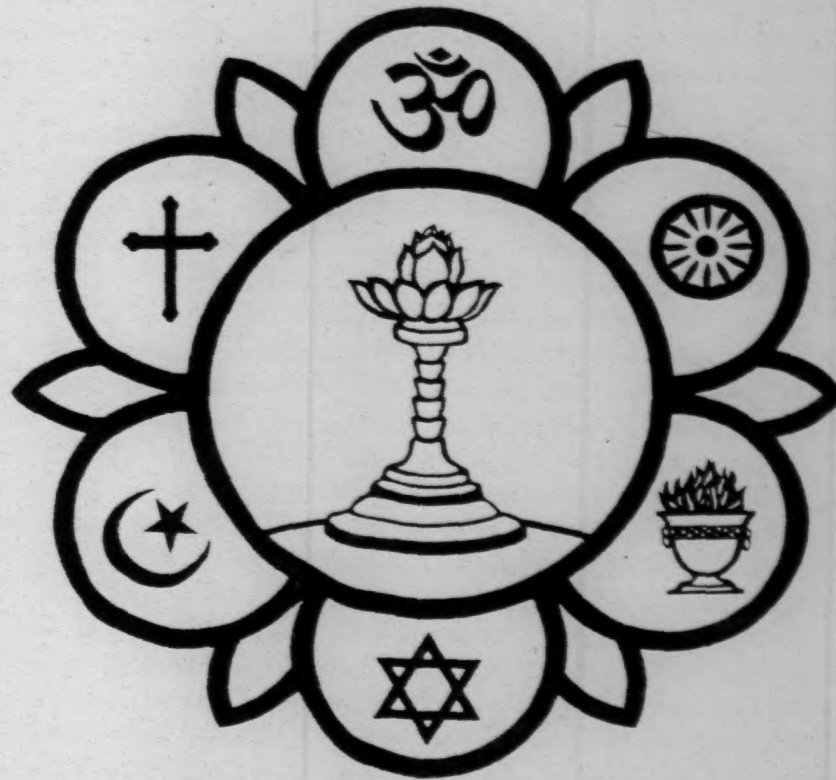


Sathya Sai Newsletter
1800 E. Garvey Avenue
West Covina, CA 91791

SATHYA SAI



Newsletter

FALL 1981
VOL. 6 NO. 1

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This publication is dedicated with love and devotion to Bhagavan Sri Sathya Sai Baba.



Silence is the only language of the realized. Practice moderation in speech, that will help you in many ways. It will develop prema (love) for most. Misunderstandings and factions arise out of carelessly spoken words. When the foot slips, the wound can be healed. But when the tongue slips the wound it causes in the heart of another will last for a lifetime. The tongue is liable for four big faults: uttering falsehoods, scandalizing, finding fault with others and excessive talking. All these are to be avoided.

Baba

AN ANNOUNCEMENT FROM
WORLD COUNCIL OF SRI SATHYA SAI ORGANIZATIONS
PRASANTHI NILAYAM, INDIA

An emergency appeal for donations was issued using the name of Sai without authorization and has appeared in the media. They announce themselves as an international famine relief organization. They deceive people by holding out as a bait blessings from Sai Baba, Avatar of the World, whom these people have designated as "Our Founder." This statement, falsely attributed to Swami, is printed thereon, "We need your support to demonstrate and to enlarge the scope of human unity."

Sai Baba does not permit or tolerate any devotee or follower or member of the organization which bears His name to appeal, under any plea, for funds or donations. His message is love; He asks only for love and that too from each to all; His gift is love. The Organization is therefore guilty of misusing Sai Baba's photograph to swindle people, describing Him as the Founder of the Society, quoting false statements He has not made, and offering blessings in return for donations.

Devotees and members of the units of the Sathya Sai Organization are directed to advise people to note that Sai Baba is totally against any appeal for donations under any plea. He teaches us to concentrate on positive acts of love and selfless service.

K. C. Sachdev
Secretary, World Council

In keeping with the previous information it has been noted that in the United States a disreputable chain letter has been circulated in the name of Sri Sathya Sai Baba. This letter threatens that something unfortunate will happen if the chain is broken. This sort of thing is obviously not true, and we hope this clarifies any questions that may arise.



The only right we have is to do our duty.

Baba

FROM A DEVOTEE

As a tender sapling in the local Sathya Sai Baba Center, there are times when I miss the strength, protection and wisdom of senior devotees of Baba. (For me that is anyone who has known Swami for two years or more.) I'm told that there are many devotees of Sathya Sai Baba in this town. Where are you? Have you forgotten where the Center is? Won't you join us for bhajans, study circle, etc.? Even if you come and remain silent we may learn from your silence, but what have we to learn from your absence?

* * * * *

The above was sent to the editor of the Newsletter and could have come from any devotee in your town. This member of the Sathya Sai Baba Council of America felt there was a deep message to all devotees. Many of us who have found Swami, accepted Him and love Him did so by going to a Center. Then when through His Grace we found happiness and this light was shared with our families, relatives and acquaintances, the desire to attend a Center sometimes lessened. Is this correct? Each devotee can only answer that in his heart. What would Swami want me to do? He says, *Be the example*. Does this mean giving up going to a Sathya Sai Baba Center? Or does it mean an opportunity to do service by being the example, attending Center meetings and helping someone find happiness by sharing your Sai experiences with other members. This may help someone with the first step towards God.

Bob Bozzani



Every act, every deed, every word of Mine is full of significance. They are like seeds sown - the fruit will come one day.

Baba

VALEDICTORY DIVINE MESSAGE BY BHAGAVAN SRI SATHYA SAI BABA
AT OVERSEAS TRAINING CAMP, AUGUST 5, 1981

After the teachers training camp at Prasanthi Nilayam Sri Sathya Sai Baba gave this farewell address:

Atma is Brahma, Brahma is Atma. God is present and shining with a million number of hands, eyes, and feet. He is shining everywhere. If we multiply jiva (soul incarnate) a million times, he turns into God. Jiva times infinity equals God. Atma in a human being is identical with the Divine Atma.

Man, who believes in the individual existence of a human being, cannot escape from recognizing God. To say, "There is no God," is equal to saying that you, yourself, do not exist.

Since this entire world is only an aspect of God, God can instantly recognize what work man is doing, what mental attitude he is in, etc.

Air, an important item of the five basic elements, is all around us but we cannot see it. Just because we can't see air, does not mean it does not exist. To say air does not exist would be foolishness. Similarly, God is more subtle and unseen. How can the individual see that God is around him?

Man should engage in sacred work at all times. The type of work we do will determine the fruit we get. We sin and think this is God's Will. This is wrong. Only when man directs his work towards a good path can he understand God. Whatever we do comes back as a reflection. This is equal to Newton's Law of Motion or the Law of Nature. Since we live in nature, we should do good work. Faith in ourselves and in God is the greatest thing. We should promote this kind of faith.

Man doesn't want to speak untruth or be unjust but he does so anyway! What pushes him to do this? In man, there are three qualities: satwa, thamas, and rajas. The latter two arise from passion and inaction. They are responsible for leading man onto a bad path. Desire springs up from the aspect of passion. Out of the aspect of inaction, anger, which is the captain, jealousy, ego, and arrogance spring up. Desire takes the forward step. Desire enters the mind and steals away secured wisdom. Why does man do what he should not do? Desire. The aspirations of today have no limit. Life is like a long journey. In this long journey we should diminish desire, in the form of luggage. Desire will always be unsatisfied.

By uttering Ram, Sai Rama, etc., will one become a devotee? There is a difference in uttering the word and devotion. Saying the word 'food' will not relieve hunger. We should experience God, feel God, talk to God. This is true experience. By experiencing God you will get divine strength in all parts of your body. To experience God, the first thing is to control desire. How? Light the lamp of wisdom with the knowledge of Atma. It is our sensory organs which are causing the trouble. Wisdom comes through discrimination. The mind, tied up in the external world, should be turned inward.

The paths or outlooks may all be different but in all diversity there is unity. The current flowing through all of them is the same. There are four stages of life but the individual component is the same. Recognize the basis of changes which are trivial. Man wants respect from others and wants others to love him. How do we get this? The rich man can buy medicines but not the health, and pleasure but not the peace. What we want is peace! Man is suffering from want of peace. Man should work in ways which will promote peace for himself. We get respect from doing our duty when we should. If you do your duty at the right time, the whole world will respect you. When a man lives like a human being and promotes human qualities, the world will respect him. Today the value for materialism has gone up while the value for man has gone down.

Teachers in Human Values should promote human values in the daily lives of the children who will then become sacred. When boys and girls are young and tender, you should make them grow straight. Recognize and put into practice human values yourself. Curb desires. Desires come in the form of rust, then the body bursts and we then want rest. Ask, "Am I living like a human being or like an animal?"

One must have good thoughts to get into meditation. Today meditation comes in many forms - these are not meditation. If we clear our minds, God's form will come to us. The kind of thoughts present in you will be reflected back. So, always have good thoughts, good work, etc. There should be only the connection between you and God. You should be alone and solitary. Whenever sitting in a group, we should not enter into meditation. Be in solitude. Meditation is something highly valuable, like a diamond. It is not put outside like fish in a fish market. It is like a 'die-mind' - we want to control the mind completely through meditation.

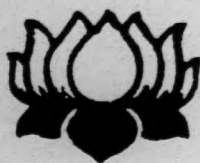
The feeling, 'I am meditating', is not meditation. Forget the 'I'. When you are unaware how long you have been sitting, then it is meditation. It may come slowly but it must have deep roots. What comes quickly goes quickly as well.

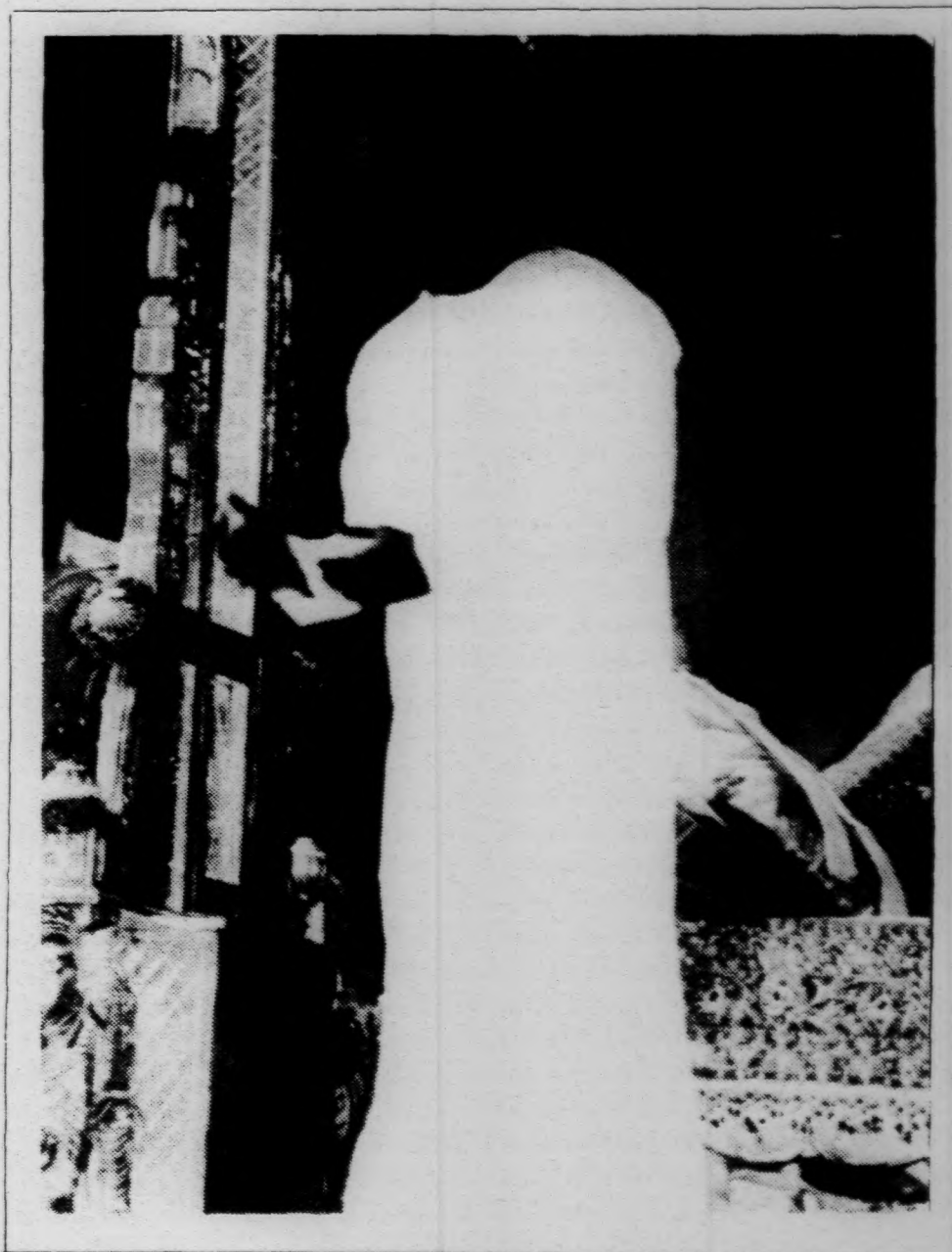
We must sacrifice all pleasure. True happiness will be giving happiness to the mind. Comfort of the body should come after the mind. The mind is not being fed today. The first thing we want is mental comfort. The mind is responsible for the liberation of man. Everyone wants freedom. The end of wisdom is freedom. When we turn our minds towards the world, we get attached. As our desires increase, we get bound down. Everything should be controlled and limited.

Wealth is necessary for us, but too much wealth becomes a burden. Like the shoes you wear, it should be just enough and sufficient. Our strength, ability, wealth, and education should be spread through practice.

More than what you tell the children, what you practice will speak louder. Teach the children with love, compassion, and affection. You should not frighten the children or put on a castor oil face. Children are tender hearted so don't feel disgusted when you have to repeat the lessons. Where there is peace, there is happiness. Show love and affection without feeling angry or tired. The Bal Vikas teachers should say the children they teach are theirs. Do not separate yours and those you teach. This is the attitude of equalmindedness. Then the Education in Human Values children will have affection for you.

Sri Sathya Sai Baba
Printed in the NEWSLETTER
courtesy of OM publication





REPORT ON EDUCATION IN HUMAN VALUES CONFERENCE
PRASANTHI NILAYAM, AUGUST 1-5, 1981

The Bal Vikas program, now called Education in Human Values, has long been established in India. Our programs, to a large extent, will follow the pattern of those in India, adapting them to our needs. One of the main points Swami made was that our classes are to be open to all interested children, not only those of Center members. It is not required for American Centers to immediately open their children's classes to nonmembers but this is the goal.

Baba said that this will become nationwide here as it is now in India. The program is based on the five principles of Sathya (truth), Dharma (righteousness), Shanti (peace), Prema (love) and Ahimsa (nonviolence) and must emphasize the unity of all religions. These principles are to be taught to all students from the very youngest. Baba strongly emphasized the importance of daily devotional services at home. This is intended for all of us, adults as well as children. We can include bhajans and/or spoken prayers and Swami recommends including one prayer from our own religion. Either morning or evening is appropriate.

In the classes we will not speak of meditation but "silently sitting"; the word "meditation" has some negative connotations in the west. Baba said that long meditations are not to be done in large groups but that brief periods of "silent sitting" are recommended. When Baba spoke of the program eventually becoming nationwide, He urged us to think big, not to let doubts enter. However, He does not want His picture displayed in classes where children of non-devotees are present; only the Sarva Dharma symbol with the six religions may be displayed. Our purpose is not to bring devotees to Swami, it is to develop morality in the lives of these children allowing them to follow their own paths.

Baba repeatedly emphasized the vital importance of the parents' support. This should include daily prayers. The the Education in Human Values program in India it has become clear that without parental support it is largely a waste of effort. Parents must take this responsibility. We are encouraged to sing in our own languages; hymns are considered appropriate if we are comfortable singing them.

Swami gave four discourses in the course of the five-day workshop and He strongly emphasized the importance of teaching; He said that it is the single *most important kind of work*. It is more important to be a king maker than a king. He said that children must be made to feel successful, they must be successful. They should be urged to work to their maximum capacity in all aspects of their lives. They should do positive, helpful things. There is nothing wrong with acquiring wealth and worldly success if it is done as your duty in the world - with righteousness as the base and liberation as your goal. He wants the children to have self confidence.

Ninety-nine percent of this training comes from the parents, but in class they should have the experience of putting on plays,

giving speeches and leading bhajans. This will help build their self confidence. They should know they can achieve, and should always do as well as they possibly can. Children should be encouraged to seek the company of those who have attained more than they, to learn from their example. He not only wants them to be spiritual leaders but also to become leaders in their fields. Pictures of people who are outstanding in various fields should be displayed in the classroom. Swami said, *One must aim high - the sky is the limit. It is better to fail in an attempt to achieve a lofty goal than to achieve a petty one.*

Children should be helped with their study habits. Teach them to write down the major points as they are reading. Parents can start this with children even before they read by asking them to tell the most important points in a story that has been read to them. Parents must be kept informed of the program so that the teachings are reinforced at home. For instance, if they are being taught honesty in school, parents must immediately correct dishonest behavior at home. Above all, we must be examples to these children, parents, teachers, and all Center members. What we do is far more important than what we say. Children respond to others' behavior. They will be directly affected by the way we treat each other at the Sathya Sai Baba Center as well as at home.

Swami stressed very strongly the importance of work. *Desires cause all our troubles,* He said. *We must be resolved to get rid of them. Being actively involved in work helps keep our minds steady and less of a prey to these desires.*

He said that it is very important to belong to and be active in a Sai organization. He also wants all the Center members to support the children's program, not only for the children's sake but for our own; in this way we will remember our own childhoods and thus will be able to reintegrate our personalities. He emphasized the importance of interaction between the generations. *We are a Sai family. They are all our children.*

The first thing we should do is to promote and strengthen self confidence. Confidence in ones own self is like a foundation. On that foundation we should build the wall of self satisfaction. On this wall we should put the roof of self sacrifice. In that manner we should endeavor to attain self realization.

REGIONAL COORDINATORS
EDUCATION IN HUMAN VALUES

Five new Regional Coordinators have been assigned to help administer the Education in Human Values Program in the United States. Their responsibility is to encourage the establishment of courses as well as train new teachers and carry out other administrative work as required. Teachers will be requested to send in a statement to the regional coordinator in her area, informing her of what she/he will teach from January to June 1982. This will be due by January 15. Teachers will also be asked to submit a progress report on each student by June 15, 1982. These reports will help the Education in Human Values Committee assess the program and guide the development of a curriculum.

The following are names and addresses of the Regional Coordinators:

Dr. Samuel Sandweiss is the Education in Human Values representative to the Sathya Sai Baba Council of America.

Nadine Clegern, Chairman, 17 McDivitt Drive, Manchester, Connecticut 06040, (203) 643-5709.

Charu Ashar - New York, New Jersey, Pennsylvania, Andrews Road, La Grangeville, New York 12540, (914) 831-3609.

Bimla Bhola - Joint for Illinois, Ohio, Michigan, Missouri, Kentucky, Wisconsin, 432 John Rolfe Drive, Monroe, Michigan 48161, (313) 242-9654.

Freddie Close - Connecticut, Massachusetts, Vermont, 147 Easton Road, Tolland, Connecticut 06238, (203) 872-2911.

Denise Dake - Joint northern California, Oregon, Washington, Hawaii, Box 1137, Shady Cove, Oregon 97539, (503) 826-3670.

Malaika Horne - Joint with Bimla Bhola, 4406 McPherson, Apt. 14N, St. Louis, Missouri 63108, (314) 652-8345.

Karen Macklin - Arizona, Colorado, Louisiana, New Mexico, Texas, 19401 N. 7th Street #269, Phoenix, Arizona 85024, (602) 869-8371.

Berniece Mead - Orange County and southern California, 18278 Santa Carlotta Street, Fountain Valley, California 92708, (714) 963-1700.

Candice Romanow - Joint with Denise Dake, 139 Mullen, San Francisco, California 94110, (415) 285-2362.

Shelley Van Arsdale - Los Angeles and central California, 7501 Craner Avenue, Sun Valley, California 91352, (213) 982-6091.

Nadine Clegern, Chairwoman
Education in Human Values

CHILDREN'S CORNER
Bhagavan and Sai *Githa

Swami inspires a great longing within us to see and be near Him. It would seem that the same applies even to animals. Hundreds of birds fly to the Mandir (temple) courtyard during the singing of bhajans and make such a racket, often drown-out the voices of the human singers.

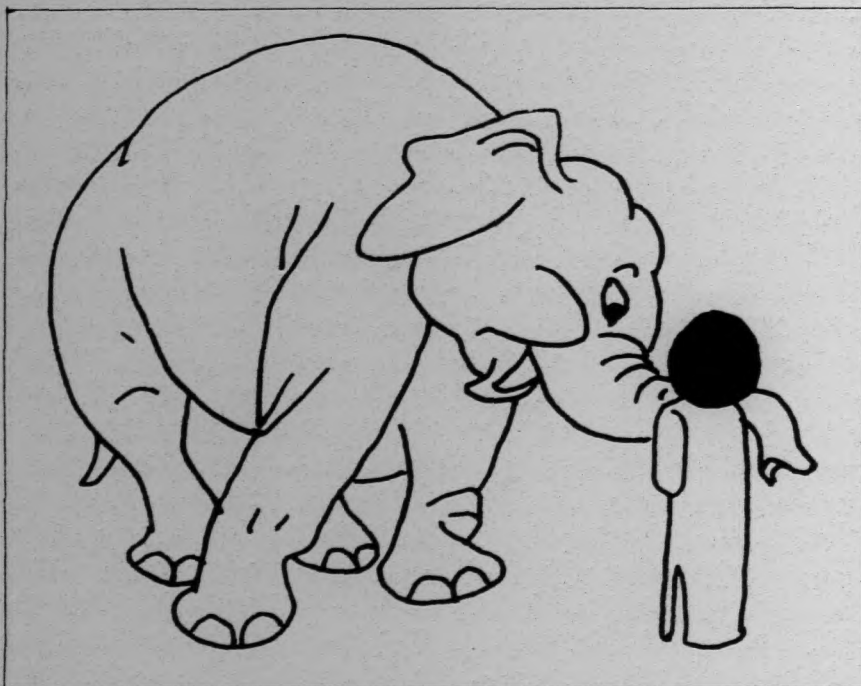
It is remembered that a little brown dog would come each day to Brindavan for darshan. No matter how often the volunteers would chase him away, the persistent fellow would always return at the correct time. He would lie quietly in the sand and watch Sri Baba glide gracefully along the darshan line. When Baba went back inside, only then would he leave with the other devotees.



Some years ago Sri Baba was given a baby elephant. She was named Sai Githa and there are many stories of her devotion. They say she would even shed real tears when Baba would go away.

Once upon a time Sai Githa and her trainer were traveling from Brindavan to Prasanthi Nilayam, about an eight to ten day journey for the elephant and her keeper. At one point during the trip she stopped in the middle of the narrow road and assumed a position of namaskaram or paying homage to a special being. Githa stood with hind legs straight, front legs stretched forward, and her gigantic head bowed. No matter how he tried the trainer could not remove her from the road.

*Githa - pronounced ghee-tah and means song in Telegu.

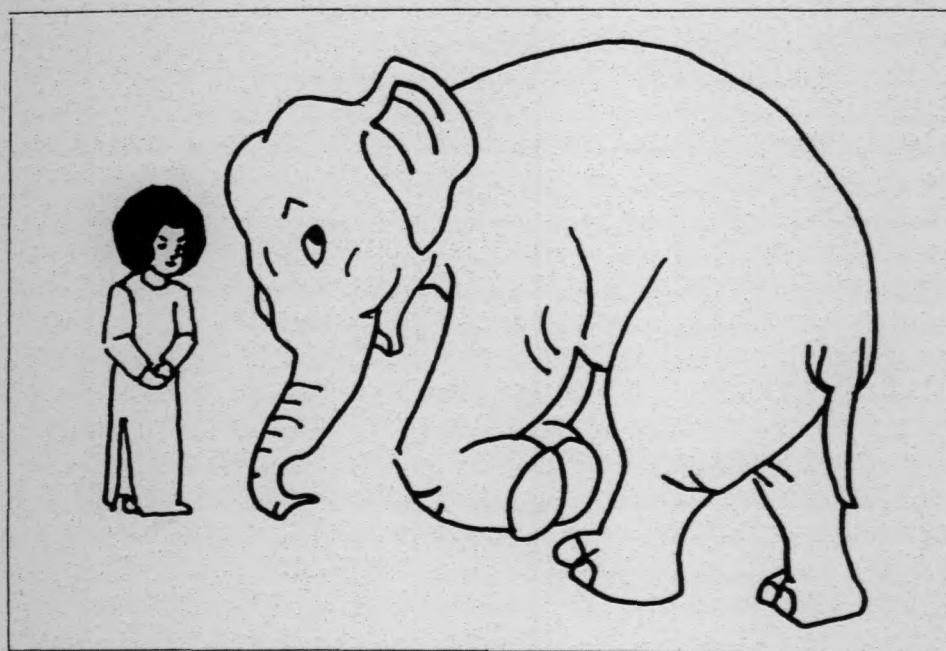


There was impending danger. Off in the distance there were cars traveling very fast toward the elephant. Still she would not move. It happened that Sri Sathya Sai Baba was in the lead car and He asked the driver to stop. The car pulled up just short of the elephant. Baba emerged from the vehicle, approached and patted Sai Githa while whispering some soothing words in her enormous ear. Only then would she move to the side of the road and allow the traffic to continue.

Sai Githa was then content to continue the journey and follow her trainer's instructions. But she did so only after satisfying the longing, in her great big elephant heart, to be near Sri Sathya Sai Baba.

1. What kind of responsibilities do we have for animals?
2. Do you have a pet? If so, what do you do to help take care of it?
3. What does Sri Baba's love for animals teach us?

Illustrations by
Joanne Thompson



SATHYA SAI BABA CENTER ACTIVITIES FROM ACROSS THE NATION

SATHYA SAI BABA CENTER OF CENTRAL TUCSON, ARIZONA

Election or selection of officers was held June 28, 1981. We now look forward to our continued growth.

Education in Human Values programs have been increased to a weekly function. We have an early program for small children followed by a meeting for the older (6-12) children. One regular meeting each month is devoted to a presentation put on by the children and rehearsed during their Sunday meetings. This is the only regular meeting at which we allow small children.

More news will be submitted concerning the Sai Sunbelt Retreat October 16, 17 and 18 at which Dr. Hislop, Dr. Bollmann and Bill Macklin spoke. We also had an extensive children's program, films, etc.

Study Circle is progressing well; it meets every Thursday before bhajans. We have a volunteer prepare a program for each week. We encourage everyone to participate by going around the circle in discussions and having a new person do the program each week.

Jon Roof, President

SERVICE AND SAI-LENCE RETREAT IN SOUTHERN CALIFORNIA

One hundred and forty-four devotees from Southern California, Northern California, Dallas, Texas and Hawaii attended the Service and Sai-lence Retreat at Lawler Lodge-Alpine near Idyllwild, California on July 24, 25 and 26. We were blessed to have 42 children in attendance. Of those 42, 32 participated in an excellent children's program planned by Shelley Van Arsdale of the Hollywood Center. The remaining youngsters under six were cared for in a cooperative child care situation. Because of the physical location, housing, etc., there were actually two retreats, one for adults and one for children. The youngsters joined the adults for evening meals and led the adults in many beautiful bhajans on Sunday morning.

The children's program included prayers, bhajans, morning puja, a nature walk with the resident ranger and a program by a naturalist. The mountain setting allowed the children to explore our Lord's handiwork. (If you are interest in having your child attend a week long Education in Human Values program at Lawler

Lodge next summer, contact Shelley at the Sathya Sai Baba Center of Hollywood. This will be for children only with a few parents to assist the teachers and to help prepare food.)

The adults began their Friday evening program with a light supper followed by bhajans and the welcoming address by Charles Penn. He shared a few of his experiences with Sri Baba. Everyone was inspired by Charles' talk. Gerald Dominick led a workshop on death and dying; Camille Svensson shared the new book by Swami, VIDYA VAHINI; Charles Pen led a meditation workshop; and Dr. Hislop shared his knowledge of conducting study groups. An hour of bhajans followed and later in the evening we were entertained by the St. John family. Maria and Christoff shared songs and experiences with us. Christopher St. John gave information regarding a movie he is making about Swami.

All persons at the retreat participated in Sai Service. At registration, everyone was given a name tag with their specific seva assignment already carefully outlined. The primary areas of service included food preparation and clean up, maintenance of rest rooms, and child care. In some cases it was necessary to perform two seva assignments. There was a large Sai-Seva chart posted near the dining hall as a gentle reminder.

Helen Kinnick

SATHYA SAI BABA CENTER OF SAN FRANCISCO, CALIFORNIA

SAI RETREAT - Our recent Northern California Regional Retreat, held at the Valley of the Moon Camp in Glen Ellen, California, 50 miles north of San Francisco, was attended by about 80-85 people. There were bhajans, a 90 minute study circle (discussing how love/wisdom has grown in our lives as a result of our relationship with Baba), an insightful slide show/talk by David Bandy, informative reports given by Richard Bayer and Issa Zaubert, some very inspiring talks and a meditation workshop by Charles and Faith Penn (who brought not only their own sweet, humorous, loving persons, but also a pair of Baba's shakti-infused sandals), and a full morning program each day of omkara, suprabhatam, meditation, nagasankirtan, and chanting of the Gayatri mantra and the 108 Names at a lovely vista point overlooking a rural valley.

The camp itself was already imbued with a spiritual presence, being part of a nationwide group of Presbyterian camps. It offered a sprawling meadow, lovely wooded trails and rustic charm (deer visited



us nightly). There were delicious vegetarian meals, and numerous activities for our children. The originally scheduled Education in Human Values coordinator was unable to attend, so the children's program was taken over, at the last moment, by Lila Patch and Mahri Connelly. The children came into the bhajan hall Sunday morning and gave a delightful rendition of some English devotional songs, and spoke some simple, yet inspiring wisdom, "out of the mouths of babes" about God and the heart.

During this retreat it was truly wonderful to see so many hearts opening even wider than usual and growing so deep and rich in love for both Baba's individual form and His presence in/as everyone. This love radiating out was a tangible presence, and rendered the camp a veritable ashram during our stay. In addition to the miracle of people growing in prema (and shanti, ananda, etc.), we witnessed a great increase in solidarity between devotees.

Timothy Conway, President

SATHYA SAI BABA CENTER OF POINT LOMA, CALIFORNIA

Dasara, a nine-day festival in honor of the Divine Mother, has traditionally been a time of great celebration at Prasanthi Nilayam.

I am your Mother, says Baba, I love you more than 1,000 mothers.

The Point Loma Center did pay special homage to this aspect of Sai at their Sai Family gathering of October 10.

Area Centers are planning to combine efforts for a large Baba's Birthday celebration on November 23.

Devotees are invited to utilize the new Center library from which they may borrow books by and about Baba. These books have been donated by Center members, and a number of members have put a lot of effort into organizing the library.

SATHYA SAI BABA CENTER OF POUGHKEEPSIE, NEW YORK

The Poughkeepsie Center celebrated its fourth birthday on Siva Raathri (March 4, 1981) with all-night bhajans and the introduction of newly 'selected' officers.

Bhajans Meetings: This most cherished activity is held every Thursday, followed by aarathi and meditation. We have bhajan teacher volunteers to train new members, and also found it inspiring to post a "thought for the week."

Education in Human Values: Three classes are held once a week by three different teachers for 30 children. One is for the Center, one for the community children, drawing help from the OM publication, and the third for the older Center teens, who are service oriented and participate in their own study circle. Their annual plays are for the wider community, and we are delighted whenever the Sai children remind us of Swami's teachings in particular situations.

Service Activity: This year a new office-bearer was selected to emphasize the need for engaging in service for spiritual upliftment. Currently most adult members are engaged in their own individual service activities.

Study Circles: About half of the Center gets together on Sundays for the stimulating discussions on teachings of Swami and of other divine teachers.

Shan Vadehra, President

SAI CENTER NEWS FROM NEW YORK-NEW JERSEY-PENNSYLVANIA

GROUP SERVICE PROJECT - The members of the Warminster, Pennsylvania Sai Center have recently initiated a group service project. They visit patients at a local mental hospital, patients who have been confined for years and have no visitors. At first, the devotees were apprehensive about approaching people who seemed so strange to them, but each visit became easier. They first visited with them on the grounds, but they have now taken them walking in the street. Their next outing will be to a supermarket. Apparently there is real need for such service.

SIXTH ANNUAL NORTHEAST RETREAT - Two hundred and thirty devotees gathered at Lake Surprise Camp in Cold Spring, New York for the September 11-13 weekend. The program was the result of careful planning based on suggestions from all the Centers. Poughkeepsie Center was again host. Both mornings started with Omkar and Suprabhatam followed by Nagasankirtan as it is done in Prasanthi Nilayam. There were a variety of study circles, each one given twice so that people had a chance at more than one favorite topic. A new and very successful feature was the special program for the children who were assigned to their own quarters. A baby sitter was available for those too young to participate. The guest speaker was Dr. William Harvey of St. Louis, a member of the Sathya Sai Baba Council of America. His talks were enthusiastically received. Apparently all Centers love bhajans but often there is an insufficient amount of attention to learning His teachings. We must be willing to change our patterns if necessary in order to have meaningful study circles. We were urged to be sensitive to newcomers and to seek out service projects. Dr. Harvey also shared many of his own personal experiences with Baba.

Sathya Sai Baba Centers of
New York, New Jersey and
Pennsylvania



A foreign lady asked Sri Baba in an interview "Swami, You are always asking people what they want. What is it You want?" Baba's answer was immediate. *I want service to mankind and work.*

NEW BOOK AND SYMBOL AVAILABLE

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

- TEMPLE OF ALL RELIGIONS: The 15th chapter of Garuda Purana and Sathya Sai Baba teachings. Tells about the beginning of life, and the ideal way of life, 95¢.
- JYOTI SYMBOL (Brass): A 2 3/4 X 2 3/4 inches black Jyoti Symbol for America, inlaid in polished brass. With or without nail holes for mounting, \$3.50.

For a full list of items stocked in the Book Center, please send for a price list to the above address.

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7911 Willoughby
Los Angeles, California 90046
(213) 656-9373

For a description of any of the above items dealing with Sri Baba, write or call for a free catalog.

SATHYA SAI BABA CENTERS

Communications
Sathya Sai Baba Council
of America
P. O. Box 668
Soquel, California 95073

There will be no additions or corrections of Center information as the Sathya Sai Baba Council of America is compiling an up to date list that will be sent to all Centers in November 1981. To enable us to keep the list accurate please send any information such as change of address, phone number, etc., to the above address. Thank you for keeping us informed.

SAI PERIODICALS PUBLISHED IN THE U.S.A.

In answer to the many requests for obtaining Sai publications in the United States, we offer the following information. All the printed material described below is issued under the auspices of the Sathya Sai Baba Council of America and is dedicated to the universal teachings of Sri Baba:

OM
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Manchester, Connecticut 06040

Issued quarterly \$9
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An informative publication for teachers, parents and students of all ages. Contains activities for children as well as useful instructions for adults.

SATHYA SAI BABA CHILDREN'S NEWSLETTER
Box 1137
Shady Cove, Oregon 97539

Issued quarterly \$3
per year

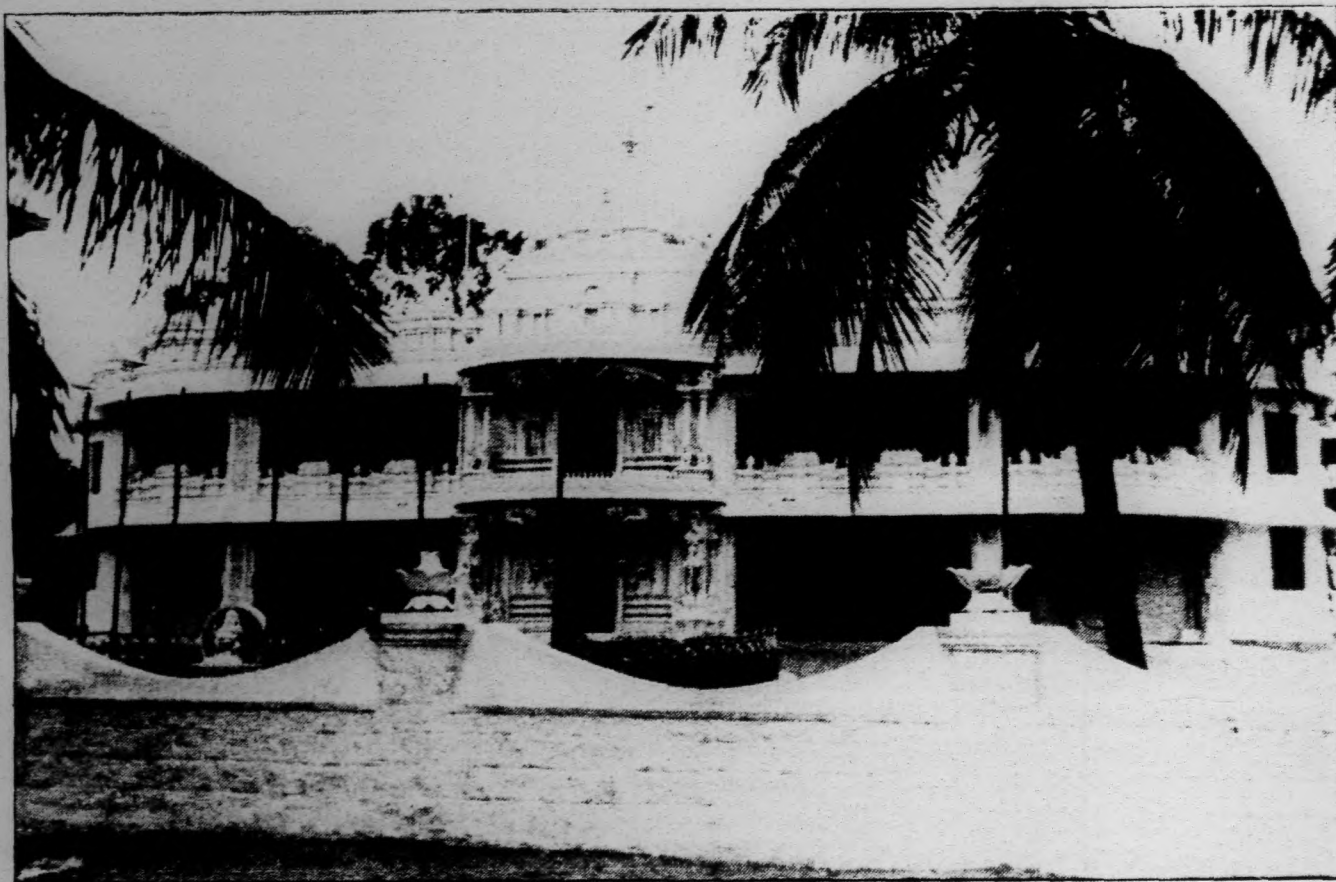
Contains articles for (and sometimes written by) children. A delightful way for youngsters to learn about great spiritual teachings at their level of understanding. The pictures to color are an added learning incentive.

SATHYA SAI NEWSLETTER
6804 N. Joshua Tree Ln.
Paradise Valley, Arizona 85253

Issued quarterly approximately with the change of seasons (see back cover for further information)

The Newsletter reports news, activities and the teachings of Sri Sathya Sai Baba as well as editorials, stories and poems by followers throughout the world.





MANDIR (Temple)

We wait to sing the glory of Thy name
Inside these hallowed walls,
And filled with mandir's melody
Devotees chant for Thee.

Thy form, Oh Sai, enchants the heart
And purifies the mind,
But yet beyond Thy beauteous face
There's something more to find.

The truth is found within, He says,
With friends like Love and Service,
If only we but stop and hear
The bhajan that's inside us.

By Ellen Lamm
Prasanthi Nilayam
June 28, 1981

STUDY CIRCLE

Apart from the training and teaching of Sai children, Study Circle is the only teaching vehicle Swami has encouraged. Recognizing that one individual, though reading extensively, is still likely to develop a narrow perspective of the Truth, Swami has directed that Study Circle be emphasized as a primary learning discipline for devotees.

He has said that participation in Study Circle will clarify and deepen the devotees' faith. Therefore, something of profound importance is happening within each participant, even if it doesn't seem that way at the time. He has assigned us the practice of the discipline of Study Circle as a necessary part of our sadhana (spiritual practice).

Further, Swami has not differentiated between new and old devotees, or between the well-read and the not-so-well-read devotees. This could be due to the cultural observation made by some that most Westerners have an abstract concept of God and spiritual truths which do not become part of their daily lives. It seems that Westerners have gradually, over many generations, compartmentalized some aspects of their thinking. Most of us have some kind of intellectual understanding that we ought to make our lives a spiritual path. Not only do we fail to attempt to do so (except when it's easy or fashionable) but we manage to not even notice the discrepancy.

Study Circle can provide an opportunity to slowly break down this barrier, and help to merge spiritual values into our everyday lives. So it is a slow but constant inner growth that develops from this aspect of our sadhana.

To merge the abstract values with actual day to day living, it is necessary to talk about it. Swami talks about it incessantly, *work is worship, duty is God, align thought, speech and action*, etc. Participants should comment freely on topic-related personal experiences, insights, successes, failures, resolutions, problems, etc., in regard to the application of the teachings in their daily lives.

It could be argued that Study Circle is not intended to create religious scholars, but saints. To this end it is necessary to allow some intellectual comment on the main points of the topic



SRI SATHYA SAI BABA'S MAXIMS AS THEY APPEAR ON THE ASHRAM GROUNDS OF PRASANTHI NILAYAM IN INDIA.

under study. Once clarified, though, it must be removed from its pedestal as "Swami's teaching." It must become "my knowledge," and be commented upon in terms of how I am doing in my efforts to live this knowledge in my daily life.

The use of any part of Swami's teachings, or any part of the scriptures of other principal religions, will result in the desired blending of spirituality into daily life if the participants persevere in the above discipline. Indeed, Swami has pointed out that He Himself keeps discouraging on the same basic truths, just changing the trappings. To stay with the same text, such as the Rama Story (Ramayana), until completed is neither good nor bad, if the discipline of Study Circle is maintained, i.e. clarifying the teachings and relating them to day to day life experiences. Changing scriptural topics from session to session is

also neither good nor bad, if the discipline is maintained.

There is a good likelihood, however, that the participants are spending too much time on intellectual comments, if it seems that the scriptural material is getting dull, routine, or boring.

It is a difficult discipline because we are culturally trained to just intellectualize on God and on spiritual issues. The tendency is to fall back into that habit in thought and speech, or to persist in talking about (or responding to) somebody else's problem.

Participants often feel very "exposed" in Study Circle. It can be uncomfortable at first to voluntarily comment on our first clumsy attempts to apply spiritual values to what we used to think of as the "practical" issues of daily life. All of us are to some degree anxious about sharing our personal spiritual struggles because it might lower our spiritual status in the eyes of others. Some are simply frightened at the prospect of speaking in front of others. And some people sincerely expect Study Circle to provide the enjoyment they might get from a good religious debate.

Due to ego demands and intellectual habit, Study Circle is not an easy discipline. But it is a profoundly important sadhana and helps to eliminate a major blind spot in our spiritual path.

A Phoenix Devotee

For more information about Study Circle contact the Sathya Sai Baba Center in your area. If none exists, write for a list of books on Sai teachings. The address is:

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

Have you a story to share with others through the SATHYA SAI NEWSLETTER? If so, please send it to 6804 N. Joshua Tree Lane, Paradise Valley, Arizona 85253. Please indicate if you wish to remain anonymous. We reserve the right to edit all material.



ONE FOLLOWER'S EXPERIENCE

A young woman in her early twenties was strongly drawn by all she had heard about Bhagavan from a relative who is a member of the Manhattan-Downtown Center. She started to attend Center meetings, but she could not come to terms with the concept of God with form, for this was in conflict with her Jewish background. She had recently come into a period of spiritual awakening and had, as a consequence, been more observant of her religion than formerly. A few months ago, when this conflict had become increasingly painful, she went from a meeting at the Sai Center to a service where one of the Jewish holy days was being celebrated. At one point in the service, the Rabbi read the following HYMN OF GLORY. Bhagavan, in his infinite compassion, sent reassurances to her in these words written more than 700 years ago! Needless to say, she is overwhelmed by the Grace that Swami has showered on her.

Mimi Goldberg

HA-SIDDUR, HA-SHALEM

"Hymn of Glory," by Rabbi Judah
Published by Hebrew Publishing Co., N. Y. 1949
(2nd printing 1977 Philip Birnbaum), pp. 416-420

Biographical reference: "Hymn of Glory" is
attributed to Rabbi Judah of Regensburg who
was a philosopher, poet, saint and mystic.
He dies in 1217.

HYMN OF GLORY

I sing hymns and compose songs
Because my soul longs for Thee

My soul desires Thy shelter,
To know all Thy mystery.

When I speak of Thy glory,
My heart yearns after Thy Love.

Hence I utter Thy glories,
And offer Thee songs of Love.

I tell Thy praise, though I have
not seen Thee,
I describe Thee, though I have
not known Thee.

Through Thy prophets amidst Thy
worshippers,
Didst Thou show forth Thy
majestic splendor.

Thy greatness and Thy power
They traced in Thy mighty work.

They imaged Thee, not as Thou
art really;
They described Thee by Thy acts
only.

They depicted Thee in countless
visions;
Despite all comparisons Thou art
One.

They saw in Thee both old age
and young age,
With the hair of Thy head now
grey, now black:

Age in judgment day, youth in
times of war,
As a warrior Whose hands fight
for Him,

A helmet of triumph tied on
His head,
His holy right arm bringing
victory;

As though His head is drenched
with dew of light,
And His locks are filled with
drops of the night.

He glories in me, He delights
in me;
My crown of beauty He shall
ever be.

His head is like pure gold;
on the forehead,
He engraved His glorious
holy name.

For grace and glory, beauty
and splendor,
His own people have made a
crown for Him.

The locks of His head are such
as in youth;
His curls, forming countless
ringlets, are black.

May His splendid Temple of
righteousness,
Be prized by Him above His
highest joy.

May His people be a crown in
His hand,
A royal diadem of great beauty.

Borne by Him, He uplifted and
crowned them;
Being precious to Him, He
honored them.

His glory rests on me, and mine
on Him:
He is near to me when I call on
Him.

Dazzling He is and ruddy, His
clothes red,
When from treading Edom's wine-
press He comes.

Meek Moses was shown symbolic
*tefillin
When the Lord's image was before
his eyes.

Pleased with His people,
He glorifies them,
Enthroned in glories, He
glorifies in them.

Thy chief word is Truth,
creator of all;
Care for Thy people who seek
You forever.

O set my abundant songs before
Thee,
May my ringing cry come near
to Thee.

May my praise be deemed a
crown for Thy head;
Let my prayer rise like incense
before Thee.

Let a poor man's song be pre-
cious to Thee,
As the song that was sung at
the offerings.

May my blessings rise to God
Who sustains,
Creates and brings forth, the
Just, the Mighty.

As for my prayer, nod Thy
approval,
And accept it as the choicest
incense.

May my meditation be sweet to
Thee,
For all my being is yearning
for Thee.

Submitted by
Mimi Goldberg

*Tefillin, phylactery, small case containing texts from Jewish law
and worn by the orthodox while praying.



It is surprising how many of the Sanskrit words we sing in bhajans or read in Swami's discourses have a close linguistic relationship to familiar English words we use every day. This is because, in the language of comparative linguistics, English and Sanskrit are 'cognate' (cousin) languages. Perhaps 10,000 years ago a large tribe of people roamed the steppes of southern Russia, speaking a common language. Between 3000 and 2000 B.C. groups of these

people began splitting off, some to settle in India, Iran or modern Turkey; others migrated further west into the European peninsula. We don't know what the original people called themselves; today we call them Indo-Europeans, to describe the fact that most of the languages of modern Europe, Iran and India are direct descendants from this ancient common source. We can see this most clearly when we look at the basic vocabulary of the modern Indo-European languages and their direct ancestors - the words that a child would first learn and that would tend to remain the same throughout the transformations that any language undergoes through time. Thus the English brother is the cousin of the Dutch broeder, the German bruder, Old Saxon brothar, Lithuanian broter, Greek phrater, Latin frater, French frere, Irish brathair, and the Sanskrit bhratar - truly showing the "brotherhood" of all these languages.

Some of the cousin-words that occur both in Sanskrit and in English are listed below. It is wonderful to think that hidden in our own language is close cousinship to the language which Baba has drawn upon frequently to nourish us; realizing this can help us to reinfuse our own speech with an awareness of its ancient force and beauty, and to feel closer intellectual and spiritual kinship with the Sanskrit we sing.

Agni-Sanskrit "fire." Agni is a cognate of Latin ignis, "fire." From the Latin, English has ten words like "ignite, ignition," to describe the sparking into life, the "firing" of an originally inert substance.

Dhana-Sanskrit "wealth, money, riches." Dhana is cognate with the Greek verb tithemi meaning "put" or "place," from which in English

we get the nouns "thesis, antithesis, synthesis," and adjectives like "synthetic" (put together) and so on. Dha came into the Germanic languages, including English itself, as the verb "do" (German "tun"). From this we can see the original connection between possessions and the act of doing, or making, from which possessions originally come.

Go-Sanskrit "cow." Here the connection is obvious and simple. The English "cow," Latin "bos," Greek "bou" are all the same word. To comparative linguists this relationship shows an interesting fact that very far back in European history, before the Indo-Iranian and European branches split apart, people depended upon herding these cattle, implying a certain degree of developed social organization.

Gathi-Sanskrit "progress, direction of movement." Gathi is cognate with the English noun "gait" meaning "walk," and with the Greek verb baino, "come, go" and the Latin verb venio, "come." From the Greek we get the English word "basis," meaning something one can step or stand on; from the Latin we get a number of words with the form vent in them: a vent (through which air goes), advent, event, invent, and so on. (An "advent" is literally a "coming-toward," an "event" a "coming-out, result," an "invention" a "coming-in.")

Jiva/jivi-Sanskrit "soul, person; the individual behind the senses." Jivi is cognate with the Latin vita, meaning "life," from which we get English words like vital, vitality, and vitamin. It is also a cognate of the Greek bios, "life," from which scientific English has coined a number of terms like biology, biosphere, biophysics, and so on. English itself does not have a current cognate; the closest we come is the archaic "quick," as in "the quick (living) and the dead," spelled in the Old English "cwic." Linguists describe the original Indo-European word as something like gwiwo. It also appears in Old Iranian as biu and beo, "alive, living."

By Carolyn DeWald

Sanskrit translations from TRANSLATIONS BY BABA compiled by Homer Youngs.

Some people may laugh at all this Bhajan and call it a mere show and exhibition and recommend, instead, quiet meditation in the silent recess of the shrine room. But coming out in company and doing Bhajan like this helps in removing egoism. One is not then afraid of being mocked at or ashamed to call out the Name of the Lord. One gets also inspired by the devotion of others.

Dear Subscribers: Last issue, Summer 1981, a poem was published by Ellen Lamm and it was inadvertently presented in an incomplete manner. In other words, we goofed! To correct this mistake here is the complete version.

A POEM FOR BABA

The wind is whispering through palms and neems
The crows are calling too,
*Jivatmas sit in silent peace
As we all wait for You.

I face a temple of pink and blue
And know inside its walls,
A being of great mystery
Commands the world in Truth.

A teacher of humanity
Purveyor of all realms,
Heart to heart He knows each soul
And answers mankind's prayers.

Who is this king who walks with us?
Can He really be? Oh yes!
His name is Sathya Sai, and
He is you and me.

Ellen Lamm

*Jivatma - The soul, man, the self.

FROM THE DIARY OF A DEVOTEE

On September 28, 1980 during preparations for the Third World Conference in India, a young man was helping by painting signs. As Baba walked among the workers the young person asked Swami, "What is the devil?" *Why Satan*, Baba replied as if the boy should have known better. This left him perplexed as it didn't seem quite the answer he had expected. The next day, again the Lord visited. He walked up to the boy and said, *Body consciousness, that is the devil.*



THIS YEAR, NOVEMBER 23, 1981 WE CELEBRATE THE 56TH
BIRTHDAY OF BHAGAVAN SRI SATHYA SAI BABA, AVATAR.

QUESTIONS AND ANSWERS

Conclusion of a five-part interview given by Sri Sathya Sai Baba to Sri R. K. Karanjia, the Senior Editor of BLITZ, a news magazine. Reprinted courtesy of BLITZ PUBLICATIONS, Bombay, India.

Q: Dr. Narasimhiah maintains that according to science, "nothing can be created out of nothing." You have evidently negated this law of science with a transcendental formula for controlling cosmic energy and producing paranormal power. Can you explain this mystery?

"WHAT I WILL, HAPPENS"

Baba: *The formula that nothing can be created out of nothing is appropriate to the limited field and dimensions of science. It does not at all apply to the transcendental field and dimensions of spirituality. In the latter field, anything can be created by the Supreme Will. All that exists can be made to disappear and what does not exist can be made to appear.*

Our history and tradition, scripture as well as literature are full of such incidents which they call miracles. The material laws and formulas simply do not apply to divinity. For me this is not a matter of any mystery or mystique. What I will, happens: What I order, materializes.

Q: The Vice-Chancellor appears to ridicule your statement that "There is God in us all." He asks: "Is this not pure escapism? How can God be so unsure of Himself?" Your rejoinder, please?

GOD EXISTS IN EVERYBODY

Baba: *His questions contradict the very basis of Indian philosophy as well as that of most religions. All our scriptures assert that God is present in everyone. According to Vivekananda, "God is present in all." The only thing that is manifest and common to the whole world and, in fact, governs and directs the entire universe, is divinity. Nothing else really exists except divinity.*

Mine is no escapism but the fundamental and eternal truth. I say so not because I am unsure of my own divinity. It is my confidence in its absolute and total authenticity that makes

me affirm this fact. It is the scientists who are so unsure of themselves that they indulge in escapist theories.

For example, they say that the moon is lifeless. Simultaneously, they maintain that all matter consists of moving atoms. Now isn't the moon also a conglomerate of the same moving atoms? Then how can it be lifeless? There is no matter which does not consist of atoms, electrons, neutrons and protons, which are all constantly moving. This energy too is God.

So also there is no human being in whom there is no divinity. To say that there is no God in man is like saying that there is no atom in the moon or any large lump of matter. The omnipresence of God has been described in our ancient texts as: "Ano Baniyam Mahatoo Maniyam" (God is a small particle in the smallest of particles and a large mass in the largest of masses). In this context, how can one say that God is not in man?

NO PREFERENCE FOR WEALTH AND POWER

Q: Another pertinent issue raised by your critics is that you show a preference for wealthy and powerful people as opposed to the poor and the weak in the matter of divine gifts, miracle cures and individual darshans. Is this true? If so, why?

Baba: This is wrong. I never see or make any distinction between the rich and the poor. I only look at them from the viewpoint of their devotion, their desires, the sacrifice they are willing to make and their troubles. You were here this morning and saw hundreds of people, a few rich, the majority poor. Did you find me making any distinction? All those I brought with me here to this room were poor and weak, sick or troubled.

In my view, those who appear to the world as wealthy or powerful persons, really bring to me their troubled hearts and sick minds. I cure them by asking them to surrender material wealth and power to spiritual peace and grace.

THE GODWARD PATH

What finally is the sum of Sathya Sai Baba's mission? God-realisation through self-realisation, He answered. In this series of interviews, Baba has shown the Godward path to the realisation of Sat-Chit-Ananda - that is, existence, knowledge and bliss absolute.

According to Baba, this highest state of consciousness or enlightenment is possible for every man or woman to achieve once he or she is liberated from the ego-bondage of body and mind to realise the true self - that is, Jivatma. Jivatma is the abode of the indwelling God in man. It is the embodied essence of Paramatma, the cosmic spirit.

The Avatar's mission, according to Baba, is to help mankind dissolve the barrier of the ego and the mind with it, so that the embodied Jivatma can merge and fuse with the universal Paramatma, *the mighty ocean of nectar divine*, as He describes it, to raise mankind to a race of Godmen and Godwomen.

The Baba seeks to resolve the universal problem of man's alienation from man, God, and nature with the Sai philosophy of pure spiritual love.

ESCAPE FROM TERROR OF EXISTENCE

Ruth Nanda Anshen, publisher of the well-known RELIGIOUS PRESPECTIVES books, notes this as the most serious crisis of our apocalyptic era: "The crisis of man's separation from man and of man's separation from God, the failure of love" and holds it responsible for the "darkness and cold, the frozen spiritual misery of recent times." She evokes the image of Homo Cum Deo (man with God) to call for "a new formula for man's collaboration with the creative process and the only one which is able to protect man from the terror of existence."

Sathya Sai Baba provides the desired formula: *Only evolution to a higher plane of consciousness can save man from this terror, this darkness and cold, this frozen spiritual misery.*

The formula arises from Baba's expertise in the science of consciousness and knowledge of the cosmic dimensions of the nature of reality. Science, of course, scoffs at Baba's emphasis on spirituality. Yet, the noblest of them like Dr. S. Bhagavantam and Dr. U. J. Rao authenticate the latter's supremacy.

Dr. Rao is a noted geologist who heads the Geology Department of Osmania University. He was witness to the transmutation of a rock into God. Baba picked up a rough piece of granite to ask Rao what it contained. The geologist mentioned some minerals. Baba insisted: *I don't mean those, but something deeper!* Rao answered: "Well, molecules, atoms, electrons, protons. . ." Baba wasn't satisfied: *No, no, no, go deeper still!* Rao professed his ignorance.

IF ROCK CAN TURN GOD. . .

Then Baba took the rock from the geologist, blew on it, and gave it back to Rao. The geologist was flabbergasted, for the rock had been transformed into a statue of Krishna playing the divine flute. Baba admonished him: *You see, beyond your atoms and all, God was in the rock. And God is sweetness and joy. Break off Krishna's foot and taste it.*"

Rao found no difficulty in breaking off the granite statue and tasting the foot. It was candy with a sweetness all its own. No wonder Rao confessed to Baba's biographer, Howard Murphet: "Science gives but the first word; the last word is known only to the great spiritual scientists like Sai Baba."

. . . THEN WHY NOT MAN?

If Baba can transform rock into God - and we have Dr. Rao's word for the miracle - then why not the human being already charged with divine afflatus or divinely imparted knowledge? Apart from his own prodigious spiritual image which encompasses millions of devotees, Baba uses the 3,000 and more Sai spiritual, educational and social service institutions throughout the country to spread His evangel with the object to transforming the common people into a race of enlightened Godmen.

However controversial some of Baba's claims may be, the integrated system of education and social service evolved by Him constitutes a model of its kind. It helps to understand and evolve man's total nature. Here the Sai philosophy with its five pillars of truth, righteousness, peace, love and nonviolence is not only being taught but realised through the transmission of knowledge, skill, balance and vision to thousands of students and workers. Thus Baba plans to draw the whole community as well as the nation into His spiritual empire of love and cooperation. There is no expectation of any return for Himself. *Come to me with empty hands and I will fill them with my love and grace.*

SELF-REALISATION IS GOD-REALISATION

This suffices to introduce the last installment of the interview to the reader. Let Baba continue to speak for Himself.

Q: From what Baba has hitherto said, it appears that your mission is to enable mankind to rediscover and incarnate their lost Godliness. Am I right?

Baba: You are right. When man turns inward to realise his true self, then God will become manifest to him. Self-realisation is God-realisation. In simple words, it is the realisation that you are not just a body and mind with the physical organs, but there is within you a SELF - the ATMA that is GOD - distinct from these perishable things. This self is omnipotent omnipresent, omniscient. The comprehension of this truth puts you on the correct path to God-realisation.

ATMA AS SOCIAL INTEGER (A SUMMARY BY R. K. KARANJIA)

Baba, You have got it right. This is the function of the individual as well as of society. Every member must be enabled to realise this Atmic truth which embraces and integrates the whole world. It is not castes, classes, groups, families and communities which bind humanity together, but the fact that all mankind belongs to one and the same Atma that is God.

This single factor puts "mankind" back into man to make him a socially conscious human being. As the Sastras say, Vasudhaika Kutumbakam: The whole world is one family. This unity which derives from God can be experienced by everyone through recognition of the supremacy of the common denominator of the Self or Atma in every single individual.

TERROR OF NUCLEAR WAR

Q: So your objective can be summed up as a brotherhood of humanity to be achieved through the doctrine of love?

Baba: Yes, what else can save the world from thermo-nuclear fires? Everything points to the terror of that conflagration coming; and my mission is to preempt the fires by reestablishing Dharma and the spiritual law of one God, one Religion, one Language embracing one Humanity.

I preach only one religion of love for all which alone can integrate the human race into a brotherhood of man under the fatherhood of God. I know only one language of the heart beyond the mind or intellect which relates man to man and mankind to God, thereby creating mutual understanding, cooperation and community life in peace and harmony. On this basis I want to build one humanity without any religious, caste or other barriers in a universal empire of love which could enable my devotees to feel the whole world as their own family.

Q: Well said, Baba - but wouldn't this dharma with its Hindu orientation conflict with the established religions?

Baba: No, it will not do anything of the kind because my objective is the establishment of Sanathana Dharma which believes in one God as propitiated by the founders of all religions. So none has to give up his religion or deity, but through them worship the one God in all. I have come not to disturb or destroy but to confirm and vindicate everyone in his own faith.

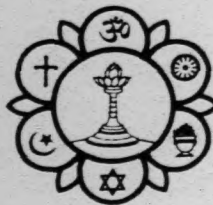
DHARMIC WAY TO PEACE

Q: But how will that prevent a nuclear holocaust?

Baba: By removing all causes, sources, barriers and provocations of class, caste, creed, colour and race, and replacing the existing hate and violence with love and nonviolence. I expect to provide humanity with an evangel of peaceful cooperation to replace the present escalation to death by co-destruction.

R. K. Karanjia: Thank you, Swamiji. I am all the more grateful to You because I really did not expect You to answer the whole long list of my questions.

The End



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