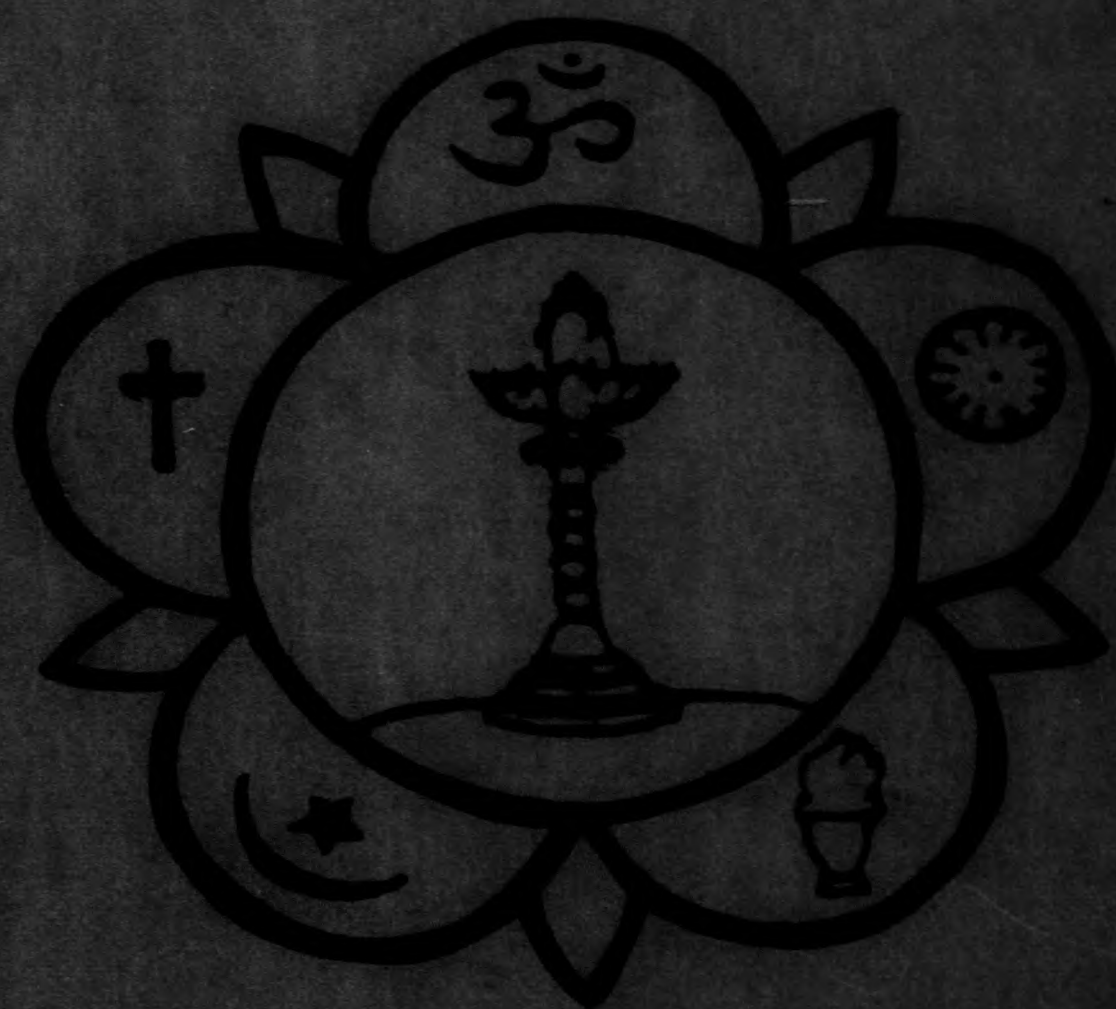


SATHYA SAI NEWSLETTER



SUMMER 1979

VOL. 3, NO. 4



QUOTATIONS TAKEN FROM SRI SATHYA SAI BABA'S
SUMMER COURSE, 1978

Man should learn to meditate with full concentration on God without letting the mind wander or the hands to scratch his back.

* * * * *

Woman is Shaktiswaroopa or the embodiment of strength. It is wrong to think of woman as being weak and helpless, for woman is responsible for manifestation of life in the world.

* * * * *

Even great saints like Ramakrishna Paramahansa and avatars have all come to planet Earth only through women. Women thus constitute the adhar or support for humanity. The Bhagavad Gita speaks of the seven different types of strength in a woman as opposed to three types of strength in man. All womanly virtues like patience, forbearance, sacrifice, and friendship were evident in the exemplary conduct of the gopikas who were model women.

BHAJAN COLUMN

As we continue our study of the music and meaning of bhajans, we soon come to the word "mantra". The word is perhaps most commonly understood by westerners as the sound repeated during the practice of Japa-Dhyana, meditation on the name of God. Traditionlly the concept of mantra comes from the Vedas (from the root "vid"- to know) which emanated like breath from the soul of the universe, from God.

Sri Sathya Sai Baba has said mantra is " *That which saves when turned over in the mind, when meditated upon. The name of God, any one of His countless ones, can serve the purpose.*"

If we regard the name of God as drawn from the Vedas which emanate as sound vibration from the Lord, we can understand why it is that something within us resonates in an indescribable way when we hear these sounds; and why the chanting of them ourselves, alone or in bhajans with other devotees, changes the atmosphere and charges it with quality beyond daily experience. The sounds themselves carry power, but our comprehension of them as we sing or chant focuses our awareness and increases the benefit to us.

The Gayatri Mantra is called the Maha-Mantra (great mantra) and Veda Mata (Mother of the Vedas). Baba wrote in the Sanathana Sarathi, "Repeat the Gayatri. It is the most universal and the most effective prayer. It has three parts: (1) Contemplation of the Glory light that illumines the upper, middle and lower worlds. (2) Visualization of the infinite Grace that flows ever from that light. (3) Prayer for full and final liberation, through the awakening of innate intelligence that pervades the universe as light. All can use this prayer and be saved by it."

Aum Bhuh Bhuvah Svah
Tat Savitur Varenyum
Bhargo devasya Dheemahe
Dhiyo Yo Nah Prachodayat

Anyone interested in learning the Gayatri Mantra can find it chanted by Swami Himself on tape #C-019. A very comprehensive description including assistance with pronunciation can be found in the book Vision of the Divine by Eruch B. Fanibunda, pages 86 through 95.

Tape #C-019 May be obtained from the Sathya Sai Baba Center of Hollywood, 7911 Willoughby Ave., Los Angeles, Ca. 90046, price \$3.50.

NOTICE TO SUBSCRIBERS

Because of changes that were made in staffing and procedures, we have omitted the winter 1978-1979 edition of the Sathya Sai Newsletter. Please be assured that an extra issue will be added to all subscriptions, enabling readers to receive the same number of publications.

* * * * *

DUE TO EXPENSES OF PRINTING AND MAILING, THE COST OF YOUR SATHYA SAI NEWSLETTER HAS BEEN INCREASED TO:

\$3.00 UNITED STATES, CANADA, MEXICO
\$4.00 SURFACE MAIL TO ALL OTHER COUNTRIES
\$6.00 AIR MAIL TO ALL OTHER COUNTRIES

THE NEW ANNUAL PRICES ARE EFFECTIVE NOW, SUMMER 1979.

SAI FAMILY ANNOUNCEMENTS

Many letters about Center and Council business come to the Council President, Dr. Jack Hislop, and although he answers every letter within one day, the replies are not always received due to problems with Mexican-American mail service. For letters written to Mexico, allow 3 weeks for round-trip. Then consider the letter lost and send duplicate, if a reply has not been received.

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New color photographs are available from the Sri Sathya Sai Baba Center of Hollywood, 7911 Willoughby, Los Angeles, California 90046.

- 1) Shirdi Sai Baba, Taken from a color Painting, 8"X 10", #41, \$3.50.
 - 2) Sri Sathya Sai Baba. Full heal and shoulders of Swami in color, 8"X10", #42, \$3.50.
- - - - -

New publications now available from the Sri Sathya Sai Baba Book Center of America, P.O. Box 278, Tustin, California 92680, are as follows:

- 1) Divine Album: A booklet published in India on behalf of the Sri Sathya Sai Education & Publication Foundation. A 33 page picture book for children, depicting the life of Sri Sathya Sai Baba. Price: 95¢.
- 2) Sai Baba Leringen: The Sai Baba Society's Teachings of Sri Sathya Sai Baba" Translated into the Dutch language. Contact the Sathya Sai Baba Book Center for price.

- 3) Prashanti Bhajans, Tape #102 and Tape #103:
These two tapes are produced in India and
feature bhajans sung by devotees of Sri
Sathya Sai Seva Organizations. Price:
\$3.95 each.

The Sri Sathya Sai Baba Book Center of America is
currantly contacting every known source of foreign
language books dealing with the life and teachings
of Sri Sathya Sai Baba, except the languages of
India. We would appreciate any help in obtaining
the names and addresses of persons or organizations
from whom such books can be obtained .

- - - - -
New Sathya Sai Baba Centers. Add to each location
Sathya Sai Baba Center of:

GLENDAL, CALIFORNIA , Mr. Robert Sonti,
1165 Alma Street, Glendale, California,
91202.

ALBUQUERQUE, NEW MEXICO, Ms. Juanita Houidobre,
10304 Paseo Del Norte, N.W., Albuquerque,
New Mexico, 87114. Phone: (505)898-3186,
Bhajans: Sunday, 10:30. A.M.

WARMINSTER, PENNSYLVANIA, Malathi Nayak,
1136 Northfield Circle, Warminster, Penn-
sylvania 18974. Bhajans: Sunday 4:00 P.M.

Change of Address for Sathya Sai Baba Centers:

Sathya Sai Baba Center of Southeast Denver,
Colorado, Mr. Rick Merica, 6737 East 5th Avenue
Denver, Colorado 80220. Bhajans: Sunday, 7:30
P.M.

Sathya Sai Baba Center of Pound Ridge, New York
Ms. Mimi Goldberg, Donbrook Road, Pound Ridge,
New York 10576 Phone: (914)764-5760

Sathya Sai Baba Center of Eugene, Oregon, James
A. Peden, 3456 West 15th Avenue, Eugene, Oregon
97402 Phone: (503)345-2053 Bhajans:
Sunday, 7:30 P.M.

The Manhattan Center is now known as the Sathya
Sai Baba Center of New York City Downtown,
Faith Hollander, 203 Cumbermeade Rd. Fort Lee,
N.J. 07024 Phone: (201)244-9236 or (212)
254-8331 Bhajans: Thursday, 6:30 P.M.

Sri Sathya Sai Baba Center of Metropolitan
Chicago, 511 N. Grant St., Westmont, Illinois
60559 Phone: (312)968-0889

Correction of Telephone Number for Sathya Sai Baba
Center :

Sathya Sai Baba Center of Glen Burnie, Maryland,
Ms. Vimala Peddisetti, 202 Crain Court Circle,
Apt. 1C, Glen Burnie, Maryland 21061 Phone:
(301)768 2410 Bhajans: Second and Fourth Friday
7:00 P.M.

Please delete from the Center list:

Sathya Sai Baba Center of Van Nuys, California

Sathya Sai Baba Center of Riverside, California

Sathya Sai Baba Center of Alderwood Manor,
California

Sathya Sai Baba Center of Del Pellegrino, Italy

Change of address of Council member, Sathya Sai
Baba Council of Americas:

Mr. Terry Payne, P.O.Box 713 Weed, California
96094

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Recognising One's Error is the Beginning of Wisdom.

Baba

QUOTATIONS TAKEN FROM SRI SATHYA SAI BABA'S

SUMMER COURSE, 1978

True education should aim at the cultivation of the spirit along with acquisition of knowledge.

* * * * *

Learning is of two types: Buahya Vidya (knowledge of the external) and Brahma Vidya (knowledge of Brahman). The former helps to earn a living, the other teaches the very nature of life.

* * * * *

Only one who has developed good qualities in himself is fit to teach others. The true guru should bring out all the divine attributes in his students by teaching them prema, forbearance, and other virtues.

* * * * *

If man is only the body, then wealth, position, and bodily creature comforts should confer happiness on him. This is, however, not the case as we see from the lives of people in affluent countries.

MIDWEST RETREAT

The second midwest regional Sathya Sai Baba conference was held at camp Mo-Nal, May 26-28, in Union, Missouri. there was an all pervading sence of serenity in the green, wooded, lakeside setting. The retreat provided time for prayer, and meditation as well as workshops on self realization, service and the significance of rituals all focusing on the teachings of Swami.

Chairperson Raj Kumar, and his assistant Allen Woods indicated that the singing of Bhajans (holy songs) was one of the major activities as well as viewing the video tapes of Sai Baba's discourse and darshan produced by Jack Lenchiner. Speakers included our beloved Elsie Cowan, and all hearts were opened when the children presented their bal-vikas program.

It has been rumored that the participants felt so over joyed by love, and fellowship that they were reluctant to leave as the weekend drew to a close.

WESTERN RETREAT

The April 1979 California Regional Retreat had to be cancelled due to insufficient enrollment as a result of the gasoline shortage.

ANNOUNCING A CHANGE IN THE DATE FOR THE

SATHYA SAI BABA SUNBELT RETREAT

THE WEEKEND RETREAT SPONSORED BY THE CENTERS
OF TUCSON AND PHOENIX WILL BE HELD NEXT
OCTOBER 5, 6, AND 7 INSTEAD OF MAY 25-27

* * * * *

THE SATHYA SAI BABA SUNBELT RETREAT

Tucson area, Arizona

October 5, 6, 7

For further information call Peg Byall, Tucson
(602)297-0564, Dr. Bob Byall's office (602)297-
6891, Barbara Bozzani, Phoenix (602)959-3364,
or Bob Bozzani's office (602)248-0055.

- - - - -

TO: Sai Retreat Adults: Approx. \$30.00
6628 Los Arboles Children under 10: \$14.00
Tucson, Az. 85704 (includes meals and lodging
or camping.)

Name: _____

Address: _____

Phone: () _____

Children's names and ages: _____

Cabin or camping _____ Will you lead bhajans? _____

Will you help with Bal Vikas? _____
(children's program)

Enclosed is my check/money order for \$ _____ so that I
may reserve _____ places at the Sunbelt Retreat.

Map and information will be sent upon receiving your
reservation. Please include a stamped, self-addressed
business-size envelope.

SAI FAMILY SERVICE (SEVA)

- From the Sathya Sai Baba Center of Pound Ridge, New York: At the request of a Sai devotee, the film "His Life is His Message" was shown to inmates of a nearby women's prison. The questions were at first slow in coming, but by the time the evening drew to a close, books were being requested by several women, and vibbhuti was gladly accepted by all. The same film was shown at a hospital, a men's prison, and a nursing home, places where some of the members do seva.

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- From the Sathya Sai Baba Center of Alewa Heights, Hawaii: Members found seva projects in the volunteer ad section of the Sunday newspaper, where are listed many good and diverse areas of need that can be filled by individuals or a group. In Hawaii, members were more comfortable finding individual situations, since all were not geared to the circumstances of a large group project.

Some members weekly visit the Shriner's Crippled Children's Hospital, entertaining the children in the play room and also assisting with swimming during therapy. Several have singled out particular welfare homes for older folks who have most often been abandoned by their families. This is a bond of companionship which is most rewarding for both parties.

Some have taught classes (yoga, crafts) at the state prison, and also have become individual Big Brothers and Sisters for kids at the youth correctional facilities, and volunteers at the crisis and suicide centers. One member reads and tapes college material for a blind student.

SAI FAMILY INTERNATIONAL NEWS

Canadian addresses may be removed now from the list of Centers, as the Sathya Sai Baba Council of Canada has been officially formed.

We have been informed by Ramesh Maharaj, Secretary, Sri Sathya Sai Baba Council of Canada, that Swami has given approval for the official Canadian Organization. We offer our best wishes to our neighboring brothers and sisters in the Sai Family. The address of the Secretary of the Sri Sathya Sai Baba Council of Canada is, P.O. Box 309, Station "E", Toronto, Ontario, Canada M6H 4E3, Phone: (416) 742-9922. The President is Dr. Vishwanath P. Singh of Windsor, Ontario.

A TIME FOR CAUTION

It has been brought to our attention that unethical individuals both in India and the United States Have been soliciting money in the name of Sri Sathya Sai Baba. This includes persons who visit centers claiming to be sent by Swami.

As all our readers know, Bhagvan does not send people out to collect funds, or tangible goods. He has said, "*A true Guru (teacher) steals your heart, not your money.*"

We remind you to remain alert and use discrimination if approached by anyone claiming to be a representative of Bhagvan Sri Sathya Sai Baba.

SAI FAMILY NEWS

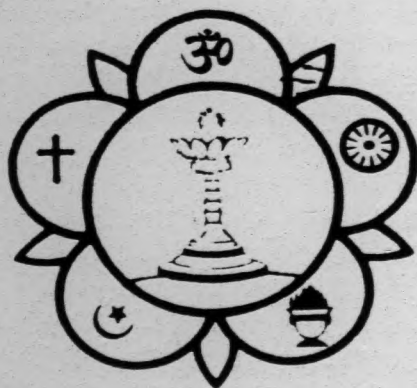
The Sai Baba Center of Pound ridge, New York was visited by a Maylasian devotee, J. Jegathesan. He spoke to them of his own experiences with Swami, as well as the extraordinary growth in the number of Sai devotees in Maylasia. He sang several bhajans which Mr. Jegathesan composed.

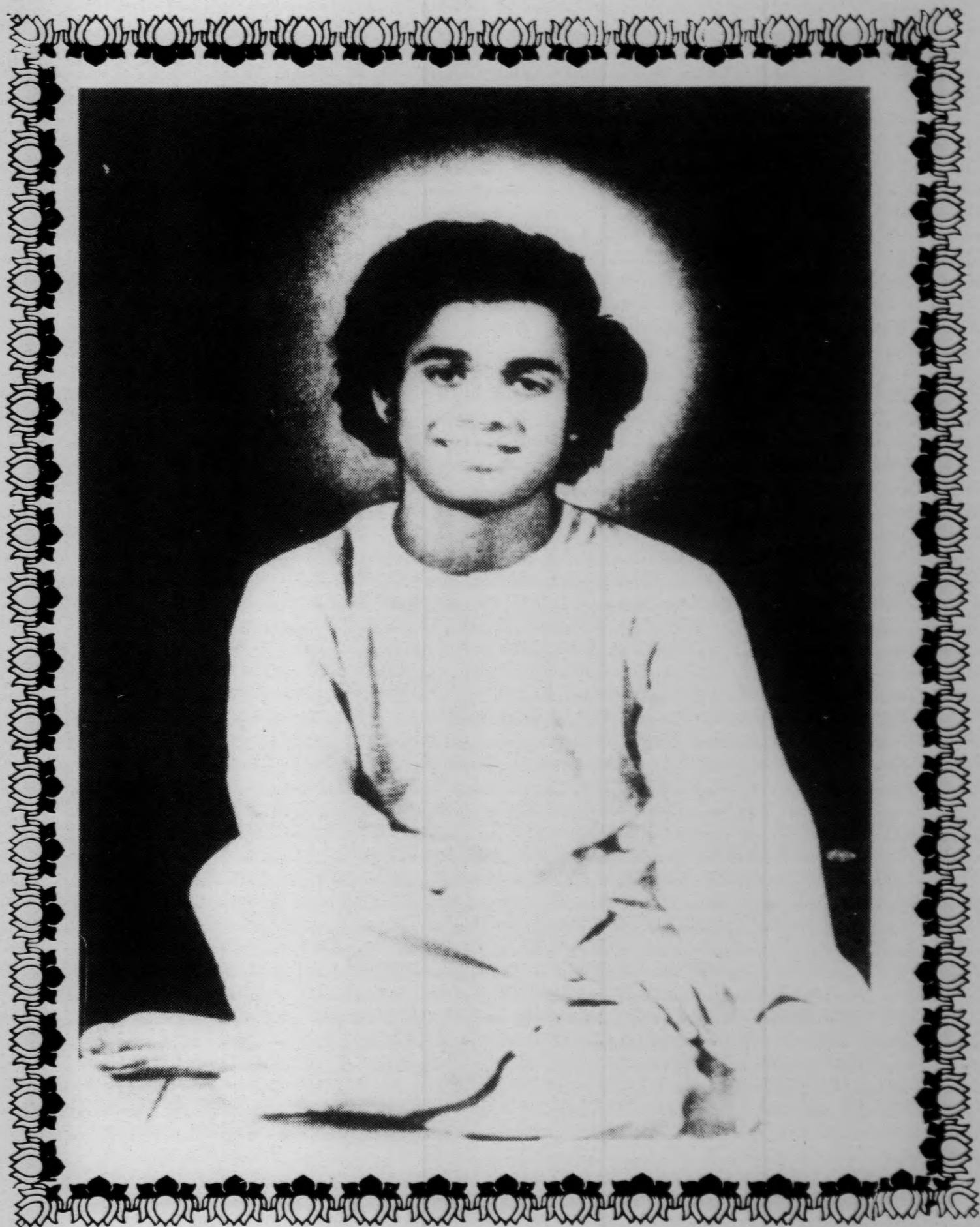
DEAR READERS

Mr. William Jackson, President of Cambridge Sathya Sai Baba Center (205 Mt. Auburn St., Cambridge , Mass. 02138) has an assignment from the Council of the Americas to make a study and report as to how the Divinity of Sri Sathya Sai Baba may best be expressed in the context of the highest ideals and traditions of western culture. Each devotee who has ideas in this respect to this topic is requested to write to Mr. Jackson and become a contributor to the study.

PLEASE NOTE

Attention anyone who knows Richard Janish, or Janich of Arcata California, he wishes to subscribe to the Newsletter, but we did not receive his address.





DIVINE DISCOURSE ON SWAMI'S CHILDHOOD
delivered to summer course students, 1978
(continued from last issue)

Thereafter, there was another person by the name of Pedda Raju. He was a very good person, and was the second lecturer in English. He began asking all the students to describe the beauty of India. Each one gave some answer in his own way. In our class the knowledge of English amongst the students was poor. Then I got up and described India in this manner, "Consisting of high mountains, large rivers with many branches, many plains, and so on. India therefore is beautiful with all of its contents." He said, "That is right. That is good. That is why India is beautiful." And then he gave punishment to all the other children, by which each one had to close his nose and be beaten on his cheeks. That was a method of punishing in those days. These were all tall and grown up children. I was to hold their nose and give them slaps on their cheeks, and I had to stand high on a stool. I did not like to give the slap in a hard manner to anyone, so I was doing it, but softly. There were about thirty students in the class. I only touched their cheeks, and finished all the thirty students. The teacher, Pedda Raju, called me and said, "Did I ask you to apply haldi (an Indian herb) to the cheeks of the boys? I asked you to beat them, and I will do it!" He held my nose and showed me how to beat, and all the thirty beatings I got. After some time, my cheeks became red from the beating. They looked as if they were red carameled apples. Although the teacher did this, I never gave a single reply. In this manner, to the other boys in every class I used to show by my conduct and example.

There was a desk on which three students could sit. The two children who were sitting along with me on the bench were very good children. One of them was the son of a shiresthe-dar (Government Official). The second was the son of a doctor. They were also quite young, about eight years old.

But in the matter of studies they were very stupid. At that time, the E.S.L.C. public examination was held for the first time. The students were all afraid and terrified. Where is the center of examination that was in Penagunda? No one had ever been to Penagunda before. The system of examination was such that they supplied the paper, the pen, and the ink. Before the student entered the examination hall, he was checked to see whether he was carrying anything under his shirt, in his arm, under his coat, or under his trousers. When we had to go and take the examination, the two other companions who were sitting with me on the same desk were very frightened. They had great love and affection for Swami, and I told them, "This affection of yours towards me will serve you. Don't go on feeling afraid." My chair number was three. The chair numbers of the other boys were 130 and 525. There was no contact or connection between the places where we three were sitting. We were dispersed in the hall, one here, one there, and one there. I told them a way by which they could get out of the situation. As we entered the hall, I said, "Do not write anything. Do not prepare your answer paper. I will look after everything." The reason for this was that they were totally ignorant.

The question paper was given. I completely answered the questions on my answer paper, and on the top wrote my name, Sathya Narayana Raju. Next comes the son of the official. I wrote another answer paper with his handwriting and put his name and where he lived. And for the doctor's son I wrote another answer paper in his handwriting and wrote his name. All the three answer papers were ready. Keeping quiet at my table, I waited until the bell closing the exam was given, and then I took all the papers and handed them in. As soon as the bell was given, every student got up and quietly walked out. When the results came, they showed that only the three of us had first place. Nobody understood how this had happened. If perchance they copied from each other, the handwriting is different and they were sitting in places which had no contact with each other. We three boys alone understood. This means from the very beginning, I have taken

the responsibility for those who have surrendered. A procession was arranged. We three boys were garlanded and taken in the procession. But when the teacher called those two students and asked a question that appeared on the examination paper, they could not give an answer. They were so stupid and ignorant. But the examinations were over and the holidays began.

Before that examination, we had a drill teacher and physical instructor. He came and said we should form a group of scouts. The boys all agreed, but I did not agree. The reason for my not consenting was that the family to which I belong was very poor. All of you have every year at least ten pants and ten shirts. But I had only one shirt and one knickers because in my family there was no money. I used to wear those clothes only when I went to school. I did not have money to buy soap, so every three days I used to use a kind of dust. I would wash the clothes, and iron them myself by using a brass pot filled with hot charcoal, because if I got them ironed outside, I would have had to pay two paisa, and I did not have even two paisa. Since I was attending the school with the same shirt every day, the students who were jealous of me used to come and beat me and accost me as I was walking. Sometimes the shirt would get torn. I had no pin with which to mend it, so I used to use a thorn to hold the torn pieces together.

Students, there is something which you all should recognize. If we want to get some comfort, we should not give trouble to our parents. This is what you should recognize. If I had to buy a small thing like a notebook, I would go the previous day into the forest, collect firewood, and sell the firewood. With the money I got thereby, I would buy the notebook. In this manner I used to spend time without causing trouble to anyone else. In the village, in the school, or anywhere else, I always had a good name. But sometimes the parents who gave birth to this body used to feel very sorry that they were not able to buy even one spare shirt for me. In those days a shirt could be bought

for two annas. Knickers could be bought for one anna. You could get a set of a shirt and knickers for three annas. But three annas were not available. In those days money had great value. Spending time in this manner, I also got first place in the eighth grade.

Since this was the condition, I did not agree to join the scout troop. The reason for this was that if I joined the scouts, I would have needed a khaki shirt and knickers, a whistle, boots, and so on. Where was I to get all these things? So I declined joining the scouts. The drill teacher said, "You must join. There is no alternative." In order to somehow escape the pressure at the moment I said "Yes", hoping that by some means I would get out of the situation.

The boy who was sitting along with me at the same desk, the officials' son, was a very good and loving boy. This boy recognized and understood my situation very well. He went to his father and said, "I like the khaki knickers and shirt very much. And I would like to have another set made for me." So his father had two such made. The second day, he rolled up one khaki shirt and knickers in a piece of cloth and put them in my desk along with a letter. The note said, "If you do not take these knickers and shirt, it is as bad as if you were killing me." He took such a vow and said, "You must take this. You are my brother. I am your brother. And in that feeling you must accept this shirt and knickers."

I wrote another note and put it in the same place, where I said, "If you desire our friendship to be a permanent one, then we should not indulge in giving and taking material objects to each other. The reason for this is that if a needy person accepts money from a wealthy person, whenever he sees the needy person he may ask for the return of the money; or when the needy person sees the wealthy person, he may avoid him so that he may not ask the same. Under those conditions, the friendship between them both will not be friendship. A true friendship should be from heart to heart. On the other hand, if we build a friendship in

giving and taking, then the poor man who has taken will feel hurt, the man who has given will feel proud, and soon the friendship will break. So, as I do not like to end our friendship in this manner, I am not going to touch the clothes that you have put here. I am returning those clothes along with this note." But that boy held my hands and said, "I touch your hands as your feet. I am begging you to take this shirt and knickers, at least for the period of the scout movement. Afterwards you can return them to me and I will take them back." But I did not agree even to that.

(to be continued in the next issue)

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