were blown away by the warm, friendly welcome.

The stay in Marabella was a beautiful experience; the expression of love and friendship was in everyone. It was obvious that the

magnetic force which opened the hearts was the oneness in faith and devotion to the Lord, Sri Sathya Sai Baba. No matter the diverse religious, cultural, and national backgrounds, these were Sri Sathya Sai Baba devotees, and there was complete harmony.

At the meeting, attended by devotees from all parts of the island, the hall was filled to overflowing. It was stated that it was the largest gathering of Sri Sathya Sai Baba devotees ever to assemble in Trinidad. Elsie spoke on love, and our oneness with each other and the Lord. Following her talk, one of Swami's robes was presented to the Marabella Center. That event was probably the climax of the entire Trinidad visit; the hall was filled with sobs and exclamations of joy at obtaining such a gift from the Lord. It was an overwhelming emotional experience.

Swami has expressed His desire that all His devotees become one big Sai Family. A bond has now been established between the Marabella Center, the Montego Bay Group, and the Centers in America. It is hoped that in the future this bond will be strengthened and will grow until all Sai devotees, under the Grace of the Lord, are one.

Mr. Walter Newbauer

EDITORS NOTE:

We of the Sathya Sai Newsletter welcome your articles, and essays. Material submitted will be printed solely at the discretion of the Editor, and the Newsletter staff. We reserve the right to edit any material sent for publication.

Thank you to those who have contributed to this publication.

* * * * *

Wherever I am, whatever I may be doing, when a bhakta calls, I have to go and give him succor.

* * * * *

The sea may turn back the rivers; but I will not neglect my devotees.

DASARA; A HOLY FESTIVAL

Dasara, the festival to the Diving Mother, is celebrated throughout India, usually for ten days, following the new moon in September or October. This year it begins on September 22nd. Irrespective of caste or sect the entire Hindu population observes this occasion to honor Devi, the Divine Mother. The modes of worship and the amount of time it is celebrated vary according to the area. Likewise, the name given to the Cosmic Mother also varies; in Kashmir they call her Amba, in Rajasthan, Bhavani. She is addressed as Kalyani in Gujarat, while in Mythila as Uma. Meenakshe, Kamakshi, Chamundi, Durga, Laxmi, Saraswati, Kali, Parvati, Bhagayati and Narayani are some of the many names by which this Divine Being is called.

At Prasaanti Nilayam (the Ashram of Sri Sathya Sai Baba), the festival of Dasara commemorates the victory of good over evil and on the first day there is a flag raising ceremony symbolizing victory. The first day is Hospital Day, and that evening, in His Divine Discourse, Sai Baba often speaks of health and the importance of keeping the body healthy. On subsequent nights Swami talks on the meaning of Dasara and how it is a time of great inner purification. He speaks about the symbolism of the yagna (the overthrow of all evil tendencies) and how the offering of our bad qualities into the fire is the real sacrifice. Dasara ends with a climax on Vijayadasami Day or the tenth day of victory.

An excerpt from an article by
Loraine Burrows on behalf of
the National Bhajan Committee

* * * * *

Yes; I am imprisoned in the hearts of my devotees.

* * * * *

All faiths are facets of the one truth.

AN INVESTMENT IN SELF

There was very little chance for any flimsy thought to chase me out into a world of illusion that morning. It was with this feeling of inner joy that I gazed towards the blue Pacific Ocean through the open window. From the garden wafted the exotic jasmine blossoms, and from within the shrubs came the sweet chirps and trills of little birds welcoming in the new day.

In the midst of those precious moments My Beloved whispered deep within my inner ear, "Invest in Yourself." How wonderful it was to hear Him and to again and have the assurance He is always watching and guiding His devotees. May I now share with you, my Sisters and Brothers His Divine Teaching-

"Man in his ignorance always tries to fill in every moment he has. At the mind's slightest whim he launches himself into activities some of which may consume the balance of his life. Such is the strength of the thoughts of a person who has not awakened himself to his own Divinity. Use every moment to live within the realms of your own self.

"When savings are placed into a bank account interest is expected. When time is invested in being devotional dividends are always forthcoming. Inner time deposits are profitable. Unlike worldly gains that are only measured by percentages, measurements and things. The Divine Trust Account pays a much sweeter amount of interest.

"When the life span is running out, then and sometimes only then, a person belatedly realizes he has selfishly and wilfully squandered away his time. All of his earthly gains have to be left behind. One may have a perfectly legal Grant Deed to property but with the departure he has to lose hold of the title. Even the paper it was written on becomes dust when its time runs out. Then there are those agreements and contracts prepared so carefully, they too vanish when the Lord calls. Ponder over such investments that consume life itself. Those blinded to their own true inner treasures have little time to re-evaluate themselves.

"To them I say invest in your Self while the soul is still embodied in your temple of flesh. Discover your own Divine Inner Wealth. Once

found the joy you will receive will transcend anything else you have ever experienced. The more time you take to walk my path the less you can spend on detours seeking false assets.

"Once you are truly aware that within yourself there is Pure Gold you will have Divine assets to draw upon throughout eternity. You already have available to you such blessed accounts as those of Truth, Happiness, Love and Bliss and many more.

As this Penn ceased writing a colorful humming bird came and hovered so close to the ear that Baba had been whispering into. It seemed that the right cords had been touched. In the garden patio where I had been writing and as the winged messenger vanished from sight I dived deeper into the Ocean of His Consciousness.

Charles Penn



QUOTATIONS FROM SUMMER COURSE 1979

It is high time that man thought of the Lord and sought the pathway to him.

* * * * *

When the thoughts in the mind are pure, our actions are blessed with success.

* * * * *

Just as a torchlight is superfluous to see the moon which can be visualized with the aid of its own light, God - the embodiment of love - is perceived only through love.

* * * * *

Can we say, 'this is good and that is bad' when both this and that are God's creation.

* * * * *

Perseverance is an essential pre-condition to the acquisition of spiritual knowledge. Nothing can be accomplished without perseverance, patience and tenacity of purpose.

* * * * *

Egoism and divinity are incompatible. An egoist can never aspire for the life divine.

* * * * *

The merger of human love with divine love brings about cosmic order.

Sri Sathya Sai Baba

SAI FAMILY ANNOUNCEMENTS

ANNOUNCEMENTS FROM:

Sri Sathya Sai Baba Book Center of America
P. O. Box 278
Tustin, Ca. 92680
(714) 835-5206

With Swami's permission the books CONVERSATIONS WITH SATHYA SAI BABA, and SAI BABA THE HOLY MAN. . . AND THE PSYCHIATRIST have been put on cassette tapes. These tapes were originally intended for the blind, for those who could not read English, or for those with impaired eyesight. However, others have expressed interest in having these tapes, and they are certainly available to all.

TAPES

1. The set of four ninety-minute tapes for CONVERSATIONS costs \$12.00.
2. The set of six ninety-minute tapes for THE HOLY MAN . . . AND THE PSYCHIATRIST costs \$18.00.

Other books will be taped in the future.

These tapes are available to the blind, those with impaired vision, and those who cannot read English at a special reduced price. Interested parties should write or call the Book Center of America for information

BOOKS

1. For many months VISION OF THE DIVINE has been out of stock. It has been reprinted in India and is now available, at no increase in price. Cost \$5.40.
2. BHAJANA is a new collection, in book form, of Indian and English bhajans, compiled and published by the Book Center. There are 425 Indian bhajans with translations, 23 English bhajans, plus Arathi, Asathoma, Gayatri, Vibhuti Song, and Suprabhatam. Bhajans are referenced to the appropriate tape where ever possible. Cost of the book is \$3.50.

Note: Now that this new edition bhajan book is ready, the individual printed tape supplements will be discontinued. The only exception will be Bhajan learning booklets which will still be available with Bhajan learning tapes.

To secure more information write to National Bhaja Committee, names and addressed on page 5.

SAI FAMILY ANNOUNCEMENTS

ANNOUNCEMENTS FROM:

Sathya Sai Baba Center of Hollywood
7911 Willoughby Avenue
Los Angeles, California 90046
(213) 656-9373

NEW TAPES NOW AVAILABLE

1. C-039 SATHYA SAI BABA DISCOURSE TO WESTERNERS ON MEDITATION, JAPA AND MORAL LIVING. Prasanthi Nilayam 6-28-78 (60 minutes) \$4.00.
2. SC-006 WHERE GOD SHINES THROUGH - Spiritual Songs & Stories For Children. Written by Mardee and Irl Wilson. This tape is also suitable for Bal Vikas groups and we predict it will be a favorite with adults as well as children. (60 minutes) \$5.00.
3. SC-007 SAI BABA BIRTHDAY BHAJANS - Sung by devotees - Poornachanara Auditorium, 1975 and 1978. (60 minutes) \$5.00.
4. SC-008 REJOICE - by Sharanam. Contemporary devotional songs in English performed by devotees of Sathya Sai Baba (45 minutes) \$4.00.

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NEW SATHYA SAI BABA CENTERS

More than 20 new Sathya Sai Baba Centers have joined us this past year. Welcome to each of you, and Sai Ram.

Current New Centers, add to each location Sathya Sai Baba Center of:

- AKRON, OHIO, S. Ramachandra, 2978 Traymor Dr., Akron, Ohio 44319, phone (216) 645-0809. Bhajans: Friday, 8:00 P.M.
- AMELIA, LOUISIANA, Mr. Eugene P. Gonzales, Mailing address: P. O. Box 513, Amelia, La. 70340; Physical location: 1002 Lake Palourde Rd., Amelia, La. 70340, phone (504) 631-3241. Bhajans: Call for information.

- HOUSTON, TEXAS, Mr. Sahasrabuddhe, 4926 Willowbend, Houston, Texas 77035, phone (713) 723-7326. Bhajans: Friday and Sunday. Call for time.
- NORTHVALE, NEW JERSEY, Mr. G. Kris Murthy, 414 Longview Ct., Northvale, N. J. 07647. Bhajans: Friday, 7:30 P.M.
- CENTRAL TUCSON, ARIZONA, Mr. John Roof, 4960 Avenida Del Cazador, Tucson, Arizona 85718, phone (602) 299-2054. Bhajans: Thursday, 7:30 P.M.

Change of phone number for Sathya Sai Baba Center of:

- THOUSAND OAKS, CALIFORNIA, (805) 497-7937.
- WARMINSTER, PENNSYLVANIA, (215) 675-6036.

Change of schedule for Sathya Sai Baba Centers of:

- CHARLOTTE, SOUTH CAROLINA, Mr. and Mrs. Robert Hoffman, 304 East Laurel Avenue, Greenwood, South Carolina 29646, phone (803) 229-1724. Bhajans and meetings 3:00 P.M. every fourth Saturday of the month. Meetings include members of Sathya Sai Baba Center of Gastonia, North Carolina.
- GASTONIA, NORTH CAROLINA, Mr. and Mrs. Hardi Fechner, 3000 Whitson Road, Gastonia, North Carolina 28052, phone (704) 866-9955. Bhajans and meetings 3:00 P.M. every second Saturday of the month. Meetings include members of Sathya Sai Baba Center of Charlotte, South Carolina.

Change of addresses and officers for Sathya Sai Baba Center of:

- POUGHKEEPSIE, NEW YORK, K. Mohan Rao, M.D., 38 Tor Road, Wappingers Falls, New York 12590, phone (914) 297-7615. Bhajans Thursday, call for time.



Bhagavan Sri Sathya Sai Baba

PRASANTHI NILAYAM P.O.

ANANTPUR DT. (A.P.)

PHONE NO. 30

My Dear's! The time will come when the whole of this dream will vanish. To everyone of us there must come a time when the whole universe will be found to have been a mere dream, when we shall find that the soul is infinitely better than its surroundings. In this struggle through what we call environments, there will come a time when we shall find that these environments were almost zero in comparison with the power of the soul. It is only a question of time, and time is nothing in the infinite. It is a drop in the ocean. We can afford to wait and be calm.

With Beloved's

(Baba)

Sri Sathya Sai Baba

A copy of a letter written by the hand of Sri Sathya Sai Baba



DIVINE DISCOURSE ON SWAMIS' CHILDHOOD
the third of a four part series delivered to
summer course students, 1978

The drill teacher assembled all the scouts into a procession and was taking the whole group to a place called Pushpagiri where there was to be a festival. Not only this, we were asked to pay one rupee each for the bus to go and come back. And since we were going to stay at Pushpagiri for five days, all together we were to pay six rupees. Where was I to get six rupees? I had no money to eat my daily food. This was a problem. But if I said that I had a fever and excused myself, they would test my temperature. If I said I had any other ailment, they would examine me. So I told them, "I am having intense stomach-ache and I cannot take part in the scouts."

The whole procession and the drill teacher came to the house where I was staying to persuade me to join. I had to somehow avoid the situation, so I pretended to suffer acute stomach pain and I was crying. I could not say that I had no money because that would hurt the reputation of the family to which I belong. It is very important for us to protect the honor of the house to which we belong by every means. By some misfortune we may get poverty, but under no circumstances should we expose the honor of our own family. This dishonor would come not only to me, but to my parents as well. It was Swami's ideal that the parents who brought me up in many ways and who looked after me should not be hurt and dishonored. Under those conditions I told them, "You go on. I will come tomorrow and join you."

But I must do what I say I will do. The scouts moved forward and my stomach-ache disappeared. The stomach-ache never existed for it to disappear. Anyway I was alright, and I had to devise a method. The method was to look at the books which I had finished in the past year. Those books all together cost only seven rupees. In those days they were not changing the books every year, like they do these days. Once prescribed, they used to remain for ten years. Having passed the class, I did not need those books.

I knew that a poor Hari Jan boy passed and came into that class and was in need of these books. I went to him and started doing business with him by saying, "I will sell you my books. You buy them from me." he looked at my books and said, "These do not seem to be second-hand books." Indeed I never used those books. They looked fresh and clean. So he said, "They look like new books, but I cannot pay the full price of

seven rupees. I will pay five rupees to you, Raju, for these books." I told him, "I do not want to take five rupees from you. Pay two rupees and take all the books." I had decided to walk the distance, save the bus fare, and obtain money only for sustaining my life.

All this happened forty years ago. There were no one-rupee notes and two-rupee notes in those days. All money was in coins. They were quarter-annas, annas, and paisas. In paying me two rupees, that boy gave me an enormous amount of change. I neither had a bag nor a purse in which to keep this money. I had an old shirt, out of which I tore a piece of cloth. I put all this change into that piece of cloth and tied a knot. While tightening the knot, the old piece of cloth tore and all the change fell on the ground. When the change fell on the ground it made some noise.

The lady of the house heard the noise, came rushing out of the house, and said, "You have gotten all of this change and money by stealing from my house! This belongs to me!" She beat me, took the money, and disappeared inside. I lost the money and I got the beatings. As a witness, I brought with me the poor Hari Jan boy who purchased the books from me. I made him tell this lady that he did purchase the books from me and paid me two rupees, and that this was honest money. But the lady would not believe. She said, "He is a thief. You are a thief. and you concocted this story." So there was no alternative, and I decided to walk back the eight miles to the village without the money. I had to walk the whole night. My age was eight years at that time.

In the district of Kamalapur, there was a scarcity of drinking water. That festival was also such that a lot of cattle were brought there. If I had to buy a cup of water to drink I would have to pay one paisa. After walking and feeling very thirsty, how was I to buy a cup of water to drink? So I walked along and found a place where cattle were being washed by water which was contained in a tub, and the water was very dirty. When I went there, I saw that on a stone somebody had left a few cigarettes and one anna and gone away. I looked around to find the owner and return them to him, but I found no one in the neighborhood. I never liked cigarettes from the very beginning, so I broke them and covered them with sand. There was the one anna left and I changed it into four quarter-annas. I had to stay for eight days, but could not with only one anna. If I had at least twelve annas, that would be enough. I did not need even one rupee. I could sustain myself in those days with twelve annas for eight days.

Students, do not misunderstand what I say. In my quest for getting twelve annas, I looked around and found there was a place where people were gambling with cards and with a dice which they shook and threw. This game was called gambling. I took two quarter-annas and spread them on the diamond and on the hearts. As the man shook the dice and threw them out again and again I got double the quantity I had staked, and I began earning money. I played the game of gambling for ten minutes and got twelve annas. Thereby I thought, "I have acquired what I wished to acquire. I do not wish to play anymore." It was only after having these twelve annas in my hand that I went and met the other boys. I did not see them until then because they would have said, "We will give you food. We will give you food." That I did not like.

In this manner I spent one week. After that I was to return home. While returning home, I thought it was my duty to bring some gifts to the lady of the house who had given me a beating, and so I saved two annas and purchased some haladi, kum-kum, and bananas. I was not present for a whole week in the house. When I was present, I used to fetch water, cut wood, and do all sundry work like that in the house. As I was not present for a whole week and there was no one to do the work, it was a lot of trouble to the householder and they became very angry. The moment I returned home, the son-in-law also came to the house. I entered the house and was distributing the fruit and other gifts which I brought to the householders. This person was sitting there making lines on a paper with a ruler. He became very angry and with the ruler he gave me a hard beating on hand. The ruler broke into three pieces, and in one moment my hand was very swollen. I did not give any reply. I took a shirt and wet it with water and bandaged the hand with that wet shirt. The money which I should have used for feeding myself, I had saved in order to bring gifts for these people, so I had not eaten. I was hungry, but I did not get a meal when I came home.

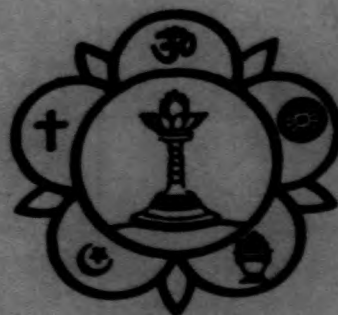
The second day thereafter, the father for this body came from Bikkapatnam to the place where I was, Kamalapur. When he looked at the bandage on my hand, with great affection he asked, "Son, what has happened to your hand?" I said, "This is nothing. It is simply some kind of a boil which came on my hand so I covered it." The reason for saying this is that I did not want to blame those who were in that house. But in spite of my trying to hide it, the neighbors on both sides of the house began telling this father, "No, this boy was given a lot of trouble by people in that house."

Feeling that the father for this body would cross-examine me and ask me questions, I avoided him. Since the morning he had been listening to what the neighbors said, and was suffering very much within himself. By the time it was 8:00 in the evening, he said he wanted to go out. And when he went outside, I used to go with him. It was dark and I had to carry the lantern for him to show the path. After we had moved some distance, he held my hands and said, "Son, I will beg and provide food for you. Do not continue staying in this house." But if I had left at that time under those conditions, the house would get a bad name. Since I did not want to bring any bad name to the house. I said, "I will come, but later. I will not come with you now. Let me stay here at the present time."

Thus in many ways I showed by my conduct that I would not bring dishonor to the people of the house where I stayed, or to the people of the house where I was born. I never spent even one moment in a useless manner. I wanted to be an example to other students, and show them that one has to conduct himself in this manner. So even after returning from the school to the home, I used to ask if there was any work to be done in the home. Could I bring water? Could I cut firewood? Can I attend to the father? Is there any work which I can do? In this manner I was always working and never wasting time.

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