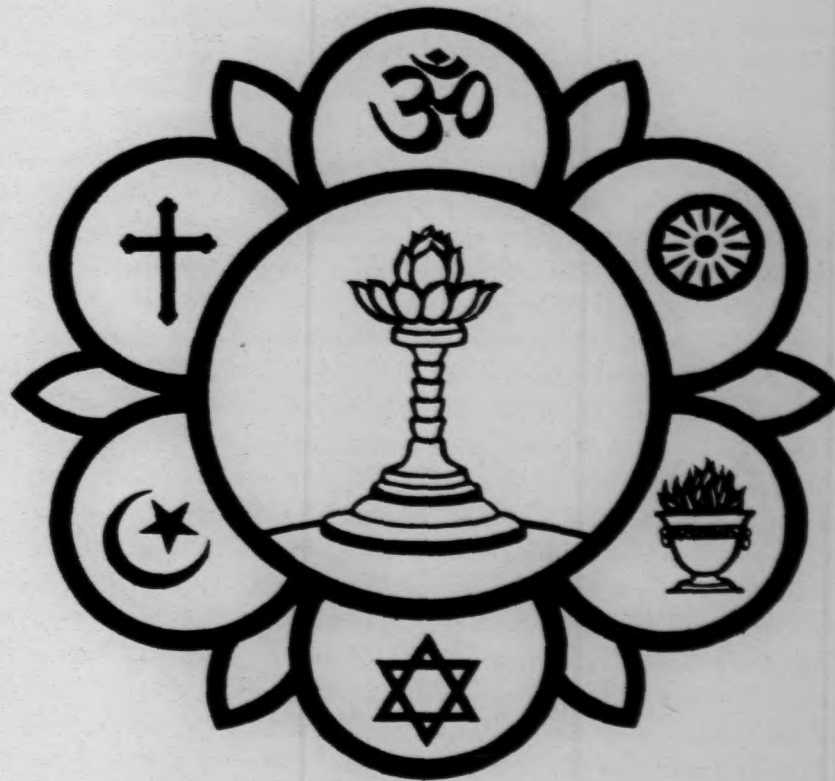


Sathya Sai Newsletter
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SATHYA SAI



Newsletter

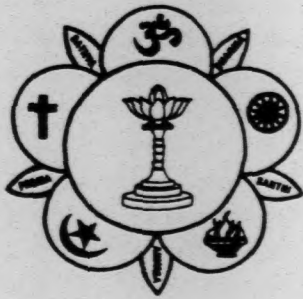
SUMMER 1981

VOL. 5 NO. 4

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



Bhagawan Sri Sathya Sai Baba

TELE NO. 30
BRINDAVAN
WHITEFIELD-560 067
TELE NO. 36
PRASANTHINILAYAM P. O.
ANANTAPUR DT. 515134

Through complete self-surrender, the mind becomes still, the ego-sense disappears, and the soul merges into the infinite silence of the spirit. When this state is attained, a human being becomes one with GOD and all his actions flow out in pure spontaneity. The background and basis of his manifest life is then this supreme spirit which animates, activates and illumines his entire life and its movements just as a variety of pictures with different kinds of gestures and movements appear on a white and spotless screen, leaving an impress upon it, and as the pictures cannot be exhibited without the screen as the background, so all the phenomena of the universal manifestation and its playful activity are seen on the screen of the silent and still spirit of the Divine. Therefore, it is rightly said that the universe is not a creation but a projection from the divine and immortal Reality. The aim is to realise our identity with this immortal spirit, and its manifestations. It is now that we think, speak and act as the divine power wills in the perfect freedom of the soul. We enjoy a peace and joy which is simply ineffable. This is the goal.

With Love and Blessings

Sri Sai/5- Sai Baba
(Baba)

THE SEARCH FOR FULFILLMENT
Conclusion of a Two Part Series



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.

There is no need to despair. Mankind has in him three springs of strength upon which he can draw - Divine, spiritual and material, Para Sakthi, A-para Sakthi and Avidya Sakthi. From the conviction that he has a body he can draw upon physical strength or Avidya Sakthi. Since he is an individualized soul or Jivi, he can draw upon spiritual strength or A-para Sakthi. Since his self is one with Overself and he can earn the awareness of the Unity, he can draw upon the Universal Eternal Power or Brahman Itself, the Para Sakthi. This is also called Vishnu-Sakthi; for it is both imminent and transcendent at the same time. But those who cannot comprehend this all pervading and all persuading Sakthi give it a form and a name and adore it as a Mother-Goddess, as Kali or Amba. A-para Sakthi is limited

to the physical field of the jivi while A-Vidya Sakthi is further limited by the handicap of Maya (illusion). But it is this latter that urges man to act and to move in society.

Para Sakthi marks the Inani, the realized soul. To reach that stage, one must constantly use the intellect to discriminate the true from the false, the eternal from the transitory. For example, one must examine how the mind works. It is commonly asserted that the mind runs fast after external objects. But the mind does not move towards the objects. The objects are drawn by the mind to itself. People who come to Puttaparthi from Bangalore exclaim as soon as they reach Gokulam (the dairy) on the outskirts, "Puttaparthi has come." But, Puttaparthi does not go towards them. It stays forever where it is. So too, the mind stays, receiving the impacts of objects which come into its sphere, and developing desires and attachments for them.

To clear the mind of these bonds, Dhyana (meditation) is the most fruitful spiritual practice. There are many who propagate and demonstrate processes of meditation but only those who have discovered the ultimate goal of life and become masters of themselves can lead others as Gurus or teachers. The Sastras lay down what has to be acquired and what has to be given up. This wisdom when applied to life through activity marks the real Guru. Dhyana cannot be completed; it should continue even after one rises up and moves out of the spot. The purity gained must be manifested in deeds.

Since the individual self is itself the Self, the fullness of the Self (or Divinity) must manifest in man also. Poornam adah Poornam idam, (that is full, this is full) say the Vedas. From a big lump of jaggery (sugar), you may chip off a slice. The slice is as sweet as the lump. The quality is the same. God is Sweet Love. Man too must reveal the same Sweet Love, and thereby announce that his Reality is God: Dhyana must result in this awareness. Some practitioners of meditation possess equanimity, but only so long as they are engaged in it. As soon as they emerge, they start getting angry at all and sundry. Some are Yogis (sadhaks) in the morning, Bhogis (epicureans) at noon and rogis (sick) at night! The Gita exhorts men to be "always Yogis" (Sathatham Yoginah). They should not act three roles in one day!

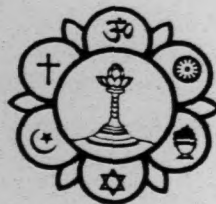
Many believe that pilgrimages to holy places are conducive to spiritual progress. They journey to Tirupati, Rameswaram,

Badrinath or Amaranath and they pray for the removal of their mundane troubles. They vow to remove their hair if through Divine intervention they win a prize in the State Lottery, as if God is in need of hair. This trick of bargaining is only cheating oneself in an attempt to cheat God. Do not pray to God for wealth or fame or positions of power or even for the fruits of your actions. The genuine seeker will pray for nothing else than God. This longing will fill all the various acts of his - Puja, (worship), Bhajan (singing of holy songs), Dhyan (meditation), etc. Every wave of emotion, every tune of song, every beat of pulse will respond only to that wish. For God is the basis on which this creation rests.

The deepest yearning of man is to experience the One, the Basis, the Being that has Become. From east and west, from south and north you have come in thousands and are now One in this Poornachandra Auditorium, feeling blissful spiritual Unity. Be aware of the One which manifests as the many. That is the Divine Life. Aspire for such a life, not simply for long life. Aspire for the Bliss that the awareness of the Atma can confer, not the pleasure the objects of the world can give.

God is omnipresent. So, do not act differently when you are away from my presence. Be always and everywhere conscious of the Presence. Be vigilant, even while engaged in little tasks. Maintain silence in the recesses of the heart as well as outside. The Gita says, God's hands and feet are everywhere. You can hear His footfall only when no other sound hinders. God, out of His infinite Grace, assumes the Form that the devotee yearns for. He is purity, He is the Supreme Wisdom, He is ever free, ever merciful. Develop the awareness of God, see Him and serve Him in every living being.

Printed courtesy of the Editors of
SANATHANA SARATHI



ONE OF MANY

It happened on the morning of June 14, 1981 at Prasanthi Nilayam, South India. By a happy coincidence I happened to be first in front of Swami's door on the veranda of the mandir or temple. Before *darshan an elderly man in a wheelchair was placed next to me near the door. He was accompanied by his family. A few moments later Baba came out, motioned to the man to wait. He then went away giving the gents and ladies a beautiful darshan, taking letters, talking to some, making vibuthi for others, and calling a few in for interviews.

After darshan Swami opened both of His doors wide and the man was wheeled in. Along with him went eight or ten others. About 20 minutes later Swami opened the door and to our amazement the man in the wheelchair walked out. The others followed including the empty wheelchair. Sri Baba indicated to the man and his family to get rid of the chair.

Tears of joy came to my eyes and I still remember the look of amazement that was on our son's face as well as the happiness that was felt by everyone who saw this miracle. Swami blessed those who were present with Pad Namaskar, allowing us to touch His feet.

Later Baba called me inside and explained that the elderly man had been crippled and unable to walk for 19½ years. He also said that the gentleman was unable to talk but now, after a few days of practicing, he will be able to walk and talk. Sri Baba said, *See, Swami makes a thought and it is done.* He further explained that the man was in so much grief that he had tried to poison himself three times but to no avail. Now, because of Swami's Grace and Love he walks and talks again.

Robert Bozzani

*Darshan - Seeing a great person. To see the form of the Lord and receive His blessings.

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.



Conclusion of a Two Part Series

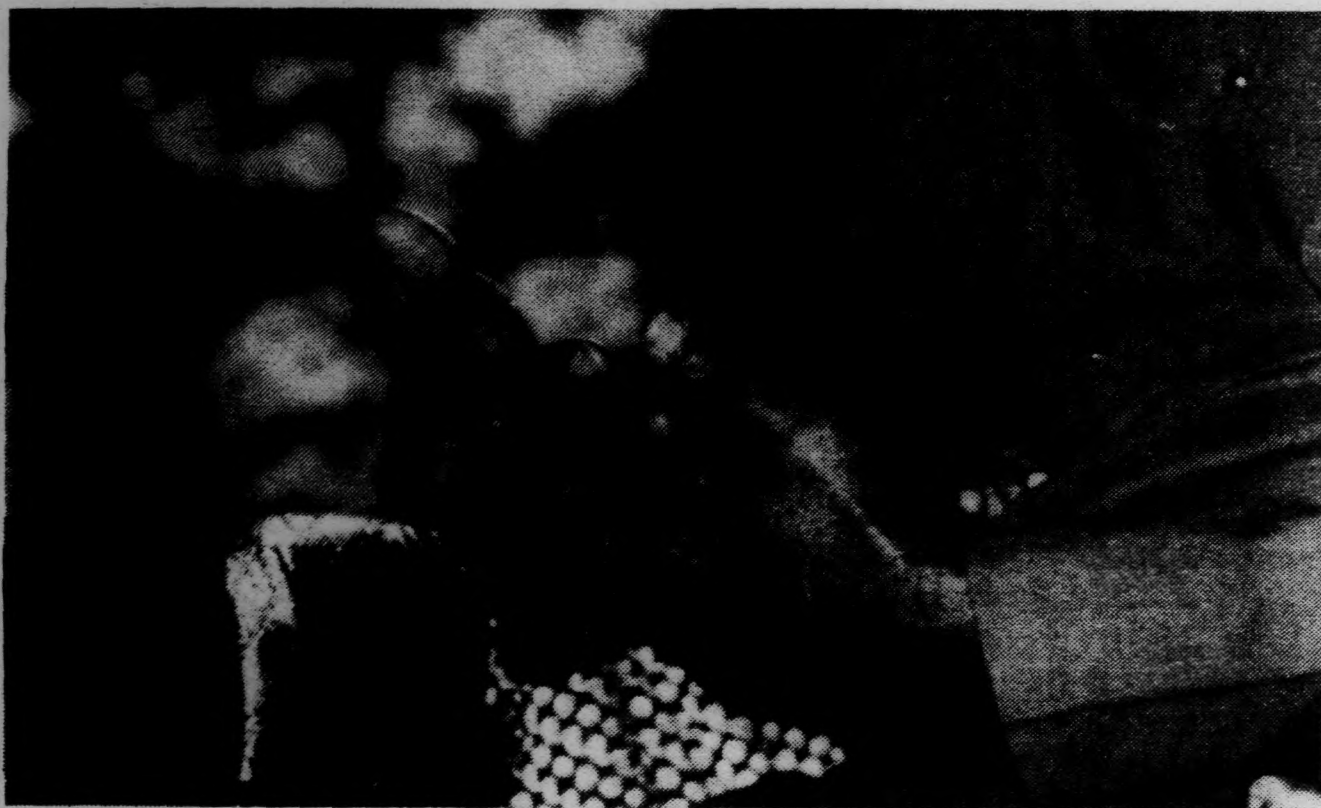
I asked Baba if we should be repeating the Gayatri Mantra. In reply Baba asked, *What is Gayatri? Where is Gayatri?* And He quickly answered Himself, *Gayatri is everywhere. It is always within you. The one you really are that is Gayatri. Gayatri is the essence of the Vedas. It provides blessings the more you are aware of it and the more you repeat it, producing the same results as repeating any other name of God. Gayatri is another form of God.* At this point Sri Kasturi mentioned that he had taped the Gayatri mantra to be used by the America Centers. Baba scoffed, *With tape recorders the batteries will run down, much better to have the tape in your heart. Then you can repeat all the time without having to change the batteries.* He asked me to say the Mantra and then He corrected the pronunciation by repeating the last two lines.

Someone asked Swami why He sometimes tells people He will see them tomorrow and then when tomorrow comes He doesn't call them. Baba smiled and said, *Swami knows your program. He knows how long you will be here. Whenever He speaks to you that is tomorrow.* We all laughed, but then Swami's answer seemed to set off a charge in a man sitting towards the back, who asked rather loudly and excitedly, "How can the One who calls Himself the Incarnation of Truth say something that doesn't come true? After all, Baba says He is pure Truth, but sometimes He seems to purposely mislead with His promises. That can't be right". By the time the man got this last part out he was quite worked up. His tone and gesticulations became more and more aggressive. He seemed to be involved more in a verbal attack than a question. But Swami was totally loving and unruffled. He said, *When you come here for the first time, perhaps as part of a group, there must be some foundation for your faith. My duty is to call you in and speak to you so that you will not be disappointed.* Looking

at the Spaniards, he continued, Some come with so many problems that every day Swami speaks to them a little because he knows they have come such a long way and their anxiety must be consoled. To some, Swami says he will see them tomorrow. If Swami were to say, 'I will see them after some days', then they wouldn't be happy because they would be uncertain as to what was meant. But when Swami says 'Tomorrow' then every day they expect and get ready, because every day is tomorrow. When you are very hungry a little food should be given at first, but if you are given too much food all at once to stop all your hunger it would ruin your health. When you are thirsty you will want to gulp down all the liquid given, but you must be persuaded to take only one sip at a time. Sometimes this is best done by actually giving you only one sip at a time, that will be good for health. When you have to leave then generally Swami will see you again. But in between time when you are here your duty is to wait. The real student will wait until he gets his interview and will have the confidence that he will get it. Sometimes it is necessary to test students to build faith and confidence. Does he have the real desire? If he doesn't get the interview right away, does he go away? When you knock a nail into the wall you test it with your fingers by shaking it before you hang a valuable picture on it. In the same way Swami puts his fingers on your heart and shakes it to see if it holds up. My duty is to test you. When you are teaching a class, every once in awhile it is necessary to give a test to see if the students are progressing and ready to go higher. You must be earnest to ask for tests and anxious to move up. Without tests you stay in the same place year after year. Real desire is to yearn for what you've come here for and to wait until you get it, and you will get it, although it may actually happen here or somewhere else, now, tomorrow, the day after, or another day. Have faith in the word given that you will see Swami. Such faith and yearning and patience is called Tapas. Swami will never disappoint anyone who has complete confidence.

At this point Baba was pure love, but the overheated and the somewhat hyped-up questioner didn't hear much of that; leaning forward, red-faced, and talking quite loudly, he persisted,

"If the teacher is permitted to lie in order to test the student, then the student should be able to do the same to test the teacher. While we're rapping like this with each other I feel fine about being here, but I'm just going to keep testing you and testing you, and if you ever fail my test, I'm going to write this whole trip off, and go and find me another Guru." We were all shocked by his irreverence and belligerence. It became particularly painful because we heard it repeated a few times over. It thoroughly jarred the warm, friendly atmosphere in the room up to that time. The man talked in a very fast staccato Texan twang.



When he wasn't too well understood at first, he ran the whole speech again, until someone in the room rendered it into ordinary English for Professor Kasturi, who, without acting too offended, translated it for Baba. In the meantime, many of us got after this fellow with our own outraged comments and tried to dispatch him, or at least quiet him. Baba seemed to enjoy the play. The more discomfort there was in the room the more calm, patient and loving, and at the same time bemused He seemed. He continued answering the question, *The teacher may say some words or perform*

some action to test the student. He has the authority and it is his duty. Testing is my test (the real test of a teacher is to see if he tests you or just coddles you). But in many cases devotees won't have the authority to test. If a man does not know the alphabet, how can he test to see if the words given by the teacher are right or not. If you have not yet learned all the A, B, C's, how can you test if RAT and CAT should indeed be spelled thus. Once you recognize the words then you're at the stage of beginning to test. Initially you can only inquire, you will also be able to feel what is right but you cannot set up conditions and situations and call that a test. The soft tone of Swami's voice, if not the words, were like balm to the questioner's ears. The man calmed down and seem satisfied. Baba looked at him long and warmly and said, You have some confusion. Later He made him some vibhuti.

Don asked Baba to comment about other gurus who come to America and charge money. Many claim, or their devotees claim, that these gurus are fully realized beings. Baba answered, I will not talk about other Swamis. Criticism is not good. Good or bad criticism has no useful result, each one has his own part to play. For me all are good, it is only a difference of subjects. I reside in all hearts. For you the proper way is, All are One, be alike to everyone, Love all as God. Don then asked, "Besides the poorna (full) Avatar we have with us here, are there any other fully realized beings on the earth?" Oh yes, Baba said, Lakhs of jiva muktis, in caves and temples. Lakhs, he repeated. (Hundreds of thousands).

Alexander, a popular lecturer, asked what message he can bring back to his students from Baba. Baba said, My life is my message. Do good, be good, see good. That is the way to God. Live in love, that is the message. Always do your duty and do it with love. Duty without the sense of love is deplorable. Duty with love is desirable. But love without duty, selfless love, coming spontaneously from the heart, that is divine. Swami asked him if he's staying some days and immediately added, This house is not Swami's house, this house is your house. Swami's house is in your heart. Whenever you experience love in your heart I am there in my house.

Someone asked if it was okay to show others a ring or talisman that Baba had materialized. He said, Oh yes, you can show.

But be careful not to let ego and jealousies develop. At this point He turned to Don who hadn't said anything for a little while. You are sitting there so quiet. Are you happy? Don nodded and Swami rocked his own head back and forth in the Indian 'yes' gesture. Silence is good. Silence is golden. Bliss.

It was obviously getting to the end of the interview time. Bhajans had already started in the Prayer Hall next door and the singing came through very clearly into the room. At times when we all laughed a little too loudly Baba would shush us with His finger held in front of His mouth and one of those pixieish 'what would they think' looks on His face, pointing in the direction of the singing. He started to get up but at this point He again noticed the Spanish man sitting by Him. Baba asked him about his present work. When the man described the Center he was running for handicapped children, Baba started beaming and said

that there's much good work like this being done in Western countries which made Him very happy, and He would like to see it initiated in India also. Baba mentioned that he had opened a hospital for villagers because villagers don't get the opportunities for good medical care that city people have. Then He said the mothers had to be treated as well as the children because frequently the child's ailments stem from the mother. He turned to the Spanish woman who was



looking a bit forlorn again. One problem for her was that she didn't understand much English and so couldn't understand all that Swami was saying. At times the American who knew some Spanish would translate for her and she would cheer up a bit. But she constantly sank down again and her husband frequently looked over at her, anxiously. Baba gave her a long smile and reassured her. But then He said to us, *Her health is not so good. Here is an example of the mother being ill and thereby causing a difficulty in the child. But this is a family matter and is not appropriate for this discussion. In a group we can have only general talk. When there are individual problems I will talk to each one separately or in families. I will not let the intimate problems of one person or family be known to others. It is my duty to protect this confidence.* (He saw them privately the next day and at that time the lady came out radiant. She seemed to have dropped a tremendous burden. She also displayed a beautiful silver cross with a figure of Christ on it that Baba had made for her, complete with a chain to be worn as a necklace. I later found out that she was a devout Catholic).

Baba asked Mr. and Mrs. Kay if they were leaving today. They said they were ready but it was up to Him. He told them to go in the afternoon and motioned them into the adjoining room behind the curtain for a private conference. I was sitting next to Baba's chair right by the curtain, in fact touching the curtain, and I was a little concerned that I might unintentionally overhear this private chat. But Swami takes care of everything, for at this point a number of people started to talk to Sri Kasturi, and the sounds of the room, combined with the bhajans coming in from the hall, drowned out any possibility of unwittingly eavesdropping on Baba's conversation. When they came out we all stood up. Mrs. Kay was teary-eyed and looking very fulfilled. Mr. Kay's face was also a little moist. Baba looked joyfully happy. The rest of us, even the red-faced questioner, were very content, filled with smiles inside and out, grateful for the time Swami had spent with us.

It was almost an hour and a half since He called us in. The bhajan session having started some time ago, by this time He would normally have been seated on the big red-cushioned chair placed over the tiger skin in the Prayer Hall, from which He would be giving darshan, directing and keeping time with the music. But

at the moment He displayed no hurry at all to get there. He walked among us softly humming the bhajan filtering in through the windows and walls. He made some vibhuti for a few individuals, putting some of it on their foreheads. He gave padnamaskar to some of us, standing still and exposing His feet while we knelt down to kiss them. He signed some books and pictures, gave out some vibhuti packets from a basket kept in the room,



and exchanged some additional words with others. Everyone got some loving attention. One person said to Him, "Thank you, Swami, for making Sai Baba Centers available in America. Going to one of them has changed my life". Baba laughed, *Yes, I know, but change is not yet complete. Sometimes there are bumps and jumps,* and He gave him a loving slap on the shoulder. (This man was so shaken by the whole experience of the interview that he unexpectedly left the same day, saying "I cannot take in any more energy like this, I must go off and integrate it inside. Today I've gotten everything I hoped for".

Baba headed for the door. He held up His right hand, palm out in the traditional sign of blessing, and said *Bless, Bless. Very happy.* He held the door open for

us as we filed out of the room. He was beaming and so were we.

Moments later He was on the chair in a bhajan hall filled to overflowing with chanting devotees. Now He was a totally different Baba. The sudden physical transformation was almost

overpowering. He looked much, much older and very regal. His mood seemed sober, almost stern and pensive. His facial features appeared to be softer, much less distinct. He looked heavier. Occasionally His eyes would become glazed, His look far away, and for some instants His breathing seemed to stop, His hands frozen in midmovement, as He appeared to go out of His body to visit other devotees and other places (who knows where, we can't even guess). Instantly the easy familiarity with our happy, loving little teacher was gone. To a devotee's eyes, fixed on that face and feeling the power of His presence there could be no mistaking that here was the Lord, so solemn, remote, majestic, evoking from wellsprings deep within waves of love and devotion. Here was the Avatar blessing us with His darshan. For many moments the interview was forgotten, as the impact of suddenly seeing Swami at this awesome role of the Lord of All of Creation, registered on the mind and senses. But soon the warm memory returned of that very wonderful and very filling experience of love and spiritual instruction which had just concluded minutes before; and with a heart-filled with gratitude I became aware of the very special gift He had just given us. Illustrating His own words by this example, Baba gave us the chance to experience Him in a warm, intimate setting as our own dear Swami, our own kith and kin, intensely human and personal, so totally loving and heart warming, instead of allowing us only to experience Him, as we did minutes later, as the Infinite Lord, impersonal, mysterious and unreachable.

I find that even now, writing this many months after the interview, that joyful vision of Baba in the interview room keeps coming into my meditations and sweetening my life. That day had been an unusually eventful day for me. I had just come half way around the world, directly from California. As if drawn by a powerful magnet, I hadn't stopped more than a few hours at any intermediate point, changing from plane to plane, and then getting right into a taxi at Bangalore Airport to come the 130 odd miles to Prashanti Nilayam, all the time anticipating the joy of my first glimpse of Swami. At my first darshan, He called us in and the rest followed. It was a day so filled with Swami I will never forget it. Since then there have been other days and other trips chronicled elsewhere, that have been equally awesome and

fulfilling. My Sadhana has become that of making every day of my life a day such as the one described here, one that is totally saturated with God's presence and Love. I pray for success in that for all of us.

Translations by Prof. Kasturi
Submitted by Alvin Drucker



THE WEEK OF SAI

SHANTIDAY (Sunday)

- A Day that has no agitation or unrest.

MOKSHADAY (Monday)

- A Day to seek liberation from the bondage of birth and death.

THANMADAY (Tuesday)

- A Day to see the Lord in every being and to be aware of Him at every moment.

PREMADAY (Wednesday)

- A day to sacrifice joys and comforts of oneself for the sake of ensuring the joy and comfort of others. Start this Day with Love, fill this Day with Love, end this Day with Love.

GURUDAY (Thursday)

- A Day to worship at the Divine Lotus Feet of our Lord.

DHARMADAY (Friday)

- A Day to respect the appropriate dictates of conscience; to seek the way of higher life directed by the ideals one holds dear.

SATHYADAY (Saturday)

- A Day to understand there is nothing greater than Truth, nothing more lasting; know Truth is the all-prevading God.

The beautiful definitions of the Sai Week are those of Bhagavan Sri Sathya Sai Baba. May we take each Day and live it as our Lord expects us to.

by Charles Penn

BHAJAN COLUMN

SAI RAM! In response to requests from devotees, here are the words to four of the bhajans included on cassette tape #SC-010, SATHYA SAI COLLEGE BOYS SING BHAJANS, which are not included in the BHAJANAVALI SONG BOOK.

- Allah Tumaho Iswara Tumaho
Tumeeho Rama Rahim,
Tumeeho Rama Rahim
Jesu Tumaho Nanak Tumaho
Zorashtra Bhi Ho Mahavira
Tumaho
Gautham Buddha Karim
Mere Ram Mere Ram Rama
Rahim

You are Allah, You are
Lord Shiva, You are Ram,
You are Rahim
You are Christ, You are
Guru Nanak
You are Zorashtra, You are
Mahavira
You are Buddha, Karim, You
are Ram, My Ram, Rahim

- Daya Karo Bhagavan Kripa
Karo Bhagavan
Bhagavan Bhagavan
Hey Sai Natha Bhagavan
Hey Kripa Nidhe Bhagavan

Show us Your mercy and
compassion Bhagavan
Hey Lord Sai Bhagavan
Ocean of Compassion
Bhagavan

- Kalatitaya Siddhirupaya Yogishwaraya Namoh
Jagaditaya Vishwarupaya
(Sathya) Saiswaraya Namoh
Om Namah Shivaya Shivaya Namah Om



Sathya Sai Baba leading bhajans.
Dr. Bhagavantam in background

The One who is beyond time and space, the embodiment of power
Lord Shiva and Lord Sai, we bow to Thee

- Sai Hai Jivan Jivan Sathya Sai
Sai Mere Jibana Sahara
Sai Hai Jivan Jivan Sathya Sai
Tere Bina Sai Babahai Andhera
Paar Karo Mere Jivana Naaya
Charana Lagalo Mere Sai Khanayya

Sai is Life, Life is Sathya Sai
Sai, my life's savior
Without You Sai, everything is darkness
Take me across the ocean of life
Take me to Your Feet, Sai Krishna

Janet Bock
National Bhajan Committee

To obtain further information on cassette tapes, write to:
Spiritual Advancement for the Individual, 7911 Willoughby, Los
Angeles, California 90046, phone (213) 656-9373.



ANNOUNCEMENT FROM EDUCATION IN HUMAN VALUES, BAL VIKAS

We are happy to announce that Malaika Horne of St. Louis, Missouri has been appointed as regional coordinator for Education In Human Values.

SERVICE OPPORTUNITY

There is a need for people experienced in research and writing to volunteer to do in depth study for curriculum. Some immediate projects are: outlining the history of Hinduism, selecting of articles about Swami appropriate for teenagers, etc. If interested, contact Nadine Clegern, 17 McDivitt Drive, Manchester, Connecticut 06040.

NEW BOOKS AVAILABLE

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



- GOLDEN AGE, VOL. II (1980), published by Sri Sathya Sai Books and Publications, \$8.50
- GLORY OF PUTTAPARTI by V. Balu, \$5.75
- VOICE OF THE AVATAR, PART 1, extracts of discourses compiled by D. Hejmadi, M.Sc., \$3.90
- VOICE OF THE AVATAR, PART 2, extracts of discourses compiled by D. Hejmadi, M.Sc., \$3.85
- SATHYAM-SIVAM-SUNDARAM, PART 4, compiled by Prof. M. Kasturi, \$2.80
- SELF HELP SKILLS, published by Sri Sathya Sai Bal Vikas Education Trust, 50¢
- EDUCATION IN HUMAN VALUES, PRIMER I, published by Sri Sathya Sai Bal Vikas Education Trust, 50¢
- MANUAL OF SRI SATHYA SAI SEVA DAL, published by Sri Sathya Sai Education Trust, 95¢
- SAI AVATAR, VOL I, sayings of Sri Sathya Sai Baba compiled by C. L. Gandhi, \$1.10

SYMBOL AVAILABLE

The Book Center is handling distribution of the new JYOTI SYMBOL which includes figures of the six world religions (see NEWSLETTER cover). It is 12 by 12 inches, a silkscreen print in orange, blues and yellow. The cost is \$2.50.

STICKERS AVAILABLE

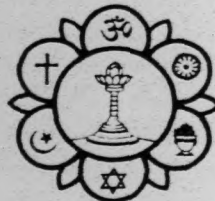
Also available from the Book Center in limited numbers, plastic bumper and window stickers, as follows:

- Rectangular OM SAI RAM in gold or silver - 31¢
- Round WHY FEAR WHEN I AM HERE with Swami's picture - 28¢
- Triangular OM SAI RAM with Swami's picture - 35¢

NEW CASSETTE TAPE AVAILABLE

- BC-6, inspirational selections from the Sathya Sai Speaks series, read by Frances Reeves. 1 hour at a cost of \$3.75

* For a full list of items stocked in the Book Center, please send for a price list to the address on page 17.



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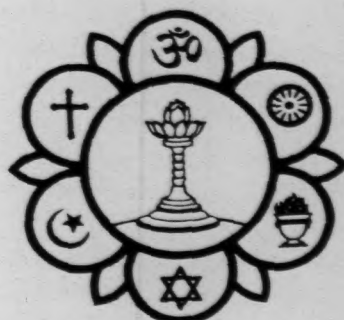
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NORTHERN CALIFORNIA RETREAT

Friday through Sunday, September 18, 19 and 20, 1981

The Sathya Sai Baba Center of San Francisco announces the Northern California Regional Retreat. It will be held in Sonoma, California on September 18, 19 and 20. More information and details will be sent upon request. Write to Sathya Sai Baba Center of San Francisco, 380 Ivy St., San Francisco, CA 94102 or phone (415) 626-8921. Mark your calendar for a full weekend of satsang, bhajans, meditation and special programs.



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 contact registrars, Bob and Peggy Byall, 6628 N. Los Arboles Circle, Tucson, Arizona 85704 or call (602) 297-0564 before September 15, 1981. Map, clothing requirements and other information will be sent upon registration.

Adults \$30.00

Young people ages 12-18 \$15.00

Children under 12 - our guests

Please make checks payable to SAI SUNBELT RETREAT, C/O REGISTRARS, at the above address.

CHILDREN'S CORNER

SIMPLE HEARTS IN SIMPLE DRESS

Many great men of the world always wore simple dress and they were modest in behavior. Indeed, this simplicity in dress and behavior added to their greatness. Here are two examples:



MICHAEL FARADAY

Michael Faraday is the great scientist who invented the dynamo which gives electric light to our homes and power to our mills and factories. He never made any show of his greatness. Very often, his simple dress and modest behavior concealed from others his superb intelligence.

Once, an officer of the Royal Mint of England wanted to meet Faraday. He went to the office of the Royal Society of Science and there, someone directed him to a big room where Faraday conducted his experiments in science. When the visitor entered the room, an old man wearing brown trousers and a white shirt was washing bottles in a basin. The visitor asked him, "Are you the watchman of this Society?" "Yes," said the old man looking at the visitor who was smartly dressed.

"How long have you been working here?" asked the visitor. "Four years," replied the old man coolly. "Are you quite satisfied with the wages they are paying you?" came the third question. "Of course, I am," said the old man smiling this time.

"What's your name, by the way?" asked the visitor with curiosity.

"They call me Michael Faraday," was the old man's reply.

The visitor was full of regrets and asked Faraday to pardon him for his serious mistake. "How simple is this great man," said the visitor to himself. "Or is he great because he is so simple at heart?"

MAHATMA GANDHI

Gandhiji had started his national movement for India's freedom from British rule. Wherever he went, he was hailed by crowds

of people shouting loudly the famous slogan, "Mahatma Gandhi Ki Jai."



One morning, Richard Cregg, an American admirer of Gandhiji's brave struggle against foreign rule, came to Sabar-mati Ashram to meet the great patriot. The Ashram office was yet to be opened. Cregg asked someone where he could see Gandhiji. He was told that Gandhiji was in the common dining hall. "May I go and see him there?" asked Cregg with some hesitation. "Surely you can," came the reply. "He is alone in the hall."

Cregg went cautiously to the dining hall, fearing that he might disturb Gandhiji while having his breakfast. But what did he see? The great freedom fighter of India was

peeling vegetables for the morning meal. He was clad in a dhoti which came only up to the knee and a small shawl over the shoulders which covered his back. "Come in, come in," said Gandhiji giving the visitor a broad smile and added, "I hope you do not mind my being occupied with these small things."

The American was moved by what he saw and heard. Gandhiji's simplicity and modesty attracted him like a magnet. The next moment, he was sitting close to Gandhiji, helping him in peeling the vegetables.

It is such great men who make the world a happier place for their fellow men.

From STORIES FOR CHILDREN, PART I,
EDUCATION IN HUMAN VALUES

SAI SERVICE

Opportunities for service programs in Sathya Sai Baba Centers in America are varied, exciting and almost endless. Centers running into problems in this area might like to consider these few ideas and in so doing find their problems solved in many delightful ways.

First and foremost a center need not feel that it can undertake only one service program. Each center has many talents and different personalities among its members and therefore, perhaps a better approach might be to let each member seek and find the service most suited to their particular way of expressing love and helpfulness. Everyone is not able to relate in a positive way to every service situation. . . some have wonderful ways with children, others shine when in the company of the elderly and still others enjoy the challenge of prison work. Still others may delight in baby sitting, visiting hospitals or writing letters to shutins. Service is a very unique and personal aspect of our relationship with Sathya Sai and each person should be free to express it in whatever way best suits them, thus, the thrust of each center could be many faceted, reaching out to the community with its many special needs while drawing strength and know-how from their satsang.

There will be, of course, times when the whole center could and should pull together on a joint project but this does not mean necessarily that all projects should be group oriented.

There are so many fine opportunities for individual service that it would be hard to list them all but here are a few neglected areas that could be considered. . . many old people live in city ghettos, isolated from families and friends and often afraid to leave their homes even to go to the store. By contacting senior citizen groups, one can arrange to do many loving acts of kindness, visiting in their homes, driving them to doctor appointments, taking them shopping, remembering birthdays and other occasions.

Because of our isolated family situations many young mothers are lonely and hard pressed for the kind of support and assurance formerly provided by grandmothers and aunts. In one's own neighborhood no doubt there are many of these situations and

a kindly gesture, an offer of friendship or a few hours of baby sitting can do wonders.

In our convalescent homes thousands of elderly darlings die every day alone and forgotten. . . what a privilege and joy to be there at the hour of death and ease the passing; of course in order to do so a relationship of love and trust must be built up by visiting on a regular basis, getting to know who among the patients never has visitors and then letting the staff nurse know that you are available and on call to sit with the dying.

If your interest lies with children how about being a surrogate aunt or uncle to an institutionalized crippled or mentally retarded child? This is a very great need and help is always welcomed. Homes of this type are sad places indeed. . . so often children put there are forgotten and desolate, but as foster grandparents who have undertaken this work will tell you, the response to their love and concern is unbelievable.

One could go on and on. . . I offer these as ideas as they seem to be the most neglected services across the country. But I am sure each of you can think of many more opportunities unique to your own cities that need Baba's love and in most situations a one to one relationship is the answer. Human beings respond to this type of approach because it is personal. They are special to you and they know it. Working in this manner rather than in large groups not only gives every center member an opportunity to use their own talents to spread Baba's love and compassion, but does away with impersonal "monkey in the zoo" feelings that often result when people try to do service in groups.

May Baba bless each one of you in your efforts to love Him in all beings. I know you will find your own special place in His plan and bring much peace, love and joy to all with whom you come in contact.

Sai Ram
Virginia Field

Those attached to God, aspiring for God, aware of God, adoring God have certain distinct marks by which they can be identified. Pronouncing judgments is quite contrary to the nature of dedication. Again, such people have a compassionate heart. If a person turns the rosary on the fingers, and is intently engaged in watching

the tip of his nose, unmindful of the distress that dances around him, we can at best name him a sloth, that is all. Get up, place the rosary in its bag, and activate yourselves in relieving distress - that is the true spiritual path. Do not waste all your years with stone images, pictures or idols. Learn to see in every living, vital, active person, the embodiment of all energy, all beauty, all beneficients, namely, God. God is subtler than either, filling the smallest crevice with His Majesty. Know this and serve His manifestations, wherever you meet them.

SATHYA SAI SPEAKS
Volume 7, page 317

For further information on Seva and Service Projects, write to:

Mr. Larry Smith
110 Minot Avenue
Chula Vista, CA 92010



A LETTER FROM SRI SATHYA SAI BABA

Prasanthi Nilayam

My Dears! Accept my Love and Blessings.

The world today is in the grip of a supreme moral and spiritual crisis. People everywhere are feeling frustrated and helpless and anxiously wondering what is in store for humanity. The hopes raised by the advances of science and technology have proved dupes. While science has overcome the barriers of time, distance and nationality, it has done little to promote better understanding between man and man and nation and nation. Never has there been so much distrust, hatred and violence as is witnessed today, in almost every country.

Men have forgotten their essentially divine nature and have even failed to observe those basic human qualities which raise them above the level of animals. In the ceaseless pursuit of material acquisitions and sensuous pleasures, they have forgotten that the real source of happiness and bliss is the discovery of the Atma that is in each of them.

There are, however, heartening signs that earnest people in many countries are turning to the way of the Spirit as the answer to the crisis that faces humanity. There is a spiritual hunger that is growing in every country.

Without the conquest of one's passions and desires and without realizing the divinity that is immanent in every living thing, man cannot achieve peace, bliss within or harmony with the outside world. The message of "Fatherhood of God and the Brotherhood of Man" which Jesus Christ proclaimed 2000 years ago should become a living faith for the achievement of real peace and the unity of mankind. The oneness of all creation affirmed by the ancient seers and sages must be expressed in a transcendental love which embraces all people regardless of creed, community or language.

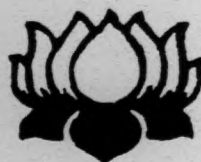
This is Sai's Message to you all. May you all develop this Divine Love and stand out as the harbingers of a new age free from selfishness, greed, hatred and violence. Let each of you be a light unto himself or herself and thereby be a light unto others.

There should be no differences among devotees in the Sai Organizations. There should be no scramble for power or position. What matters is the purity, intensity and sincerity of the devotion and the spirit of selfless sacrifice in which each devotee renders service to the needy and the suffering.

Swami is always with you, in you and around you. When all differences are eradicated and devotees in Sai Organizations conduct themselves with selfless devotion, you will all realize that Swami and You are one.

With love,

Baba



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

Ellen Lamm

*Jivatma - The soul, man, the self.

QUESTIONS AND ANSWERS

Part IV of an interview given by Sri Sathya Sai Baba to Sri R. K. Karanjia, the Senior Editor of BLITZ, a new magazine. Reprinted courtesy of BLITZ PUBLICATIONS, Bombay, India.

SAI PATH TO DHARMA

Q: Then I take it that the various educational and social service organisations run by Baba - some 3,000 in all - are designed to create the cadres necessary for bringing about the desired socio-economic change by means of love and persuasion?

Baba: *They are designed to put the new generation on the Sai path of truth, righteousness, peace, love and nonviolence. Their motto - Work is Worship and Duty is God - seeks to bring in the new social order related to Satya - that is, TRUTH, and Dharma - namely, RIGHT ACTION.*

Q: India has been described as a rich country of poor people. We have the wealth of the whole world locked up in the bosom of our good earth. And yet the people remain economically poor and backward. Have you any solution to rehabilitate our economy?

SOCIO-ECONOMIC SYNTHESIS

Baba: *Your analysis is correct. The solution to the problem you have posed lies in hard work and increased production on a cooperative basis. To achieve this, one has to rid the people of the disease of individuality, greed and selfishness. Every individual must be taught to think and work in the broader concept of society and its needs. Once that is done, there will be less talk, more work.*

Here again, it is the spiritual path that can save this country and the world from the wrongs of a materialistic order. What we need is a synthesis of the spiritual and material aspects of life. That will provide man with the social conscience and cooperative spirit imperative to the creation of national wealth and prosperity through selfless, cooperative labour.

Q: Very good counsel, Swamiji - but the trouble is that all the wealth created by labour appears to find its way into the



pockets of a rich and powerful minority. Have you a spiritual prescription for this inequality?

DESIRE MUST BE EQUALISED

Baba: There is no doubt that the distribution is not taking place properly. The existing doctrines of equality, socialism, etc., have not succeeded in achieving equality in distribution of wealth and property. The difficulty is that you can equalise wealth, land and property by legalisation, but can the law bring about equality in the desires of the people? This requires the healing touch of spiritualism.

To begin with, one has to cure desire and its evil consequences. We must persuade the rich that desire and its fulfillment in materialistic wants is an aspect of the monkey-mind which can only harm them and put them under bondage. That alone will solve the problem of inequality and maldistribution.

The rich will give up their extravagant wants, the poor will get what they need and a little more; and this process will bring about more equitable distribution.

Q: To conclude this section, Swamiji, would you sum up the main causes of India's social and economic backwardness?

Baba: From a purely material viewpoint, it is a question of supply and demand. Because of the overpowering material values of our society, the demand is growing larger and larger, while the supply remains the same or decreases. The solution, obviously, is to increase the supply or decrease the demand. Then, of course, there is the problem of growing population. This triangular issue of economic imbalance needs to be spiritualised if an effective solution is to be found.

LESSER LUGGAGE: BETTER JOURNEY

It is here that our insistence on a desireless life in which human wants are reduced to the minimum needs comes to the rescue as the only possible way of restoring the social and economic balance. Curb your desires, reduce your wants, live in spiritual austerity, and the available material will be sufficient for all humanity. More than that, the tensions of a competitive socio-economic system will be dissolved and peace of mind will be restored.

Life is like a journey in a vehicle between birth and death. The body is the vehicle in which you are motoring to death. The less luggage you carry the better. Why encumber yourself with worldly riches and material comforts, when you may have to change your course or even meet with some dislocation or accident and, in any case, at the end of the journey you will have to leave behind all your possessions except your Atma? Would it not be better to attend to the immortal spirit rather than waste time which is running out on gaining wealth and securing comforts?

This is the logic of spiritualism with which I seek to change the attitude of people.

WHY NO PUMPKINS OR CUCUMBERS

Q: Baba has already clarified most of the issues raised by Dr. Narasimhiah and other critics. Some, however, remain unanswered. Narasimhiah asks why you do not materialise a pumpkin or cucumber or a watch with a distinct mark to prove that it is your creation and not a transfer of somebody else's manufacture?

Baba: Pumpkins and cucumbers can be materialised as easily as rings or objects. But these are perishable objects and the whole point of materialisation as I have already explained, lies in their permanence. That is why rings or watches become more serviceable as talisman or means of contact and communication, between the Avatar and his devotees.

The point they are trying to make out is that big objects like pumpkins cannot be transferred while small ones like rings can be. But as I have repeatedly said, I do not transfer things by a sleight of hands. I create them by way of talisman.

Now coming to your question about a ring or watch with a distinct mark to prove that it is my own creation, would you like me to materialise something for you?

MIRACLE OF OM RING

Q: Yes, Swamiji, I certainly would.

Baba waved His hand in the air to produce a silver ring bearing the inscription 'Om' in the centre with 'Sai Ram' marks on the sides and held my right hand to gently put it on the third finger. It was an exact fit and it was precisely what I wanted from Baba.

Q: Thank you, Baba, you have answered the question beautifully. Now to Narasimhiah's unanswered point regarding the bogus Sai Krishna or Pandavapura exposed by his Committee as a fraud and a cheat? He alleges that the boy had your patronage.

NO CONTACT WITH FAKE BOY

Baba: I can assure you there is absolutely no connection between him and myself. His people have several times attempted to arrange a meeting between us but we have refused their requests. Of course, thousands of people, as you saw this morning, come here for darshan. There are others also who masquerade as my disciples or make money using my name. As this happens not only here but in other states and even abroad, we cannot do anything about it. They expose themselves sooner or later, as did this boy. I have absolutely no connection or relationship with such people.

Q: The Narasimhiah Committee wanted to investigate your miracles scientifically under controlled conditions, as they put it. You rejected the proposal. Would you like to comment on this controversy?

Baba: How can science which is bound down to a physical and materialist outlook investigate transcendental phenomena beyond its scope, reach or comprehension? This is a fallacy on the face of it. One belongs to the MATERIAL and the other to a SPIRITUAL plane. Science must confine its enquiry only to things belonging to the human senses, while spiritualism transcends the senses. If you want to understand the nature of spiritual power you can do so only through the path of spirituality and not science. What science has been able to unravel is merely a fraction of the Cosmic phenomena; it tends, however, to exaggerate its contribution.

Q: That is true, Swamiji, but science is developing all the time so that the metaphysics of yesterday becomes the physics of today.

GLOW-WORM IN SUNLIGHT

Baba: Quite right, but it is still blind to the vast and invisible world of consciousness. The very fact that science is changing all the time proves its incapacity to investigate the ultimate and absolute Truth. Some time ago, scientists maintained that the atom cannot be broken but recently they succeeded in breaking it. They are still ignorant about the realities of the pranic force behind the atom and the least of its components.

Science is a mere glow-worm in the light and splendour of the sun. It is true that it can research, discover and gather a lot of information about nature and its material functions and use it for the development of worldly things. Spiritualism, on the other hand, reigns over the Cosmic field where science has no place. That is why some discoveries of science are useful while others can be disastrous.

As I have said before, Dr. Narasimhiah and his group are like the Telegu men who go to the cinema to see a Tamil film. They will see only the dancing, the fighting and violence, the heroes and villains, the star with a beautiful face and these kind of superficial things, but they will lose the subtler aspects such as the music and the poetry, the plot, the dialogue, the jokes and the like.

WRONG SPIRIT AND APPROACH

However, as I have said again and again, those who want to understand me are welcome here. It is the spirit of the investigation that is important. Foreign parapsychologists have come here and examined me in such a positive and constructive spirit. You have seen their reports. They do not write letters or make public demands.

Narasimhiah's approach was improper; that is why I rejected it. If it were not so, he would have been welcome. I do not call people here so that they may bow to a God. I want them to come, see, hear, study, observe, experience and realise Baba. Then only they will understand me and appreciate the Avatar.

Conclusion next issue, Fall 1981

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