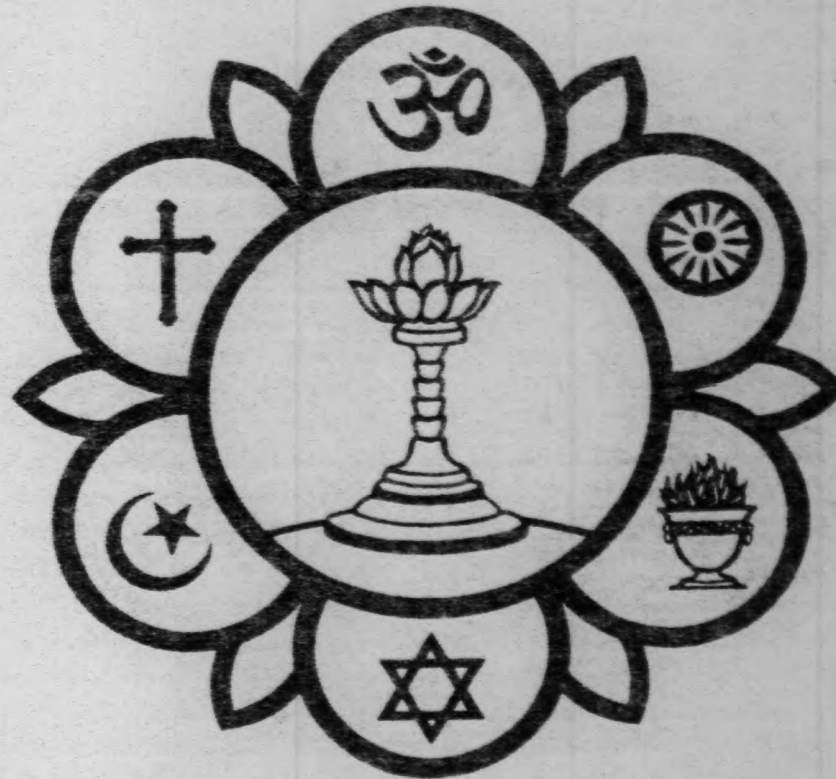


Sathya Sai Newsletter
1800 E. Garvey Avenue
West Covina, CA 91791

SATHYA SAI



Newsletter

SPRING 1981
VOL. 5 NO. 3

TABLE OF CONTENTS

The Search For Fulfillment	. . .	1
The Omnipresent Sai In Berlin	. . .	4
Baba - A Poem	. . .	5
Sri Sathya Sai Baba's Interview	. . .	6
New Book Available	. . .	13
For Women	. . .	14
The Third Annual Sai Sunbelt Retreat	. . .	15
The Fourth Midwest Regional Conference	. . .	16
Service And Sai-Lence Retreat	. . .	17
Children's Corner - Out Of The Royal Gate	. . .	18
Sathya Sai Baba Centers	. . .	20
In Memory Of A Special Lady	. . .	21
Sai-Ety Of Love	. . .	22
Will Your Child Have Faith?	. . .	23
Regional Teachers Conferences	. . .	24
Announcement From Canada	. . .	25
I Am - A Poem	. . .	25
Questions and Answers - Part III	. . .	26
Photograph of Bhagavan	. . .	29

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

THE SEARCH FOR FULFILLMENT

Addressing a vast gathering of foreign and Indian devotees in the Poornachandra Auditorium, Prasanthi Nilayam, South India on November 24, 1980, Bhagavan Baba explained the characteristics of true devotion.



From the point of view of spiritual progress, persons can be grouped under three headings: the fulfilled or complete (Pushti), the part-filled or limited (Maryada) and the empty or heedless (Pravaha). The first group, the Pushti people win the Grace of God through adherence to good conduct, good work and good faith. They are loved by God and are thereby blessed with unbroken bliss. Love is the effect of love only. Love can be earned only by loving. Men do not hanker after the love of God, they yearn after material goods and the satisfaction they can confer. They are prompted by the lower self to cater to the senses. But, the Pushti persons have the higher love that is free from selfishness. Their thoughts, aspirations

and deeds are all saturated with love. The Gopis prayed to Krishna, "Lord! Play on the flute the song that can plant the seeds of love in the loveless desert of our hearts; shower thereon the rain of love and let the plantlings grow and yield the rich harvest of love. The Pushti group of devotees might be undistinguished in appearance but they can be recognized by the spiritual glow of inner bliss. To be blessed by the Lord with Divine Love, one must have passed through many lives of Sadhana (spiritual practice) the Sadhana of Love.

The Maryada people have attained limited achievement through spiritual effort, but even that is a noteworthy accomplishment. They have learned about the glory of God through ardent scriptural studies and, after deep meditation on that glory, they have cultivated lasting love for God. But, you may dial the correct number in order to contact another on the telephone. If the 'other' does not lift the receiver, you have not benefitted at all. It is not enough if you calculate the amount of your Sadhana, or the hours you spend in study and Sadhana. God cares more for the transformation of the heart into a reservoir of Love, the transformation achieved through Srayana (listening) Manana (revolving in the mind what is heard) and Nididhyasa (actual experience of the lesson that was heard). He does not count the recitations and adorations you offer as more valuable. The heart filled with compassion is the temple in which He likes to install Himself. Scholarship is mostly superficial and even antispiritual. Purity of the heart has to be the goal of Sadhana.

He may perform puja (ritual worship) for hours or sit for meditation every day. But if he has no knowledge of the Divinity he is invoking or picturing, these are of no avail. Divinity is his own nature; he is himself God. His Divine Nature must express itself in daily living. Peter was a fisherman but Jesus discovered that he could manifest divine qualities. If someone sobs and weeps in the market place an anxious crowd gathers around him to discover the reason, for sadness is unnatural. When another person is obviously happy and smiling no one is worried, for joy is natural to man. In order to elevate one's self to the fulfilled Pushti category one must learn selfconfidence and selfsatisfaction to be content with one's self, to

derive joy from the Atma (indwelling God) which one is. One should not be tempted by what appear to be sources of joy in the external world. The fame one can earn, the riches one can gather, the power one can exercise, are clouds that pass with a turn of wind. The adulation and condemnation that the populace metes out are only verbal magic, tricks that intoxicate or hurt for a brief moment. The Maryada or part-filled persons must seek to raise themselves up into the Pushti group of fulfilled individuals.

Next, the Pravaha category, the heedless individuals who do not resist the pulls of the senses or of the objective world. They are drawn along the flood of Pravaha or trivialities and trash, they are ignorant of the ways by which they can cross the sea of perpetual change (Samsar). They fall into the whirlpools of misery. They do not have any knowledge of the Savior, so they are caught in the wheel of birth and death. The Flood is in a state of motion. It does not allow them to get established anywhere. They are born to die; they die only to be born again. But, this is not the true destination of human life. How then can man escape from this wheel? The tree originates from the seed. Desire is the seed from which man appears on earth. If man has no desire and no resolution to satisfy them, then man need not be born to realize the unfulfilled desire, and he need not die. So, man has to minimize desires and give up seeking the fulfillment of desire. Desire is what makes man feeble and fearful. He cannot rise to his full stature when burdened with desire.



Printed courtesy of the
Editors of SANATHANA SARATHI
to be continued

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.

THE OMNIPRESENT SAI IN BERLIN

A few weeks ago I was in Germany visiting with a Sai devotee. She told me about a certain Dr. L. and the following story of the visit of our omnipresent Lord in Berlin, Germany.

Dr. L. was born as a Russian prince. He escaped during the Russian revolution and emigrated with his stepfather to Germany. He is a physician and psychiatrist, has authored spiritual books and now lives in Berlin. He had seen photos of Baba, but did not take an interest in Him until Baba visited Dr. L. for three hours in his home and



then left in a white taxi cab. On October 11, 1980 Dr. L. gave a spiritual discourse before the "Kosmoskreis" at the "Hansenschen Haus" in Bremen, North Germany. The lady who related this story was in the audience and also spoke with the good Doctor later. Dr. L. then gave a short report about his meeting with Sri Baba. The following report was written by the lady in the audience and then verified by the Doctor. These are the words of Dr. L. translated into English:

"I do not like to speak about deep, spiritual, holy experiences in public.

"Scepticism and sensationalism of the people trivialize everything so that what was really said becomes unrecognizable. For this reason I shall limit myself strictly to the facts.

"It was on a Tuesday. I was in my office when the telephone rang. I answered and heard a voice saying: *Sai Baba here from Puttaparthi. I want to come and visit with you on Friday at 4 in the afternoon.* I was used to occasional visits from yogis and told Him that He was welcome. That was the end of the conversation. I then realized I gave Him neither my address nor directions as to how to get here, and my little house in the forest is not easy to find. On Friday I thought because of the above reasons He probably will arrive very late or not at all. But at 4 P.M. sharp I heard a knock. I opened the door and saw Sri Sathya Sai Baba standing before me.

"He was dressed in a western suit, His hair brushed back straight. He had a beaming expression and looked incredibly young.

"When we sat down for tea I asked: 'How old are you actually?' *Fifty-four*, He answered. Our conversation was very lively. He talked about His incarnation as Sai Baba of Shirdi and how He went to Shirdi as a youth in order to visit His old housekeeper. He told her: *I am your former master. You have betrayed me and cheated me in a shameless manner. You have acquired very bad karma. There is still time for you to repent and to change your karma. This is why I have come to see you.*

"Then He talked long and enthusiastically about His mission, how He is fulfilling it at the present time and how He intends to continue in the coming years. All that Sri Baba said was of great depth, truth and beauty.

"I did not ask Him why He had come to see me. It was not necessary because there was a mutual understanding.

"Before leaving, He circled His right hand and dropped a delicate silver bracelet into my hands. *This will remind you of my visit*, He said: *wear it always. I am always with you.*

Translated by Shanti Fechner



BABA

Baba smiles
Hearts melt.

Baba Loves
Surely it's felt.

Baba sings
Joyous sounds.

Baba speaks
Heaven resounds.

Mark L. Banks

SRI SATHYA SAI BABA'S INTERVIEW

An account of a memorable interview given by Sri Sathya Sai Baba to about a dozen Westerners at Prasanthi Nilayam, India.



PART I OF A TWO PART SERIES

Swami was laughing as we came in and singing a happy little song *Who is Sai Baba - He is love, love, love*. He made some Vibhuti and passed it around to all. He greeted us with *How are you? When did you come?* Of course Swami knows all our plans (He created them) and so He laughingly repeated the question to each person in turn, without waiting for any one person's answer to emerge fully. The result was a jumble of dates and answers from a half dozen mouths at once, which seemed to delight Baba no end. His joyous expression was totally infectious, even the most solemn faces in the group soon broke out in smiles. I unrolled the big photographic enlargement which I had brought with me, and Baba held it up beside His head so that everyone could see the likeness. Immediately Sri Kasturi noticed that the mole on Swami's cheek, the auspicious Avatar birthmark, was on the wrong cheek in the photo, the negative had been printed backwards. Swami made a funny twisting motion with His head and laughed, and we all laughed with Him. He was so disarming, there was just no way of remaining stiff or uncomfortable in His presence. With a master's touch He quickly created a setting that was completely natural and informal, setting the stage for a free exchange of questions and answers that came later in the Interview.

The preliminaries over with, Swami started talking about doctors. He seemed to call everybody a doctor. I was 'needle puncture' doctor. He asked *Where is Spanish doctor and wife?* (A visiting Spanish business man and wife who had started a clinic for crippled children). He sent one of the American men, who spoke Spanish, out to find them. Next He pointed to one Californian, *What kind of doctor are you?* "I am psychologist, Baba." Baba rejoined, *Do you know what psychology is?* He repeated with emphasis. . . *Sai-chology?* and laughed. "Study of the Mind, Swami", someone said. *And what is Mind?* A bunch of answers came forth which didn't satisfy Swami. Still speaking in English, but in the

middle switching to Telegu, He said, Mind is bunch of desires, that's all. Mind has no existence apart from desires. Give up desires. Then there is no Mind, only Bliss. God is Bliss. Give up Mind you become God. No Mind, no worry, no fears. The best way to give up Mind and desires is to repeat constantly, So Hum, So Hum - I am God, I am God, I am God. Then you will become God, after that what could you possibly desire? All that will be left will be expansion love; that is God. To come to this position you must do some Sadhana and develop noble thoughts. A man without noble thought is selfish, contracted, able only to experience the kind of love which can really be called lust. Move from love based on lust and attachment, to divine love based on detachment. Move to higher planes, beyond the senses, remembering always the end of the path is liberation and immortality. This effort is what can properly be called meditation. What is the way to immortality? The removal of immorality.

The Spanish-speaking American came in at this point saying that the Spaniards had left the area, he had searched everywhere and they couldn't be found. He sat down and Baba continued with some more precepts, Stay alert. Develop discrimination. Do not trap yourself by following others unthinkingly. Imitation is human. Creation is divine. Just then the door opened and the Spanish couple was ushered in. It wasn't more than a few minutes after the American had come back unsuccessful from his search. Baba beamed. In came a dark, short-haired, sallow-eyed woman, looking gaunt and sickish; she appeared wretched and very uncomfortable. Baba motioned her to sit down next to an American lady, Mrs. Kay, who was the only other woman in the room. Her husband, who seemed a bit more composed and healthier, followed her in and sat down by the door in the back. The light, easy atmosphere, that had previously permeated the room, seemed a bit dampened by these new arrivals. We were all a bit disturbed by her obvious discomfort, but Baba remained bright and unperturbed. After a few moments he said to her, You are confused. You have many doubts. She seemed on her guard, nervous, uncomfortable, wanting to leave. Then Baba said, You have many problems with baby, and she broke into sobs. Baba gently asked, Why do you cry? Be happy.

Why fear when I am here. She was unconvinced and looked even more wretched. Baba leaned over towards her good naturedly and just as one would give candy to distract a teary, hurt child, he waved his hand and made some Vibhuti. *Here take.* She held out her hand, tears stopped, she looked a little more hopeful. As she started to put the Vibhuti in her mouth, Baba said, *Not for you - for baby. You save it. Baby will be all right.* Her face lit up and the whole room seemed to brighten with her. Then Swami motioned for her husband to come forward and sit by His chair. He asked, *How are you, Sir?* and when the man replied that everything was fine now, Baba said, *very happy* and gave him a few hearty slaps on the back. Baba waved



NATARAJ, THE DANCING SHIVA

His right hand in the familiar circular gesture and came up with a beautiful silver ring with Nataraj, the dancing Shiva, outlined by a circle of precious stones. As Baba put the ring on the man's finger, He said, *See, perfect fit - dancing God,* and He added, *Swami knows all. Swami is always watching. Swami's Grace comes like a flash. You must always be ready to receive Swami's Grace, at any time. You didn't expect to be called today but sometimes when you least expect Swami acts.* Looking at the Spanish speaking American he said, *You couldn't find them but the Divine Will always succeeds, no matter what. Swami sent out a call and within minutes he is here with his wife - and put a ring on him also.* Then he turned to the wife and said laughingly, *You jealous, Sir?* His sudden lapse into pidgin English was too much for us, we all laughed.

Later they told us we could be heard laughing all the way over on the men's darshan line a good distance away. Baba admired the ring as much as everyone else.

He explained that the entire Cosmos is the eternal dance of the Divine - All is a dance. That is the meaning of Nataraj.

Having made the ring, Baba's eye caught a medallion with a Sai Baba picture on it, worn by one of the men in the room. That's not real Sai Baba, that's only shop Sai Baba. He took it and wrinkled his nose in displeasure, and we all thought He was going to make it into something new, but He threw it back and took the Japamala (rosary) off the Spanish man's neck. Swami asked him, *Do you use this, or do you wear just for show?* The man took it back from Swami and insisted that he used it regularly, but by the way he held it, it was clear that it did not meet with Baba's satisfaction. Baba proceeded to show him how to count on the Japamala - by joining the index finger and the thumb to advance each bead, while the rest of the string is held over the middle finger, the other two fingers joined below it. At this point Sri Kasturi formed his right hand into the 'chin mudra' with the tip of his index finger touching the tip of his thumb, to show us what Baba meant. But Swami corrected him. For meditation, index finger should be inside (under) tip of thumb. The last three fingers represent Nature of the Gunas, the various qualities of the world. The index finger represents life or the Individual. The thumb which is always separate from the other fingers is Paramatma, or God. Normally the index finger is connected with the other three fingers; in other words, the individual is connected with the world. Sadhana consists of becoming distinct from the world and joining with God. This can be done by elevating your experience of the world to the Sathwa Guna represented by draping the Mala over the middle finger. Then life, God, and Sathwa Guna will cooperate and work together. By repeating 'Om, Om, Om' or Sai Ram, Sai Ram' or any holy name that pleases you, your mind will be clarified and you will move towards your goal. When life becomes friendly with God, the worldly qualities will become separated from life and distinct - they then fall away. That is the proper relationship. But if instead life is friendly with the worldly qualities then God becomes separated. You must keep going up, step by step, away from the world towards God. Sadhana is like a ball of yarn that you wind up tightly as you progress up the steps. If you let it go, it can fall down the steps and all unwind again. Only when you get it up to the flat area on top, at the end of the steps, can you pause in your

practice. The end of the steps is sometimes likened to the drop of water becoming part of the ocean. Until it reaches the sea it must keep rolling on over rocks and crags.

Swami continued, The Gunas can help you reach your goal by purifying the mind. The first experience is 'I am in the Light'. That uses the senses and is called concentration, it is associated with Thamo Guna. Next you experience - 'The Light is in me'. Now the eyes are closed, the gross senses are not used. This can be called contemplation and is associated with Raja Guna. Finally you experience, 'I am the Light. I am Light'. That is Sathwa Guna, completely beyond the senses.

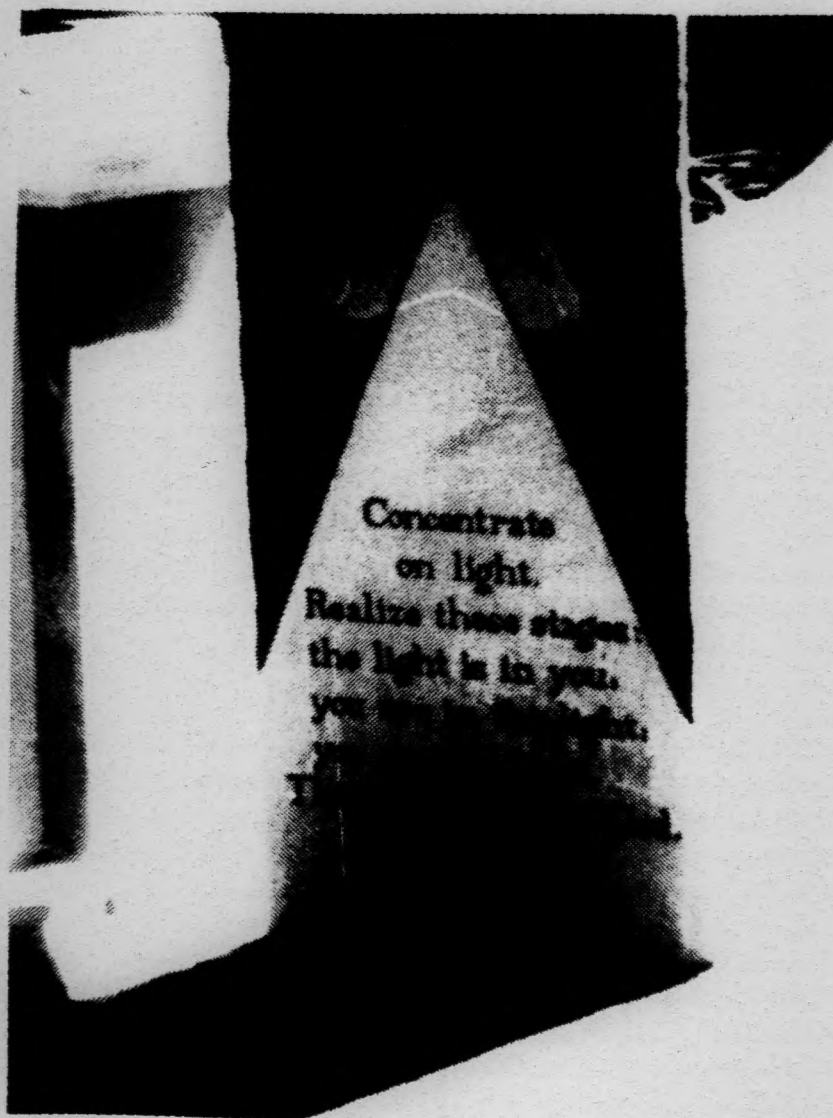
Then you are in meditation.

Practice detachment. The same mind and heart can lead you to bondage or liberation.

In this, the heart is the lock and the mind is the key - turn the key to the right, to detachment, and you open the lock of your heart to God; turn the key to the left and you lock yourself into attachment and bondage. The choice is totally yours.

You must rise above the little ego self. Who really are you? When you say 'I am my body, I am my mind' - all this I am. Make an inquiry who is this I that owns all these things? You will find that it is the little ego self. Crucify this I, strike it out and you will have an experience of divine love. The ego develops itself from contact with others, from the demands of society all around us. At time of

birth or time of death there is no ego. In deep sleep there is no ego. A little baby has no ego. But then it plays with a ball,



someone takes the ball and the child says, 'This is my ball', that is ego. With desire, ego keeps on increasing and developing into full blown ego of grown man. Life plus desire is man, life minus desire is God. Rice with husk is called paddy, without husk, it is called rice. Paddy is what grows in the soil, but you must remove the husk, which in this context represents desires, in order to enjoy the rice. Furthermore, once the husk is removed the rice will not germinate and no new desires, with their resulting bondage, will emerge. Without desires the little ego self disappears. The true Self, the Atmic Self, emerges. That Self is selfless. It is pure Love. In this context we say, 'Love is selflessness, (little) self is lovelessness. (little) self lives by getting and forgetting; Love lives by giving and forgiving.

When you are in a human body attachment is normal, detachment is very difficult so you must solve this difficulty by attaching to the object of your devotion. Swami becomes for you 'my Swami, my friend, my mother, my father, my God'. In this way life (the individual jiva) and God become inseparable. There is a small example of this from Hindu philosophy. Yashoda, Krishna's mother, knew from various divine miracles she experienced that the baby she had was the Lord. But still she got the greatest ananda (bliss) when she felt it was her child.

When the Gopis would sing and call out to Krishna as the Lord, as Madhava, she would think, 'Is that my little boy, my Krishna they're singing to with such devotion. I don't want to treat him as God, he's just my sweet little child', and she would



forget that he was the Lord. She got more joy from Krishna, her child, than from Krishna, the Lord. You see it is human to make attachments and have a special relationship with someone near and dear. In this way it is possible to love God also, as mother, father, child. Of course in everyone there is God. Mrs. Kay here is God. Mr. Kay is also God. But the God relationship is not all they're having now. Mr. Kay may say, 'In wife there is God, in everything there is God'. But when he speaks of her, he doesn't mention God. He says 'my wife'. The physical relationship is stronger. As long as you are in a body the feeling that all are the same and all are one does not come naturally. There will be special relationships closer than other relationships. Develop such a special relationship with God, by relating in this personal close way to your chosen name and form.

At this point, one of the men asked if desires aren't God also, and if evil isn't God. So that someone could commit murder and it would still be God. Baba said, If you develop your consciousness and develop faith and confidence that God is everywhere, and that God is in desires also, then you can even follow desires to reach God. But you haven't reached that stage, for when you have faith that God is everywhere, in him, in you, in everyone and everything you wouldn't need to go anywhere to experience God. He would be in you and all around you wherever you turn. Then why do you come such a long distance to see Swami and direct all your devotion to Him? Perhaps you don't yet have the faith and confidence that God is everywhere. As long as there is duality, such as in your question referring to a man who is a murderer and a man who is murdered, then you can't reach God. Once you feel all is one, all is God, then you couldn't commit a murder because you would be murdering yourself. When people proclaim that all is God, even evil and desires are God, they are just talking. They say, If everything is God, why do we need to follow Dharma (righteousness)? These are word philosophers saying this to attract followers. They have no faith in God. If they were convinced of what they say, their words, thoughts and deeds would all be the same.

Talk is easy, but practice is hard. It is not wrong to feel everything is God, but to practice it is very difficult. Yet practice is all important. If you put into practice what you

profess to believe then you will reach your goal, have no doubt about that. For practice you must develop your will power. You already have all the will you need but it is not focused. Baba helps you direct it in right channels so that you realize that you are God, that the divine is already within you. In this connection I advise devotees to adopt the four F's. 'Follow the Master (which is the higher voice inside you). Face the Devil. Fight to the End. Finish the Game'. Here some outside help is also necessary. The eyes can see everything, but they cannot see themselves. For this they need a mirror. This mirror is Satsang, good company to help you in your practice. Do you know what the secret of happiness is? It is not in doing what one likes, but in liking what one has to do. Be happy, continue your inquiry, observe everything. The proper study of mankind is man. If you are good, the whole world is good to you. If you are bad, the whole world is bad for you. It's all just a reflection. There is the one you think you are, the one others think you are, and the one you really are. Work towards making all three the same. Then there will be peace and bliss.

Translated by Sri Kasturi
Submitted by Alvin Drucker

To Be Continued



NEW BOOK AVAILABLE

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

- SIXTEEN SPIRITUAL SUMMERS by Indulal Shah. Mr. Shah describes his sixteen years of service to Baba and his part in organizing the Sri Sathya Sai Baba World Council in India. Cost of the book is \$4.50.



Sikhadwaja was a king who renounced everything and had gone into the jungle for ascetic practices. His queen, Choodala, had the spirit of detachment in greater measure, but she did not make a show of it as her husband did. She put on male attire, wore ochre, spelt a rosary and sought him in the jungle. Discovering him, at last, she asked him who he was. The king replied that he was the ruler of the realm, that he had given up his riches, his treasure, his army, his court etc. "For the sake of what did you give up these?" asked Choodala, "For the sake of peace," replied the king. But, he had to confess that he had not attained it.

Then, Choodala taught him that the giving up of "things" will bear no fruit, that the desire for things, the pride of possessing things, of having once possessed them, has to be given up, that one must be detached from the objective world so that he might turn his eyes inward and conquer the foes of the inner realm and become a master of himself. When the king attempted to fall at the feet of the new Guru that had come to him, Choodala revealed her identity. She was a wife who was the Guru of her husband; there were many such in ancient times, when women were honored and educated much better than today.

from BHA-RA-TH

Our Heritage, Volume One

THE THIRD ANNUAL SAI SUNBELT RETREAT

Friday through Sunday, October 16, 17 and 18, 1981

LOCATION:

Triangle YMCA Camp located near the town of Oracle, Arizona, north of Tucson and at an elevation of 5,000 feet.

REGISTRATION:

To reserve your place at the retreat send the following information to Registrars Bob and Peg Byall, 6628 N. Los Arboles Circle, Tucson, Arizona 85704 or call (602) 297-0564 before September 15, 1981.

REGISTRATION FOR THE THIRD ANNUAL SAI SUNBELT RETREAT, October 16-18, 1981

Name _____ \$30 _____

Address _____

_____ Zip _____ Telephone No. _____

Spouse and/or other adults (names) _____

_____ \$30 _____

Young People ages 12-18 (names) _____

_____ \$15 _____

Children ages less than 12 (names) _____

_____ our guests _____

TOTAL \$ _____

Map, clothing requirements and other information will be sent upon registration. The good folks of the Sathya Sai Baba Centers of Central Tucson, Tucson and Phoenix look forward to being with you.

Please make checks payable to SAI SUNBELT RETREAT, c/o Registrars (address above)



THE FOURTH MIDWEST REGIONAL SAI BABA CONFERENCE OF
METROPOLITAN CHICAGO

Saturday, May 23 through Monday May 25, 1981

YMCA Camp Tecumseh, Brookston, Indiana, about 30 miles northeast
of Lafayette, Indiana.

Name of Family _____ phone _____

Address _____

Name(s) of Attendee(s) _____ age _____ sex _____

Amount enclosed _____

Costs include food and lodging. Please make checks payable to:



Mr. Ajit Karnik, Treasurer
c/o Sathya Sai Baba Center of Metropolitan Chicago
511 North Grant Street
Westmont, Illinois 60559
Call (312) 968-0889 or 383-8462

Adults - \$33 Children 3 to 12 - \$28 Children under 3 our guests

Further information and travel directions will be sent to registrants.

*When we talk of the 'I' we note that there are two kinds of
'I'. 'I' in one sense is the identification with the external
human form. This is the I with which you experience the ex-
ternal aspect. There is the second I referring to the inner
aspect. The two 'I's' relate to the two aspects, the body
and the Brahman inside the body.*

Baba 11-8-80

SERVICE AND SAI-LENCE
A SOUTHERN CALIFORNIA RETREAT

Friday, July 24 through Sunday, July 26



Located at Camp Lawler, in the mountains, between Idyllwild and Banning.

Advanced reservations are required. Accommodations are limited so reservations will be accepted by the earliest post marks.

Adults \$25, children ages 11 and under \$15, children 4 years old and under our guests. All day Saturday \$12.

NAME _____ \$25 _____

ADDRESS _____

_____ ZIP _____ TELEPHONE _____

SPOUSE AND/OR OTHER ADULTS (NAMES) _____

CHILDREN 11 AND UNDER (NAMES) _____ \$15 _____

CHILDREN 4 AND UNDER (NAMES) _____ OUR GUESTS _____

ALL DAY SATURDAY (NAMES) _____ \$12 _____

AMOUNT ENCLOSED \$ _____

Further information will be sent upon registration. Please make checks payable to SERVICE AND SAI-LENCE RETREAT, C/O HELEN KINNICK, 30382 San Pasqual Rd., Temecula, California 92390, phone (714) 676-4909.

Your body is truly the temple of God. You should make an attempt to keep this temple sacred and clean and use it in a good manner. Make your body the living abode of the Supreme Reality.

Baba 11-10-80

CHILDREN'S CORNER
OUT OF THE ROYAL GATE

There was a king called Sathyavratha. In ancient times he was so named because Truth was his way of life, his goal and his guide. He derived great joy through the strict adherence to Truth. One day, a few hours before dawn, during Brahamamuhurtha (the time dedicated for meditation on God) he proceeded through the lion gate of his fort in order to have a holy dip in the sea. That Day was holy and marked on the Calendar as sacred for such ceremonial baths.

While he was passing through the gate, he saw a fair maiden with a halo of splendor going out. Curious to know who she was and why she was making her exit at that early hour, he spoke to her. She replied that she was the Goddess of Riches, Dhanalakshmi. "I have been here a long time, now I desire a change. I do not stay in one place too long". Sathyavratha told her, "Go! Go! I do not object". Presently a charming masculine figure was seen quietly going out through the lion gate. The King asked him who he was and on what errand was he leaving. He replied, "I am Charity, when Dhanalakshmi, the Goddess of Riches, has left, what do I stay here for?" The King allowed him to leave and he moved on.

Within a few moments another charming person was going through the gate. The King learned that he was Sadachara, representing Goodness in social behavior. "How can good social relations be sustained without riches and the quality of generosity?" he asked. "I am leaving because the two are here no more," he explained. Fame lamented the disappearance of the other three and himself wanted to go. The King let him go. He said, "How can Fame survive the absence of Riches, Charity and Happy Social Life?" and the King felt he was right.

Meanwhile, a Person with overwhelming splendor came through the gate from the fort with the intention to leave. When asked who he was, he said "I am Truth". At this, the King pleaded with him to stay in the kingdom, the palace and the homes of the



people. He said that if he leaves, the loss would be irreparable, and life would not be worthwhile. At this Truth decided to stay.

And, Fame returned to the fort in a trice for Truth is enough basis for Fame to flourish. And Goodness returned and grew. So too Charity and Riches came back and established themselves in the Kingdom. All the others were delighted to share the glory of Truth.

Truth is the foundation on which we build other good characteristics such as riches with generosity, charity, goodness, and then comes fame.

paraphrased from
CHINNA KATHA

illustrated by
Joanne Thompson

While young, you must make an attempt to get good notions implanted in your mind. It is only when the young plant is straight that the tree will grow straight. But if the plant becomes crooked when it is young, the tree will also become crooked. If the young plant is crooked, how can it change into a straight tree when it grows big?

Baba 11-9-80

SATHYA SAI BABA CENTERS

PRECED E EACH LOCATION WITH SATHYA SAI BABA CENTER OF:

NEWLY ELECTED PRESIDENTS:

- PHOENIX, ARIZONA: Robert Bozzani
- CHULA VISTA, CALIFORNIA: Warren Gershwin
- POINT LOMA, CALIFORNIA: Lance Nelson
- POUGHKEEPSIE, NEW YORK: Sudarshan Vadehra

DELETE FROM LIST:

- AMHERST, MASSACHUSETTS

WELCOME TO THE NEW SATHYA SAI BABA CENTER OF:

- SANTA BARBARA, CALIFORNIA: Muriel J. Engle, P. O. Box 93, Santa Barbara, CA 93102, (805) 965-7227. Bhajans Sunday 7 P.M.
- VENTURA, CALIFORNIA: Kent Pearce, 666 Cedar Place, Ventura, CA 93001, (805) 643-1514. Bhajans and Study Circle Sunday 7:30 P.M.
- WEST LOS ANGELES, CALIFORNIA: Mr. Irving Goldstein, 2621 Midvale Avenue, Los Angeles, CA 90064, (213) 474-3796. Bhajans Saturday 4:30 P.M.
- SANTA FE, NEW MEXICO: Noel Stewart, 2021 Conejo Drive, Santa Fe, NM 87501, (505) 983-6853. Bhajans Tuesday 7:30 P.M.

CHANGE OF ADDRESS:

- DENVER, COLORADO: Dr. S. Rao Yadavalli, 5853 W. Maplewood Drive, Littleton, CO 80123, (303) 797-6019, 377-7242. Bhajans Sunday 10:30 A.M.
- ANN ARBOR, MICHIGAN: Mr. Mahendra Singh, 2005 Rugby Court, Ann Arbor, MI 48130. Bhajans Saturday 7 P.M.
- ROCK HILL, MISSOURI: Mr. Allan Woods, 907 N. Rock Hill Rd., St. Louis, MO 63119.
- FLUSHING, NEW YORK: Mr. Fred Greenberg, 64 McCouns Lane, Oyster Bay, NY 11771, (516) 628-3091. Bhajans Friday 8 P.M., Study Circle Sunday 11 A.M.
- POUND RIDGE, NEW YORK: Mr. Craig Smith, P. O. Box 362, Old Greenwich, CT 06870, (203) 637-3226. Bhajans Thursday 8 P.M. and Sunday 10:30 A.M.
- AKRON, OHIO: Mr. S. Ramachandran, 2989 Chenoweth Road, Akron, OH 44312, (216) 645-0809. Bhajans and Study Circle Sunday 8 P.M.

IN MEMORY OF A SPECIAL LADY

In December of 1977 Mrs. H. and I, both of Seattle, Washington, made our first journey to visit Sri Sathya Sai Baba. Mrs. H. at that time was 76 years old and suffering from leukemia, a painful back ailment and the tragic loss of her only son.

Baba's love and concern for her was apparent the first week when He called her for an interview. Baba materialized vibhuti, and told her she would be cured. In darshan, Mrs. H. waited eagerly for Swami to come near which He did frequently - signing books and photos and blessing devotional articles. Before she left Brindavan in the middle of January 1978, Baba called her in for another interview and assured her of His complete and lasting love. Mrs. H. later told me, "That is the first time in my life I have felt total love. Baba said He would cure me, and now I know I'm healed - whether my body lives or dies doesn't make any difference".

Mrs. H. did experience a physical cure, and on returning to Washington, started talking with interested people and organizing meetings that would form the Sathya Sai Baba Center of Seattle (official status in June 1978). She declined elected office in the newly formed Center, but hers was the driving force that sustained us all. She continually gave of herself - spending hours on the phone contacting members, donating books and cassettes to our library, encouraging here, guiding there, and giving financial support where needed. All quietly, all for Baba. Most people never knew the extent of her service and generosity in the cause of the Sai movement in the Northwest.

In 1979 Mrs. H's health again became fragile, but she barely slackened her pace; faithfully attending Bhajans, even when she had grown weak and needed to lean on someone's arm to cross the room to take her chair beside the altar. Her countenance radiant with devotion for Swami, she would sing Bhajans and talk to other members of her experiences, but never complained. Quietly, as was her manner, she set her effects in order, gave away many of her books, sorted all papers and memorabilia.

She died while taking a nap in the afternoon on October 19, 1979. Her passing was announced at the next Bhajan meeting; no one mourned, for we knew she was with Bhagavan Sri Sathya Sai Baba at last.

SAI-ETY OF LOVE

Sai-ety is a community of the Sai Family Living the teachings of Sai Baba, under His direct Leadership. Living Sai is Sai-ety; Forgetting Sai is Society.

Society says give the children what they want.
Sai-ety says teach the children not to want.

Society says wealth is material.
Sai-ety says wealth is Spiritual.

Society says educate to develop marketability.
Sai-ety says educate to develop character.

Society says Take.
Sai-ety says Give.

Society acknowledges youth and forgets the aged.
Sai-ety prepares youth to honor the aged.

Society encourages over-use and mis-use.
Sai-ety encourages preserve and conserve.

Society says satisfy your senses.
Sai-ety says satisfaction comes from controlling your senses.

Society says don't give away your time, sell it.
Sai-ety says don't waste your time, volunteer it.

Society says dress to attract and excite.
Sai-ety says clean up and cover up.

Society says Mothers have the right to a career.
Sai-ety says the only right career for Mothers is their children.

Society says exalt yourself.
Sai-ety says humble yourself.

Society abuses parents.
Sai-ety respects parents.

Society says there is no physical proof of God.
Sai-ety says *It is the Physical Proof of God!*

Rita Bruce

WILL YOUR CHILD HAVE FAITH?

John H. Westerhoff, a professor and theologian who works in the field of child development, has observed four phases of faith. Before any child can even begin to develop faith, he must come from a warm, loving home. Without this element of parental warmth and love, it is not possible for the child to develop deep spiritual qualities. The child imagines God to be the way his parents are. If the father beats a child, the child will not want to have a relationship with God because he feels that God will also beat him.

The first level of faith development is known as experienced faith. This refers to children up to the age of five. The most important way to express faith to these ages is through their experience of seeing their parents praying, singing bhajans, etc. What you do is far more effective than what you tell them. The child observes and copies; acts and reacts - will respond to your moods; and explores and tests - wants confirmation of love and acceptance. Swami wants children to say morning and evening prayers as well as prayers before eating. It is important that parents set the example.

Affiliate faith refers to ages five to twelve but many adults are in this category. Belonging and participation are key elements. Some may have faith based on other's faith, the group plays an important part. Feelings may predominate over thinking, affection and approval are needed. Children in this age group can also detect if you are not fully convinced of what you are saying so it is best to be honest with them. Sai Baba says. . . *Children must respect elders.* Attending bhajans and Bal Vikas is a critical part of this development.

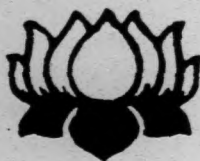
Searching faith is the third stage in adolescence. They are critical in their judgment, support and debate help in this stage. Experimentation is also a part of this phase. Commitment to a person or cause is very strong. They are learning to give their lives away, to spend time in meaningful activities such as service. When one has searching faith, you may find the child questioning and going against some of what he had been taught earlier.

The final stage is owned faith. One has personal experience and feels strongly about his identity as a child of God. He

is no longer threatened by other's beliefs, he also feels a strong need to share his faith with others. Personal integrity of thought, word, and deed are a part of his character.

Even if a person has come to owned faith, he will go back to the other stages. Therefore, a trip to see Swami is an experience which will make you search further leading you to greater knowledge of the divinity within.

Nadine Clegern



REGIONAL TEACHERS CONFERENCES

Bal Vikas (Education for Human Values) Teacher's Conferences are being held in different areas of the Country. The purpose is to bring teachers together to share information, to inspire, and reaffirm the importance of teaching as a sadhana.

- | | |
|------------|---|
| March 15 | So. Calif., Hollywood Center
Contact: Shelley Van Arsdale (213) 982-6091 |
| May 2 | Northeastern U.S. Held at 17 McDivitt Dr., Manchester, CT 06040. Contact: Nadine Clegern, (203) 643-5709 |
| May 24 | Central U.S. Regional Camp at Brookston, IND
Contact: Bimla Bhola (313) 242-9654 |
| June 7 | Southwest. Held at Phoenix Center, 8202 N. Charles Dr., Paradise Valley, AZ 85253
Contact: Karen Macklin, (602) 869-8371 |
| June 28 | Northwest. Held at Shady Cove, OR
Contact: Denise Duke, (503) 826-3670 |
| June ? | Mid-Atlantic States. Held at 668 Chatham Rd., Somerdale, NJ
Contact: Saroja Girishankar (609) 627-0372 |
| Aug. 13-16 | Children's Camp at Shady Cove, OR
Contact Denise Duke, (503) 826-3670 |

ANNOUNCEMENT FROM CANADA

We have been informed that the Sri Sathya Sai Baba Council of Canada plans to conduct its Second Annual Summer Course in Spirituality, Religion and Culture for students aged 12 to 25 from August 20-23, 1981 in Windsor, Ontario, Canada. For information please write to Sri Sathya Sai Baba Council of Canada, 3582 Huntington, Windsor, Ontario, Canada N9E 3M8



I AM

I am you - the you - that's I
I am creation, earth and sky
I am here, beyond, above
I am power, wisdom, love
I am beauty, glory, light
I am grace bestowing sight
I am the holy sound that's God
I am scepter, staff and rod
I am infinite, boundless, pure
I am the way eternal - sure
I am the door, the path, the goal
I am the breath of man - the soul
I am the Master and the taught
I am the seeker and the sought
I am the freedom ever free
I am the world you dream you see
I am the song within all hearts
I am the player of all parts
All that is, is part of me
I am the truth that sets you free

Saivahni

QUESTIONS AND ANSWERS

Part III of an interview given by Sri Sathya Sai Baba to Sri R. K. Karanjia, the Senior Editor of BLITZ, a news magazine and reprinted courtesy of BLITZ PUBLICATIONS, Bombay, India.

THE IN-DWELLING GOD

Q: The critics of Swamiji ask why Sai Baba does not help people in distress by bringing rains in times of drought or creating food where there is famine by means of his Sankalpa Shakti? Cannot an Avatar help humanity to control the natural forces and prevent calamities like earthquakes, floods, droughts, famine and epidemics?

Baba: This is precisely what I am doing by incarnating the in-dwelling God in man to overcome such calamities. There are two ways in which an Avatar can help people: an instant solution as against a long-term one.

Any instant solution would go against the fundamental quality of nature itself as well as the Karmic law of cause and effect. Most people live in the material world of their desires and egos which is governed by this law. They reap the fruits of their actions. This brings about their evolution or devolution. If the Avatar intervenes to instantly solve their problems, it would stop all action, development, even evolution. This solution can be ruled out because it totally negates the natural laws.

The other and more effective alternative presents a long-term solution whereby the Avatar leads the people themselves to a higher level of consciousness to enable them to understand the truth of spiritual laws so that they may turn towards righteousness and steadfastly work for better conditions. This will relate them back to Nature and the Karmic law of causation. They would then transcend the cycle of cause and effect in which today they are involved as victims and thereby command and control the natural forces to be able to avert the calamities you mention.

RAISING MAN TO GOD

Q: You mean that you are presently raising the consciousness of mankind to a Godlike condition to enable them to command their own destiny?

Baba: Exactly. They would become shareholders of my Sankalpa Shakti (divine power, universal energy). I have to work through them, rouse the indwelling God in them and evolve them to a higher Reality in order to enable them to master the natural laws and forces. If I cure everything instantly leaving the people at their present level of consciousness, they would soon mess up things and be at one another's throats again with the result that the same chaotic situation would develop in the world.

Suffering and misery are the inescapable acts of the Cosmic drama. God does not decree these calamities but man invites them by way of retribution for his own evil deeds. This is corrective punishment which induces mankind to give up the wrong path and return to the right path so that he may experience the Godlike condition of Sat-Chit-Ananda - that is, an existence of Wisdom and Bliss. All this is part of the grand synthesis in which the negatives serve to glorify the positives. Thus death glorifies immortality, ignorance glorifies wisdom, misery glorifies bliss, night glorifies dawn.

So, finally, if the Avatar brings the calamities mentioned by you to an immediate end, which I can, and do, when there is a great need, the whole drama of creation with its Karmic (universal inescapable duty) law will collapse. Remember these calamities occur not because what God has made of man but really because of what man has made of man. Therefore, man has to be UNMADE and REMADE with his ego destroyed and replaced by a transcendant consciousness, so that he may rise above the Karmic to command.

Q: Have you succeeded in bringing about this synthesis, Swamiji, particularly with the wealthy and powerful classes?

FUSION OF RICH WITH POOR

Baba: I have not reached them all as a class, but to the extent that I am able to contact them individually, the results are encouraging. The wealthy and powerful, of course, present a difficult problem in the matter of transformation. They need a special approach. The poorer people, on the other hand, are very cooperative. They understand, appreciate and help my plans and ideas.

Q: What is your solution to this escalating conflict between wealth and power on one side, and poverty and weakness on the other?

Baba: The transformation of both into a single cooperative brotherhood on terms of equality without competition or conflict. This can result only from truth and love. The main issue is to fuse the two classes into one single class. The problem, however, is one of bringing them together on a common base or platform. Wealthy people live isolated in a certain state or condition. The poor also are similarly isolated in another state or condition. How do we bring them together?

I do so in many subtle ways by breaking the barriers of wealth and poverty and creating a feeling of equality and oneness between the poor and the rich. In this ashram (spiritual community) you find them living and working together even performing menial labour on terms of complete equality. Here there are no distinctions whatever, nor any special facilities for the rich. They live, eat, work, worship and sleep like the poor. All live like a community of workers to share the common austerities of the ashram.

PEACE OF MIND BEYOND WEALTH

Despite our rigorous discipline, industrialists and businessmen WANT to come here. WHY? Because they secure peace of mind beyond physical comfort which no wealth or power on earth can purchase or provide.

Thus we open to them a wonderful new world of spiritual treasures and they must sacrifice material wants and comforts. My mission is to show them the way to the peace of mind which everybody,



poor and rich alike, desires. In that process of spiritual evolution, the seeker learns that this blissful state cannot be purchased for money in a shop or gifted to one by anybody but oneself. It can come only from the universal source of Divinity, the indwelling God that embraces poor and rich alike.

This concept creates a common fellowship, a brotherhood of give and take between the wealthy and the poor. Those who have too much are obliged to give up their unnecessary wants, while those who have too little get their needs fulfilled.

After all, in spiritual terms, all mankind belongs to one and the same class, caste or religion. The Divine principles in each and all of them derive from one and the same God. This fundamental oneness has to be made manifest to them through direct contact with spiritual realities and the persuasive expanding power of love, till they become part of the universal religion of Work, Worship and Wisdom.

MATERIAL WEALTH IS SPIRITUAL POVERTY

Q: All this would be simple and welcome evangel for the poor since they lose nothing and gain everything from your philosophy, but what about the rich who would have to lose all if they followed it?

Baba: That is the crux of the problem. They simply have to lose, surrender, submerge their false values if they want my grace. So long as people continue to be slaves of materialistic definitions of wealth and poverty, there can be no solution. I, therefore, try to convert their minds and hearts to spiritual values and truths.

After all, who is the richest man? One who has the largest wants and, therefore, TROUBLES and WORRIES? - Or one who is satisfied with the barest NECESSITIES of life and, therefore, is more or less DESIRELESS and comparatively HAPPY? Judged from this criterion of happiness, the POOR are spiritually RICH while the RICH are spiritually POOR. It is not material but spiritual satisfaction that ultimately makes life worth living.

As I have said before, life without desire brings Divinity to man; and those who seek my grace must shed desire and greed. Riches provide a fatal temptation. They are the source and cause of human bondage. The desire to raise the standard of life can never be satisfied. It leads to multiplication of wants and consequent troubles and frustrations.

NO GRACE WITHOUT SACRIFICE

The solution lies in our emphasis on the quality as against the standard of life on high thinking and lowly living. The mind is the HORSE, the body the CART: to achieve mental peace, you must put the horse of high thinking BEFORE the cart of physical comfort.

Q: This is sound philosophy but how do you implement it in action?

Baba: The rich as well as the poor come to Sai Baba to seek love, peace and liberation from their problems or troubles. My prescription to them is absolute selflessness and desirelessness. To the poor, this is a natural state or condition. So my love flows to them to embrace their devotion. Thus they obtain my grace.

MONKEY-MIND BONDAGE

The rich, on the other hand, cannot secure this grace without surrendering their materialistic outlook and selfish attachments. So it becomes obligatory for them to sacrifice material greed to receive spiritual grace. I tell them:

Ego lives by getting and forgetting,

Love lives by giving and forgiving.

In this way, I change their mental attitude. I transform their monkey-minds into loving, giving and forgiving minds.

Q: Monkey-minds, Baba! What do you mean?

Baba: It is a kind of mentality that is used by the peasants to trap and destroy monkeys. When the peasant wants to catch a monkey, he uses a big pot with a narrow mouth as a trap. Inside the pot he puts edibles which the monkey loves. The

monkey finds the pot and puts its paws inside it to grasp as much of the stuff as he can hold. Once it does so, it is unable to pull out its paws from the small mouth of the pot. It imagines that someone inside the pot is holding its paws, so it struggles and attempts to run away with the pot, only to fail and get trapped. No one is holding the monkey; it has trapped itself because of its greed. If only it lets the stuff in its paws go, it will be free of the bondage.

In the same way I tell the rich people, man is tempted by the wealth, pleasures and desires of the world. When he gets lost in such attachment and suffers the consequences of greed, he thinks that something is binding him down, capturing him, destroying him. He does not realise that he himself is responsible for this bondage. The moment he gives up material wealth and desires, he will be free. I make him realise his bondage to the monkey-mind and liberate himself.

BABA'S SPIRITUAL SOCIALISM

Q: Baba seems to be prescribing a kind of spiritual socialism based on the conversion of wealth into a trusteeship for the removal of poverty?

Baba: Yes, a trusteeship based on love, cooperation and brotherhood. What else can one do? The change must evolve from the heart, it cannot be imposed from outside. All materialist doctrines have failed to bring about any real transformation. There is no equality anywhere. Only spiritual transformation to a desireless mentality can put through the imperative revolution in human consciousness from which alone the desired changes can accrue.

We need to transform society from false to real values. We have to convince people that the ideal of a high standard of life is wrong. It must be replaced with a high level of living and thinking on the basis of humility, morality, compassion and detachment, as against the existing greed for competitive luxury and conspicuous consumption. People have to be convinced that the only way to rouse the latent Divinity in them is to master desires and conquer greed for pleasure and luxury instead of being a slave to these false materialistic values.

To Be Continued

ARE YOU MOVING?

Please let us know of your change of address as far in advance as possible so your service will be uninterrupted.

Send to: SATHYA SAI NEWSLETTER
6804 N. JOSHUA TREE LN.
PARADISE VALLEY, AZ 85253

My change of address is:

NAME _____
ADDRESS _____ APT. _____
CITY _____ STATE _____ ZIP _____

SATHYA SAI NEWSLETTER, Spring 1981, Vol. 5, No. 3, c 1981
Sathya Sai Baba Council of America. All rights reserved.
Reproduction in whole or in part without written permission
is prohibited.

SATHYA SAI NEWSLETTER
SUBSCRIPTION ORDER FORM

Please send _____ annual subscription(s)
published quarterly. The address is
listed below. For each subscription
I have enclosed a check or money order
payable to:

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

Editor & Publisher, Barbara Bozzani

For the annual amount of:
\$3 in U.S.A.
\$4 in Canada and Mexico
\$4 Surface Mail to all other countries
\$6 Air Mail to all other countries

\$ _____

NAME

STREET

CITY

STATE

ZIP

COUNTRY

*** **

An X in the box below indicates
that according to our records,
your subscription has expired.

☐

SP/81

Back issues of SATHYA SAI NEWSLETTER
available for 75¢ per copy.

ADDRESS CORRECTION REQUESTED

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

BULK RATE
U. S. Postage
PAID
Scottsdale, Arizona
Permit No. 406