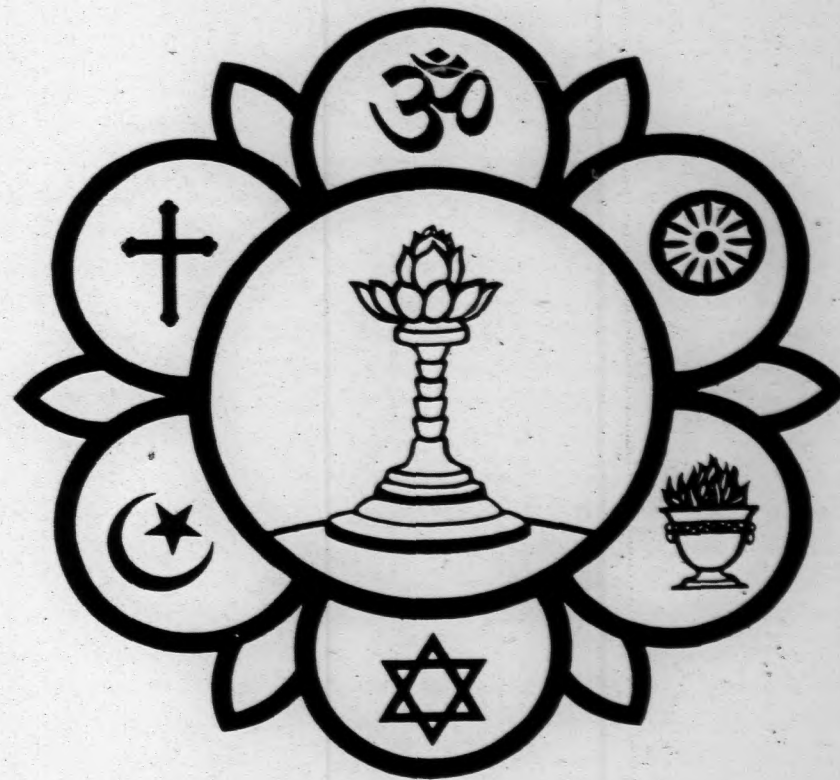


Sathya Sai Newsletter
1800 E. Garvey Avenue
West Covina, CA 91791

SATHYA SAI



Newsletter

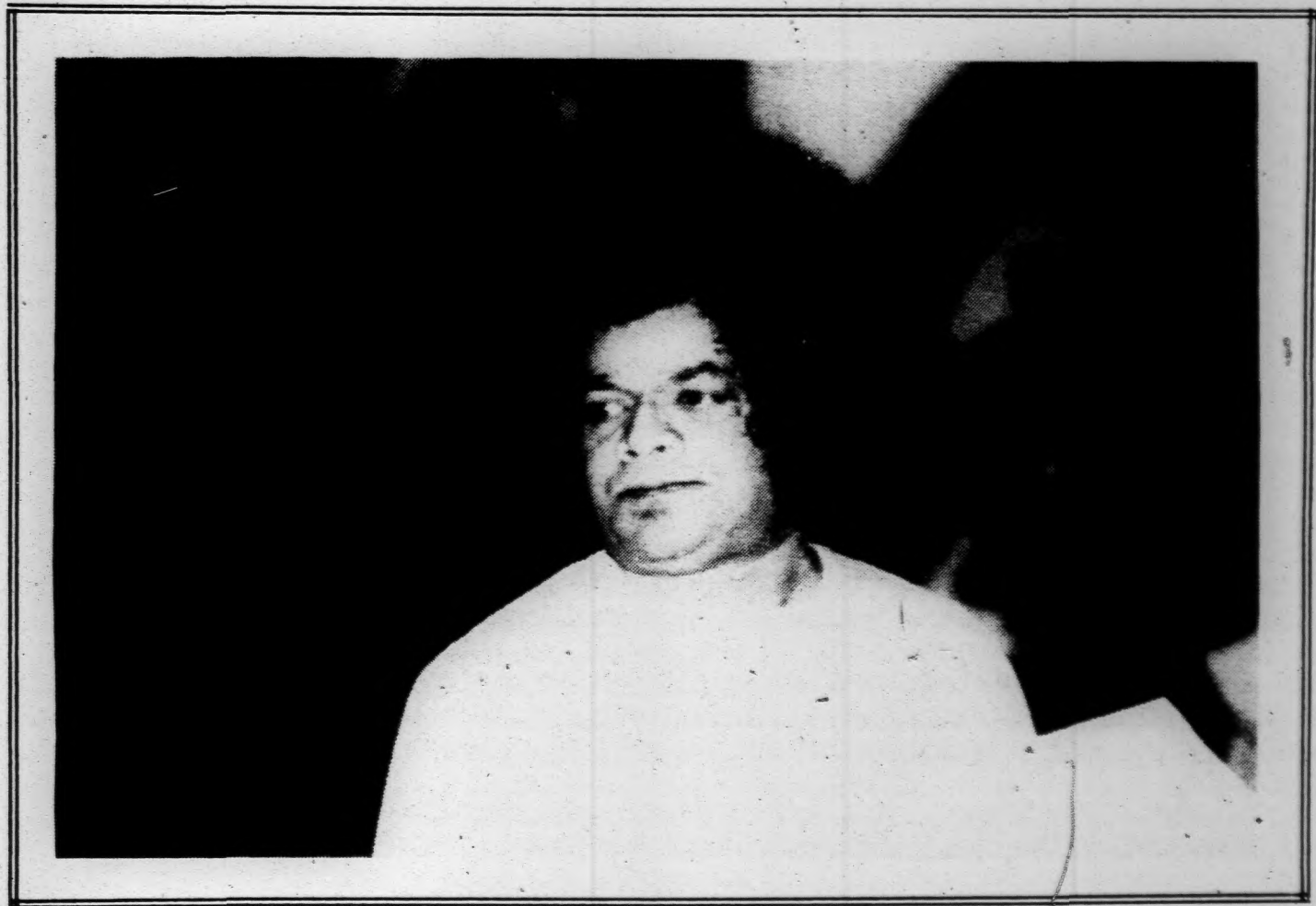
Spring 1982

Vol. 6 No.3

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



There are three stages in spiritual life: First as a jynasu (the seeker) curious, inquisitive, earnest, enthusiastic and thirsty; secondly as a mumukshu (the practitioner) hardy, steadfast, straight and adventurous; thirdly as a abhimatha (the realized person) strong, intelligent, face to face with reality, and showering love on all. By steady development of spiritual practice one must discover the underlying of all, namely God.

Baba

The spiritual seeker has to be very vigilant about his point of view, the objects he wishes to visualize and the things on which he longs to rest his eyes. For it is drishti (vision) that determines attachment, passion, sorrow, happiness. You are the noblest being yet created. So you have to develop a vision that sees no high or low, that sees all as embodiments of divinity and, therefore, not different from one another.

Baba

ANNOUNCEMENT FROM THE SATHYA SAI SOCIETY

Sri Sathya Sai Baba has approved the following changes in the officers and board of directors of the Sathya Sai Society of America:

President	Robert A. Bozzani
Secretary-Treasurer	Sidney D. Krystal
Assistant Secretary-Treasurer	Richard H. Bayer
Board Members:	Michael Goldstein, M.D.
	Dr. Jack Hislop

The tax exempt foundation has always been an entity separate from the Sathya Sai Baba Council of America and will continue to follow Swami's wishes that there be a separation between finance and organization.

Once again, it should be made clear that no foundation, association or persons are authorized to suggest, invite or solicit donations which have any connection whatsoever with Baba or his name.

For further information please write to Robert A. Bozzani, President of Sathya Sai Society of America, 6804 N. Joshua Tree Lane, Paradise Valley, Arizona 85253.



Do not render service for the sake of reward, attracting attention or earning gratitude or from a sense of pride of your own superiority, wealth, status or authority. Serve because you are urged by a feeling of love. When you succeed, ascribe it to the grace of God who urged you on. If you fail ascribe it to your own inadequacy, incompetency or insincerity. Examine the springs of action in your heart. Disinfect them from all traces of ego. Do not throw the blame on another or on God.

Baba

BABA'S ROBES

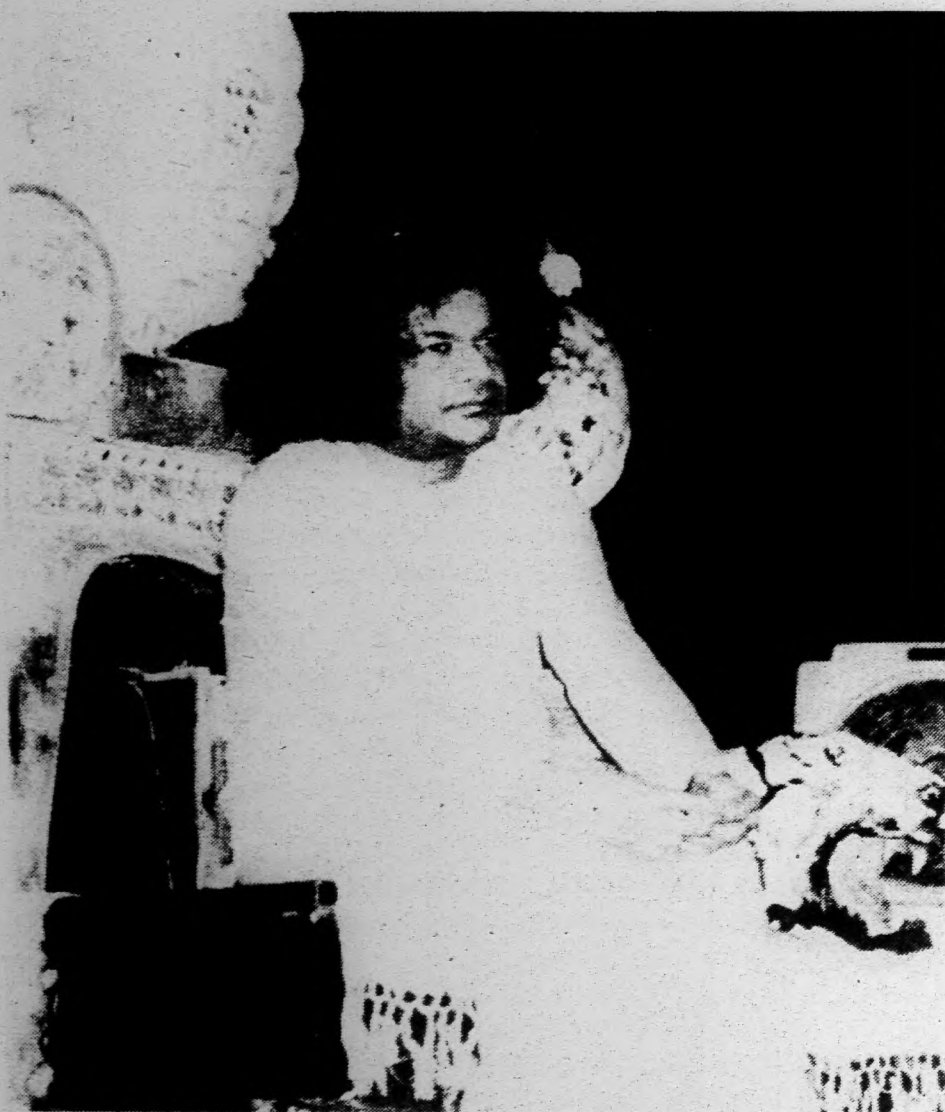
Baba has said that there is significance in everything he does and fails to do. All of us who have had the privilege of being in his presence know with what enormous interest we greet even his smallest gesture.

Swami's clothing is so much part of our mental picture of him that an unexpected glimpse of orange brings him instantly to mind. His robes, always identical in design, are similar to the kafni he wore in his Shirdi incarnation. Will he, in his future life as Prema Sai, continue this tradition? So far he hasn't told us. The pictures of Shirdi Sai show his robe to be ragged and torn. Our Swami is always perfectly groomed, his clothing fresh and new looking, neatly pressed as if it is he who must look his best for us!

When I first went to India about six years ago, Swami was still wearing silk. That August I was fortunate enough to see him in dark red and Krishna-like yellow as well as the customary orange. When I came back a year later he had changed to the "teri-cotton" that he almost always wears now. One day when he came out for *darshan, I was fortunate enough to be close to the front. As he came near, I noticed that his robe appeared faded and worn. It was thin from numerous washings and ironings, and his left sleeve had a hole in it the size of a dime. It is hard to explain all the emotion I felt. My first irrational feeling was of dismay at seeing my beloved Swami shabbily dressed. Immediately after I wondered, "Why?" when all his other robes were bright and new. The answer came, "Shirdi!" I was sure he was giving a glimpse of his past as that other Sai to anyone fortunate enough to see. I don't know if anyone else did see, or, if seeing, regarded it as important. But that memory of Baba with a hole in his sleeve is one of my particular treasures.

On his birthday in 1980, at the time of the Third World Conference, he wore white silk and sat in the joola (swing) to give joy to the thousands who had come for that sight. Neither photos nor films had prepared me for the experience. The elaborate displays of flowers and lights in the enormous auditorium, the chased silver and blue velvet of the joola and the colorful garlands against his white robe made a lavish setting for Baba's divine beauty. Anyone who might have doubts about Swami, who may imagine he gets

* Darshan - To see a great spiritual being.



pleasure from this lavish display should see him in this situation. He is kind, he is loving, he is infinitely patient. Ultimately, it does not touch him. He is entirely detached; he is always himself.

About a week later, Swami was still at Prasanthi Nilayam. Although the festivities were over, the crowds were still large. When he came out for darshan one morning, wearing his traditional orange, he was much as usual as he moved along taking letters, blessing and signing pictures and books. The joy of his nearness tends to blot out all else when Swami comes by, but as he stopped near me to take someone's note, I was struck by the difference in his robe. It seemed quite new. It was the traditional orange, but it was made of the cheapest, coarsest cotton cloth I had ever seen. No renun-

ciate could find a cruder garment. I have never before or since seen him wear anything like it. By the time he went in I had decided it was probably a trick of my mind. However, when I went to the canteen for lunch, I heard two women commenting on that renunciate's robe.

What did these glimpses mean? He often communicates with us in subtle ways and leaves it to us to understand or not. Sri Baba has taken human form by choice, and that form moves through time as humans do. If the torn, shabby robe was a glimpse into the past of Sai might not the coarse, humble one be a glimpse into the future?

Mimi Goldberg



CHILDREN'S CORNER

HASTY WORDS

Ellen had put away her books and sat up very straight in her seat near the front of the classroom, waiting for the last bell. Clang! The room was suddenly empty as the students swarmed out into the hall, eager to be outside in the warm October sunshine.

"Hurry, Marcia," Ellen urged. "Let's go look at the bulletin board and see if we made it in the tryouts for the dramatic club."

The two girls joined the group anxiously reading the list of new members. They read it once and then again. Their names were not there. Ellen was crestfallen. She looked at the list again.

"Why, Della Smith's name is there. How could that stringy frump get in when we couldn't?" she said scornfully.

Suddenly she clapped her hand over her mouth, for Della was standing right in front of her and of course she heard the remark. She turned around and looked at Ellen sadly, and then walked away very fast.

"Oh!" gasped Ellen. "She heard what I called her. Oh, I didn't mean it. She must feel awful. I feel awful, too."

All the way home Ellen tried to forget the incident, but she couldn't. When she reached home her mother looked at her stricken face and asked, "Whatever happened, Ellen?"

Tearfully the story came out. "What can I do, Mother, to make it right?"

"Well, of course, words that are spoken can never be taken back, but you can tell Della that you are sorry. I guess you forgot that if you can't say something good about someone, you'd better not say anything at all. Weren't you just a little jealous because she was chosen and you were not? Maybe she showed more dramatic ability, but you have other talents that she doesn't. Anyway you will feel better if you ask her to forgive your unkind remark."

"I will," vowed Ellen, "the very first chance I get."

She had her chance on the way to school next morning. Della walked past her without speaking. Ellen ran to catch up.

"Wait, Della! I want to tell you something - I'm sorry for what I said about you. It wasn't true and I was just jealous."

Della managed a smile. "It's all right, Ellen. It's nice of you to say that, but it really doesn't matter. I can't be in the play anyway."

"Why not?"

"I'd have to have a fancy party dress for the play, and my mother can't afford to get me one. I'll have to tell Miss Patten."

Ellen hesitated as she thought about the beautiful new dress she had hanging in her closet. "Oh, Della, I have a light blue taffeta dress you could wear. It would look lovely with your blond hair. Please wear it!"

"I don't know if I should," said Della doubtfully, "but I should love to be in the play. Are you sure it would be all right?"

"Of course I'm sure. And it would make me happy too, if you would accept it. Is it a deal?"

"It's a deal, Ellen. Thank you," said Della, tears of joy glistening in her eyes. Ellen's eyes were shining too.

By Harriet Singer



What the world needs today is a heart filled with holiness. Holiness must take root and grow in the minds and hearts of youth everywhere, of boys and girls and children. The good and Godly must endeavor to promote this task as the one great sadhana (spiritual discipline) which they have to undertake.

Sathya Sai Baba



Joanne Thompson

NEW BOOKS AVAILABLE

Sri Sathya Sai Baba Book
Center of America

P. O. Box 278

Tustin, California 92680

* (714) 669-0522

- THE FIRST PILGRIMAGE TO SATHYA SAI BABA, by Dara Irani. A 76-page book packed with good information to help smooth out a first trip to Prasanthi Nilayam/Brindavan. Price: \$2.25
- SAI BABA AND HIS MESSAGE, edited by Dr. Duane Robinson, a director of the Sathya Sai Baba Council of America. The book deals with various facets of Baba's so-called challenge to the behavioral sciences. Price: \$4.35

**Spanish language books:

- SAI BABA HOMBRE MILAGROSO (Sai Baba, Man of Miracles) by Howard Murphet. Price: \$4.50
- SAI BABA Y EL SIQUIATRA (Sai Baba, the Holy Man and the Psychiatrist) by Dr. Samuel Sandweiss. Price: \$7.50
- LA VERDAD, QUE ES LA VERDAD (Truth, What Is Truth) discourses by Sri Sathya Sai Baba. Price: \$3.60
- EL GITA DE SATHYA SAI BABA (Geetha Vahini) Sri Sathya Sai Baba discourses on the Bhagavad Gita. Price: \$5.55
- MENSAJES DE SATHYA SAI, VOL. 1 and VOL. 2 (selection of discourses by Sri Sathya Sai Baba). Prices: Vol. 1 \$3.50; Vol. 2 \$4.25
- ENSEÑANZAS DE SAI BABA (Teachings of Sathya Sai Baba) thoughts and instructions on many subjects by Sri Sathya Sai Baba. Price: \$2.35
- SAI BABA HOMBRE Y AVATAR (Sai Baba, the Man and the Avatar) by Dr. V. K. Gokak. Price: \$5.30

*Note new telephone number.

**No discount is given on the Spanish language books, sorry.

NEW FILM, VIDEO AND CASSETTE TAPES AVAILABLE

Spiritual Advancement of the
Individual Foundation, Inc.
7911 Willoughby Avenue
Los Angeles, California 90046
(213) 656-9373

- THE UNIVERSAL TEACHER was filmed during the 1980 Birthday celebration and the Third World Conference of Sathya Sai Service Organizations and is 90 minutes long. It can be shown as one 90 minute film or three successive 30 minute films. The three segments may be purchased together or separately.

THE UNIVERSAL TEACHER focuses on the teachings of Bhagavan Sri Sathya Sai Baba in the context of the World Conference of 1980, the Bal Vikas Conference, the observance by alumni of the Sai Colleges, and the Birthday Celebration. Sathya Sai Baba is seen giving darshan at the ashram at Prasanthi Nilayam, with college students at Prasanthi Nilayam and Brindavan, with Sai Gita, his devoted elephant and with India's foremost musicians including Ravi Shankar, Allah Rakha, Subbalakshmi, Hariprasad Chauvasia, and Shivkumar Sharma.

In Part I, FACETS OF FAITH, Sathya Sai Baba speaks about the nature of religion, the reality of mankind, and the basic unity of all faiths as taught in the Sathya Sai Educational System.

In Part II, EQUANIMITY, Sathya Sai Baba speaks about the task before mankind, equanimity as the path to reach unity with God, the bliss of union with God and how to approach it, and the relationship of humankind and its actions to the divine principle of dharma, righteousness, as exemplified by the objectives of the World-wide Sathya Sai Service Organization.

In Part III, MIND AND MEDITATION, Sathya Sai Baba explains the relationship of the body, senses, mind and intelligence to the soul, describes meditation as the principal means to achieve control over the mind (with instructions for meditation on light), and relates the eternal and unchanging nature of the human soul.

THE UNIVERSAL TEACHER is available in the following formats:

	<u>Super-8 Mag. Sound</u>	<u>16mm Optical Sound</u>
THE UNIVERSAL TEACHER films		
Part I, FACETS OF FAITH, 30 min.	\$150	\$250
Part II, EQUANIMITY, 30 min.	150	250
Part III, MIND AND MEDITATION, 30 min.	150	250

VIDEO:

- VC-4, THE UNIVERSAL TEACHER, 90 min. VHS and Betamax, also available in P.A.L. System for overseas orders. Price: \$69

THE UNIVERSAL TEACHER is available for rental, S-8 or 16mm at \$20 per segment or \$50 for the complete film.

Printed transcript of THE UNIVERSAL TEACHER with sources of quotes used and bibliography is available for \$5.

A-103 audio cassette sound track of complete film is \$5.

NEW VIDEO TAPES

- VC-5 Four films: SATHYA SAI BABA THE EARLY YEARS (Bombay 1965, Mahasivarathi, 1968), ADVENT OF THE AVATAR, THE ENDLESS STREAM and DARSHAN, 2 hours, VHS-Betamax, P.A.L. Price \$69
- SATHYA SAI BABA'S NORTH INDIA TOURS, 1973 and 1975, 90 minutes. VHS, Betamax, P.A.L. Price: \$69

SPANISH FILMS AND SOUND TRACKS

	<u>S-8 Sound</u>	<u>16mm Sound</u>
- AURA DE LA DIVINIDAD in Spanish, 70 minutes	\$330	\$550
- SATHYA SAI BABA AVATAR, by George Ceja, 36 minutes	165	275
- HIS LIFE IS HIS MESSAGE and		
- ADVENT OF THE AVATAR, Spanish sound track cassette tapes available to be used with English versions of the film. Price: \$5 each		

NEW AUDIO CASSETTE TAPES

- C-047 SATHYA SAI BABA 55th BIRTHDAY DISCOURSE AND BHAJANS, 11-23-80, 62 minutes. Price: \$4.50

STEREO CASSETTES

- SC-013 DEVOTIONAL MUSIC, sung by leading vocalists dedicated to Sai Baba on his 55th Birthday Celebration , 11-23-80, 60 minutes. Price: \$5
- SC-014 BHAJANS SUNG IN THE POORNA CHANDRA AUDITORIUM, Third World Conference and Birthday, November 1980, 60 minutes. Price: \$5
- SC-015 BHAJANS SUNG IN THE PRASANTHI NILAYAM MANDIR, Third World Conference and Birthday, November 1980, 60 minutes. Price \$5

NEW GAYATRI MANTRA TAPE

- *C-019 NEW GAYATRI MANTRA tape with commentary by Dr. Jack Hislop, chanted by Dr. Murthy, 40 minutes. Price: \$3.50

Payments from outside the U.S.A. to be made by bank transfer in U.S. dollars to First Interstate Bank Account No. 121513470, 7700 Sunset Blvd., Los Angeles, CA 90046, in the name of S.A.I. Foundation. For bank drafts in U.S. dollars on other U.S.A. banks add \$10 collection charge. International money orders in U.S. dollars are also acceptable. Thank you.

*For more information about the Gayatri Mantra see page 12.

SATHYA SAI BABA CENTERS

In the last issue of the SATHYA SAI NEWSLETTER, VOL. 6, No. 2, an announcement (on page 13) stated that the Glastonbury, Connecticut Center had closed. This is not correct. They are still an active and viable part of the Sai organization. We of the NEWSLETTER apologize for the mistake.

WELCOME TO THE NEW SATHYA SAI BABA CENTER OF:

- PORTLAND, OREGON, Amy Rudolf, 531 7th, Lake Oswego, OR 97034 (503) 636-2719.

A new directory system is being established, and all Sai Centers will have their listing in July. Thank you for your patience.

THE GAYATRI *MANTRA

The Gayatri Mantra is ancient beyond the count of time. It is said to be the Mother of the Vedas. Baba described the Mantra as follows: The Gatatri is divided into three sections. The first section consists of the Pranava and the Mahavyahrities: 'Aum Bhur Bhuvah Svah'. Here the chanter contemplates the glory of light that illumines the three worlds or regions of experience. The second section, 'Tat Savitur Varenyam. Bhargo Devasya Dhimahi' picturises the glory, the splendor, and the grace which flows from that light. The third section, 'Dhiyo Yo Nah Prachodayat' is a prayer for final liberation, through the awakening of the innate intelligence that pervades the universe as light.

The Gayatri is a universal prayer which does not ask for mercy or pardon, but asks for a clear intellect, so that truth may be reflected therein without distortion. Baba has said that it can be used by men and women of all climes and creeds, for it calls upon the glorious power that pervades the universe, to arouse, awaken and strengthen the intelligence, so that it may lead one through intense sadhana (spiritual discipline) to success.

Chant the Gayatri daily and it will lead you to the realization of the splendor of **Brahma by setting you free from limitations which surround the three worlds, the three gunas and the triple aspect of time. The Gayatri should be chanted in order to purify the mind, and like the sun's rays, it will dispel the darkness from within you. Children, right now is the golden time for you. Open your hearts and recite the Mantra and you will be successful in life. Just as the trunk supports a tree, the Gayatri supports the human system and, without it, the tree of life would be sapless. If you chant the Gayatri Mantra and also respect your parents as God, then the effects of both these will work together, fuse into one and produce a great effect on your lives by giving you splendor and brilliance. (Baba's quotation from VISION OF THE DIVINE by Dr. Fanibunda.)

Swami explained that the Mantra could be repeated anywhere, regardless of whether one is traveling, walking, working, lying awake or dreaming in bed. It can be chanted aloud, silently or mentally, and should be recited at least on arising, at noontime and when retiring

*Mantra - A chant or prayer done in repetition, and potent with spiritual and psychological undertones.

**Brahma - Unchanging, eternally true.



for the night. Swami advises that the Gayatri also be chanted before taking food because it will protect one, especially if the quality of the food is doubtful. A sip of water should accompany the recitation. The Mantra may be recited while taking one's bath. For the individual, the Mantra can be recited three times, nine times or any multiple of these. At the end, recite "shanti" (peace) three times.

If the Mantra is recited by devotees as a group at a Center meeting or at a retreat, the repetition should be three times only, followed by reciting "shanti" three times.

Because there has been some confusion about how to do the Gayatri Mantra correctly a new tape has been produced. The rendering of this new tape has been approved by Sri Baba as being fully correct and true. Swami personally drilled Dr. Murthy (the gentleman whose voice is on the recording) in both pronunciation and metre until he was satisfied that everything was as it should be. Dr. Murthy then made the recording, and the tape was played back to Baba for his final approval. All this took place on December 28th through the 30th in 1981 at Prasanthi Nilayam.

For information on procuring a copy of the Gayatri Mantra tape, see page 11.

ACTIVITIES OF SATHYA SAI BABA CENTERS FROM ACROSS THE NATION

SATHYA SAI BABA CENTERS OF NEW YORK - NEW JERSEY - PENNSYLVANIA

ANNOUNCEMENT DAY CELEBRATION, SATHYA SAI BABA CENTER OF POUND RIDGE (hereafter Norwalk) - May 23, 1940 was the day that Bhagavan first announced, *I am Sai Baba*. To celebrate this auspicious anniversary, the Norwalk Center invites all area devotees to join with them for bhajan, satsang, and pot luck luncheon. The celebration will take place at the Goldberg barn in Pound Ridge. Bhajans will start at 11 A.M. There will be guest speakers (to be announced) and with Swami's grace, much of the activity will take place outdoors. A mailing, with driving instructions and details will be sent to Centers later this month. If there are questions, call Craig Smith (203) 637-3689 or Mimi Goldberg (914) 764-5760.

HELP WANTED - In response to Swami's specific instructions, Nadine Clegern, National Coordinator for Education in Human Values, (a learning program for children) is trying to set up a curriculum that deals with the six major religions represented in the universal lotus (Baba's symbol, see NEWSLETTER cover). One goal is to make the aesthetic quality of the material for the children as high as possible. Nadine needs someone with an art background to find reproductions of the best art to illustrate these religions and someone with a musical background to find examples of devotional music from the different faiths. There is also a need for scriptural passages to show the unity of all religions. If you can help, please get in touch with Nadine Clegern, 17 McDivitt Dr, Manchester, CT (203) 648-5709 or Charu Ashar, Regional Director, Andrews Road, LaGrangeville, NY 12540 (914) 223-3077.

SERVICE ACTIVITIES - THE MANHATTAN/DOWNTOWN CENTER has recently inaugurated a group service activity. On the last Sunday of every month they meet to travel together to the Goldwater Hospital for the chronically ill on Roosevelt Island. On arrival, they go to the volunteer office to find out what services are needed, then separate until it is time to leave. Although they decided not to mention Baba's name, the hospital volunteer coordinator has named them the "Sunday/Sunshine Bunch" (initials S.S.B.). Apparently the need for such visits is critical; many of these patients have no visitors at all. The Downtown Center also reports a variety of individual service projects by Center members.

The Brooklyn Center for some time has been helping feed three neighborhood families who are in great need. One is a mother with

four children, the other two are elderly. Some of the Brooklyn members have also joined the Manhattan/Downtown Center on their visits to Roosevelt Island.

SAI BABA ON TELEVISION - Every Sunday evening at 9:30 P.M. on Manhattan and Teleprompter cable television (Channel C) there is a program called "Aquarian Age". The Richard Bock films about Baba are shown regularly.

SATHYA SAI BABA CENTER OF SANTA ANA, CALIFORNIA - BOOKS FOR SAI COLLEGE LIBRARY IN INDIA - The Sai Baba Center of Santa Ana has recently received permission from Swami to organize a Library Service Project. The Center is now collecting college level books in good condition in the following categories: 1) Dictionaries (English language only) and encyclopedias, 2) Old and modern classics, 3) Modern prize-winning novels, 4) Life sciences, 5) Psychology, 6) Philosophy and 7) Up-to-date textbooks in any or all of these fields. Books collected will be screened by the Seva Committee for suitability before being shipped to Principal Narander at the Sathya Sai College of Arts, Science and Commerce in Whitefield, India, who will then distribute them where they are most needed in the various libraries of Baba's College System.

This is a wonderful opportunity for group seva in which everyone can participate. If you wish to donate a book or know of a source where such books can be acquired, please contact Roxanna Morgan, 12042 Red Hill, Santa Ana, CA 92705 (714) 544-1313.

SOUTHERN CALIFORNIA E.H.V. TEACHERS CONFERENCE - Last January thirty E.H.V. (Education in Human Values) teachers gathered together in Southern California to share ideas and plan a curriculum.

A most important point through the entire conference was the appropriateness of using established ideals of human behavior as a starting point and explaining these ideals to children through stories, plays and other activities. In this way examples could be made of heroes and saints carrying this theme to the highest source, God, as viewed by the various religions of the world.

This order of presentation is of value in preparation of a curriculum which may be adapted for use in a community situation.

SAI RETREATS

NORTHWEST - The 2nd Annual Northwestern Regional Conference will be held at Breitenbush Hot Mineral Springs, Oregon from May 14 to May 16. The cost of the retreat is \$40 per person, \$20 for children 12 and under, and children 3 and under are free.

For reservations and additional information, please contact Dotty Nystrom, Sathya Sai Baba Center of Siskiyou County, P. O. Box 660, Weed, California 96094.

SOUTHWEST - The Sathya Sai Baba Center of Santa Ana will host a Sai Family Retreat, May 29 through May 31 at the Y.M.C.A Camp Marston, near Julian, California. The cost is: adults \$40, children 5-16 \$15, and under 5 free.

For further information and registration contact Patricia Macy or Alexis Cunningham, 257 Canyon Acres Dr., Laguna Beach, California 92651 or call (714) 497-1594 evenings, (714) 497-3204 days.

SUNBELT COUNTRY - The fourth annual Sai Sunbelt Retreat will be held September 10 through 12 at the Sky-Y-Camp, Prescott, Arizona.

For cost and other information, contact Dixie Cooper, 5301 N. 14th Place, Phoenix, Arizona 85014 (602) 266-9497.



All of you are caskets containing divine glory. But you regard some of them as friendly and others as unfriendly. When a man is good, you attribute that goodness to the Godliness in him. When someone is bad to you, be pleased that you have given a chance to him to feel satisfied by becoming a target of his attention. If he harms the body, that is of no consequence because you are not the body. If he tries to harm the soul, he is attempting the impossible because of the soul is ever in bliss and eternal.

QUESTIONS AND ANSWERS WITH SRI SATHYA SAI



This interview with Sri Sathya Sai Baba is shared with NEWSLETTER readers through the courtesy of Dr. Jack Hislop.

November 7, 1980

Sai: *Where is the car?*

B: *Waiting, ready for shipment.*

Sai: *Government is refusing. Import duty is over 300 percent, but permission is not given even if duty is paid. The fault is with two persons who are named "mystics". Each one applied to import an*

armored car for safety. Mystics! Safety! Inside, inside inside the heart is the only safety. One of these "mystics" has his hippie followers nude in the meeting room, and has open sex! Spiritual life is above the senses.

H: *But Swami, that man says that sex is spiritual life. He says it is tantric yoga.*

Sai: *Yoga! No yoga! Roga! Roga means disease.*

B: *What should be done with the car? (Mr. and Mrs. B. had arranged to donate a nine passenger station wagon to the Sri Sathya Sai Hospital).*

Sai: *Keep it. Drive it and know that you are driving Sai's car and that Sai is driving with you in the car at all times.*

In all countries there is a rapid deterioration of the human quality.

H: *When will it change for the better?*

Sai: *Soon there will be a change.*

H: *When is soon, Swami? Twenty years? Ten years?*

Sai: *No. Now. Already there is some slight improvement in India. One cause of the general deterioration in the world is rapid communication. This allows advertising and publicity to have a strong influence on people. Your American election is an illustration of how the leaders are television actors.*

H: Swami, there is no evidence of a change for the better.

Sai: *If there is a change, it will be a universal change, not local. It will occur everywhere.*

H: This rapid worldwide communication also results in common knowledge of how to build the atom bomb. Is there not a great danger of some small nation using the bomb?

Sai: *The danger is not of someone using the bomb. People are no longer afraid of death from the bomb. So long as they can pursue their objective of getting money, they are willing to risk death and to die. It is not the bomb that is the danger, it is mind that is the danger. The bomb exists only as an instrument of the mind. The need is for a change of mind.*

H: But Swami, people do not care to learn about that. They have no interest in Swami or in listening to him.

Sai: *Minds can and do change. For example, the lifestyle of people can be so bad that they become ashamed and change. The hippies lifestyle is so low and so dishonest and immoral that groups of hippies observing their own life reflected in another group become ashamed and of themselves they change.*

H: Well, at least Swami's devotees know about changing the mind and can do so.

Sai: *Were it not for the mind change of Sai devotees the world would already have fallen into complete chaos. The deterioration of mind and man has been very rapid and abrupt, even precipitous during the last fifteen years. That the world is not in total destruction is due to the change of Sai devotees and to Sai's grace. You are not aware of it, just as you are not aware of your eyes until they are lost. In the same way, the world is not aware of Sai's grace.*

ARTIST WORKS 2 1/2 YEARS ON PAINTING



Mr. Berlin and his painting of
Sri Sathya Sai Baba

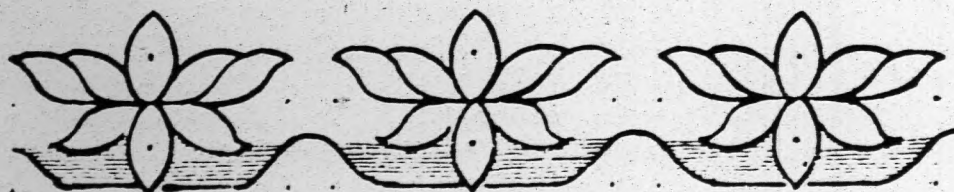
"I should be able to see holiness in everything - to paint a tree and show the hand that created it and yet, it seemed easiest to show holiness by painting a holy being, a living saint," said Michael Berlin, an Ojai Valley artist who paints in the tradition of the Dutch masters. He has spent 2½ years working on a 12 square foot canvas, 3½ hours a day attempting to capture the likeness of Sri Sathya Sai Baba.

"I hold the brush, he moves my hand. . . I am only the instrument,"

says Michael as he reconstructs the molecular structure of the flesh, and attends to every detail, including each strand of hair. "My accuracy is up to 1/64th of an inch. There is not one strand of hair out of place beyond that," Michael says.

The Lord is the artist and His art is all this. . . Sri Sathya Sai Baba

This excerpt written by Joan Englander and photograph are printed courtesy of the OJAI VALLEY NEWS, published in California.



LOOKING TO THEE

In the face of trouble Oh Lord
when confusion arises
or any other discouraging thought
before I look to another
let me look to Thee

If the words of another are harsh and ill-tempered
Oh Lord let me not seek revenge
but take refuge in thy Name

In the face of testing that causes me to
shake and be uncertain
somehow Oh Lord let me look to Thee

And when Oh Lord I am unable to look
to You - when the burdens have
become too heavy - then Oh Lord -
please look to me

Michael J. Hollander

GRACE ON GOD'S DOORSTEP

Meditating at Prasanthi Nilayam near the mandir is like no other hallowed place I have had the good fortune to enjoy. There is a sweet blissfulness that permeates every breath taken in.

Then there is that highest of high happiness just knowing I am at the very doorstep of the Lord. And when I catch glimpses of Bhagavan Sri Sathya Sai Baba lovingly tending his flock, the view from the darshan line becomes an ethereal vantage point.

It is here that the wonder of the Abode of Highest Peace settles deeper and deeper within one's heart of hearts as time without end becomes one's own. You know you have arrived at the place where you have always longed to be. Yes, the mandir at Prasanthi Nilayam is a very, very sacred place to be.

One can wonder just what extraordinary happenings take place there where the lotus feet of Sri Baba make such a divine impression; where devotees in a high state of bliss have their dreams come true.

I believe that at this sanctified place the sweetest miracles happen day after day, for the Lord knows our every desire and to our joy of joys oftentimes quietly grants them.

Those glorious soul searching days just before and after Baba's 55th birthday were very special to me as I was able to worship at his front door and also in the mandir at bhajan time.

Baba showered his grace upon me granting many boons, or wishes, during those precious days in November, 1980 when the whole world sent representatives to participate in the Third World Conference and the divine birthday events.

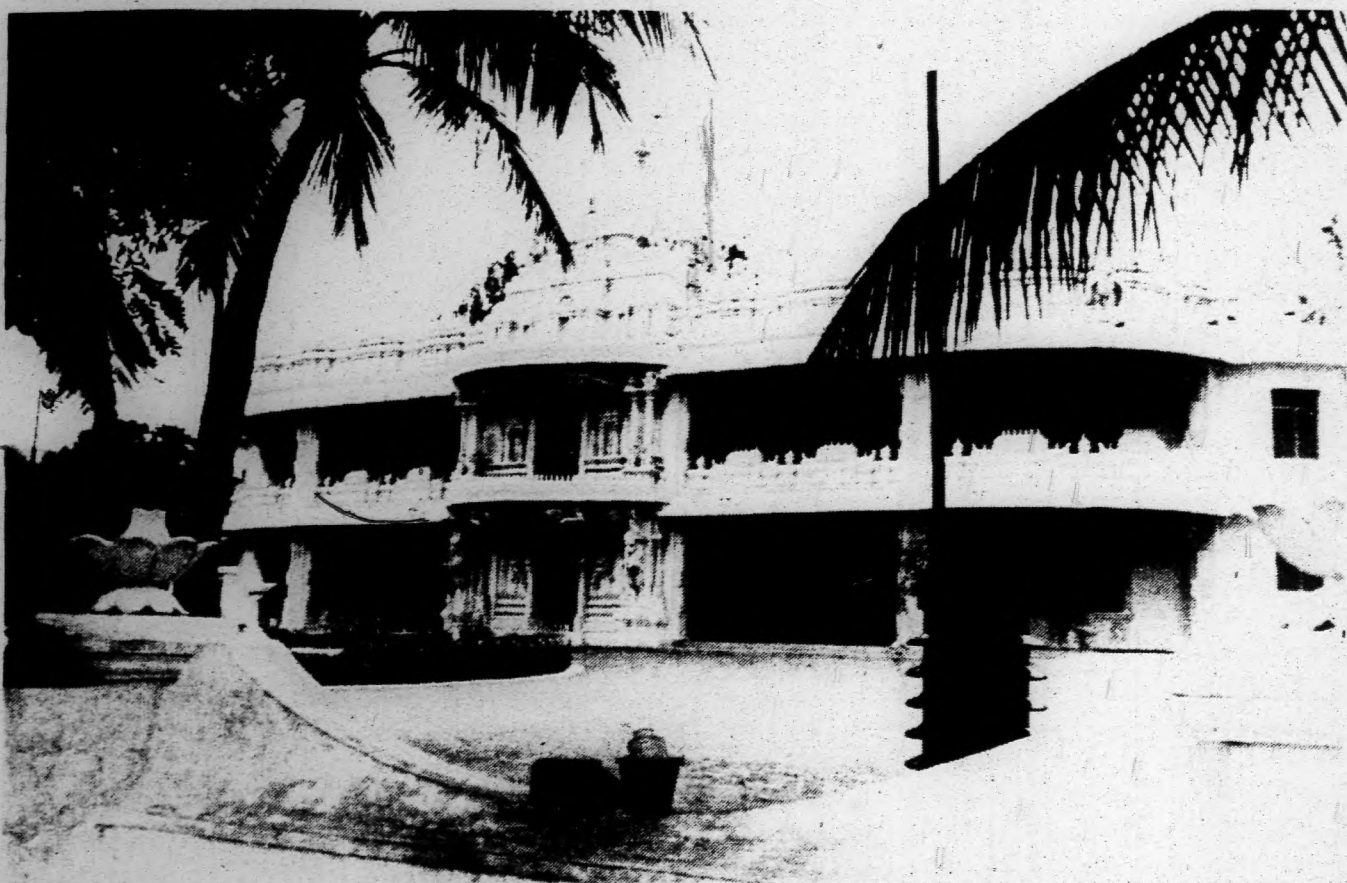
It was on one of those beautiful mornings that I found a place near an area occupied by the college boys who all looked so crisp and pure in their very white creaseless trousers and open-neck white shirts.

I have always known that Baba is nestled in my heart. This sweet knowledge I am sure you, dear seeker, also have. I had been away from his divine concrete presence all too long, ever since his 50th birthday.

On this particular soft sunny morning I glanced at my digital wrist-watch and noticed that the numbers read 10:04. Almost unwittingly

I leaned forward and drew a heart shape with my forefingers. The space just in front of me was narrow, just wide enough to be used as a pathway to the area where the college boys silently sat in rows.

Perhaps I was feeling how for years I contended with thoughts and day-dreams of my beloved from afar, when I looked at the time and made a very happy wish. I whispered to myself, "Swami, the time reads 10:04 on my wristwatch and 10:08 is such a precious number. How I would



Mandir or temple at Sri Baba's ashram, Prasanthi Nilayam, India.

love that you would step into my heart." I was thinking of the imaginary heart I had drawn moments before. My inner prayer continued. "Swami, if you stepped into my heart this would give me such happiness." Through my mind wafted the sweet thought of *padnamaskar this early morning.

At that moment Baba was not in view. I was also quite unaware whether he was near the mandir or giving darshan over towards the Poornachandra.

*Padnamaskar - to pay homage at the feet of a great spiritual being.

Momentarily my fanciful but loving prayer vanished from my mind. Then I felt a stir among the devotees and caught a brief glimpse of the red robe as he came towards the mandir. He paused near the beautifully carved door and was about to enter.

Quietly he turned and began to walk between two rows of devotees. He came closer and closer. My eyes fell upon the "heart" I had drawn. Next instant his lotus feet were there right in the center of the heart. I had that precious moment to touch his feet and allow my fingers to brush his gown. I was filled with his love as he stepped to the area among his college boys. I took a quick glance at my digital watch which read 10:08.

Baba has said, *Prayers are always answered; that is the rule.* I have never doubted this and especially since the love and grace he gave to me that November morn.

THE LOTUS FEET OF JESUS

After the early morning devotion I and the other devotees would go into the mandir to feel the depths of the spirit during the bhajan singing. The first time I went inside the open door, just moments later Baba looked in and his smile seemed to say, *Yes, that is right. While here you should take every advantage of the worshipful moments you have.*

One morning I found myself directly in line with Baba's chair way in the front. All at once my heart became filled with Jesus. Perhaps the wonderful enactment of the story of His life in the Poornachandra by the college boys the previous night, had something to do with this consciousness. My eyes turned to the tiles on the mandir floor. Each tile measured nine inches by nine inches in size. Silently I counted nine tiles in a straight line ahead of me and then in my mind's eye placed two more on each side near the top to form a cross.

Then I found myself in quiet prayer saying, "Swami, if I had been at the crucifixion of Jesus, I would have wanted to kiss His lotus feet when He was on the cross."

The words came to me as I looked upon the form of the cross on the floor of the mandir. I dwelt upon this for a moment and then meditated. The bhajans were especially heavenly and my love for Swami

wafted over the heads of the devotees to where Swami now sat beating time with his hand poised in rhythm.

The next morning I again entered the mandir for the bhajans. I sat at the same place, far back against the wall. This time I began to feel a deep conviction that I had been overstepping my bounds with Swami. My prayer this time was one that asked to withdraw my desire to kiss the lotus feet of Jesus. Not that I did not want to, but I felt I had to stop all these requests. Of course, I had no idea how the feet of Jesus could be kissed and so in my mind I erased the wish before leaving the mandir.



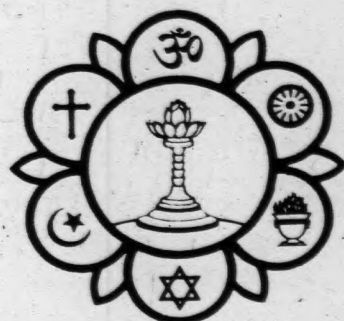
Now it was the next morning. Again I went into the mandir for the bhajans. I felt so lovingly the divine presence. Bhajans had not begun.

I cast my head down and entered into that blissful state of surrender. Sweet peace of peace existed. Within a short time I opened my eyes as though directed to do so. I still looked down towards the tile floor.

Then to my surprise, I found myself looking at the lotus feet of Sri Baba. His feet were on the tile where I had imagined Jesus' feet might have been.

Without looking upwards or pausing I fell forward and kissed the "lotus feet of Lord Jesus." Almost 2000 years were erased as I gently clasped those precious feet affixed to the cross. How divine is he who hears our every prayer and fills our hearts with his love.

Charles Penn



Have you a story to share with others through the SATHYA SAI NEWS-LETTER? 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.

FAITH AND SURRENDER

Sathya Sai Baba's Discourse at Brindavan, India,
February 15, 1972. Translated by Dr. Bhagavantam.

Swami: *Faith and surrender are at two different levels.*

It is only after you go through the process of faith and completely reach the summit of faith, that you will be in a position to surrender. If you have not gone through the process of faith and reached the summit of faith, you will not be in a position to surrender. Therefore, the two are different. Faith is the foundation of the structure, and surrender is the top of the structure.

It is between these two that you have to experience your life. It is only when you have the roof and the foundation that you can live between the roof and the foundation.

Devotee: Is surrender a conscious act or does it just happen when you are at the top of faith?

Swami: *When you have attained faith completely, then surrender will dawn on you of its own accord and automatically. What is surrender?*

Devotee: To me surrender is an examination of my own will and a conscious knowing that God's will is my will. Therefore, I have surrendered to God. I want to do the thing I know is right. Therefore, I have surrendered to the will of God.

Swami: *If I may repeat, you want to have your own capacity to examine your mind and will and come to the conclusion that what you have done is the will of God; and that you will call surrender.*

Devotee: No, as long as it's partly separate, that getting to surrender, there is a gap between the way I feel, the way I know and what I intellectually believe is right. That's the faith gap.

Interpreter: The point is that you are insisting on your own capacity to examine and make a decision. Whether it is surrender or not, you are insisting on that; and Baba says that so long as that is there, there is an element of ego.

Swami: *There are two ways to surrender. The first one is what you have been describing; and that is to have the concept of your own capacity to examine, to introspect, and then come to the conclusion that it is God's will you are doing something. That's a kind of surrender. It is better to follow the path of accepting everything you*

do as God's will directly, needing no further examination by you. That is a better surrender because that is at the top of complete faith, that whatever is being done by you is being prompted by God.

The second process which Baba has mentioned now is this. Some people regard surrender as surrendering their mind, their free will, their body, their actions. Everything which they think is theirs, they say it is in the hands of God. This is also not a proper way because man has no full control over his own mind, over his own intellect, over his own actions. Then how can he surrender, or at least say that he surrenders, things over which he himself has no control? How can you say that you have given something to God, something over which you have no control?

Even in the second process there is an "I", the act of giving, and the recipient, God. This distinction of three things, "I", the act of giving, recipient being God, is not oneness. The one who gives, the one who receives and the act of giving. It is only when all these three in your concept become one, and that one is God, then that becomes complete surrender.

The word surrender conveys a false impression here. You get the meaning that there is something which you are giving. This is not correct. The word surrender has to be interpreted as your recognizing the presence of God, and the Godhead doing everything, in every place, in all actions. It is the recognition of the absence of everything else except God in any particular place or any particular action. That is the meaning of the word surrender.

The act of effacing (rubbing out or rendering inconspicuous) completely the humanness all around the world in everything, and establishing and proclaiming the existence of divinity in everything in the world is called surrender.

To completely efface your own human effort in the entire world is giving. To recognize that divinity is present in all the aspects of the world is surrender. There is nothing like giving and taking. If you get the meaning of giving and taking, it becomes some kind of a barter and trade. But that is not a real surrender.

If you try to surrender by an effort and by bringing some pressure on yourself, then there is a chance of your surrendering taking a slightly wrong path.



If you develop in yourself faith, belief and devotion, then as it grows, automatically it will lead you to surrender. There should not be external force from outside.

Using the example of a boil on the hand, if you use the antiseptic and bandage which is intended to cure the boil, it will automatically dry up and the scab will fall off. But before it gets dry, if you force and try to remove the scab by pulling it off, then it will become worse. It is not going to drop off completely.

Just as to cure this boil you should merely apply the requisite medicine and bandage and leave it to dry up, but not interfere from outside and pull it off; so also if you allow your faith to completely grow, to take root and mature, then surrender will come automatically. But you should not force it from outside.

We can now inquire into what is the boil, what is the source of the boil, what is the medicine that you are applying, what is the bandage that you are putting on it, and what is it that drops off in the form of a fester and a scab. You can regard the entire human body as a boil. The daily wash and the bath you give to the body is like the antiseptic which you put on the boil. The food which you are giving to the body is equal to the ointment which you place on the boil. The clothes we put on the body are like the bandage we put on the boil. The body desires are the boil which you have to cure.

How long should you carry on this treatment? It is not useful to regard this as my body, my desires and so on. So as long as that feeling remains, the treatment should go on.

You have to recognize the body as a boil. And all of the things which we take into the body, we should regard as an antiseptic, as an ointment. All the clothes which are put on ourselves we should regard as a bandage cloth. All these are intended to remove the body consciousness which is haunting you. All of this is being done to cure yourself of this disease. So long as you have the feeling that this is "my" body, all that we do will not cure the disease at all.

It is the truth in fact, the body is like a boil. Because all the reject material, all the dirt, and all the flesh and everything is contained inside this body. It's only when we do not attach primary importance to the body, that there is a chance of recognizing the divinity which is in the body. But we have to do everything to

protect and preserve this body without degeneration. In other words, we should not do things by which the body will further develop bad qualities, like bad company, like bad ideas and so on. We should not do something by which the body will further develop such qualities.

-If we let such bad qualities develop like hating somebody, wanting to join bad company, wanting to do bad things, then the body itself will become septic (rotten) afterwards. So long as you do not recognize and realize this basic fundamental truth, that is to get over this delusion of body consciousness, then you have to look after the body, you have to protect it, and you have to keep it. Simply because I have compared a body to a boat, you should not go and reach the conclusion that the body should be abandoned.

There is another kind of example. Our life is flowing like a river. At the end of the river's destination is what we call moksha or liberation. And the end from where all are flowing is what is called ego, the "I". So if from this end of the ego or the "I", if we want to go to the other end where there is liberation which is our destination, we have to travel the river. To travel the river, God has given you the body which you have to use as a boat. This boat has to be guarded so that it does not develop leaks while you are in the midst of the river. And it has to be guarded as long as you are still traveling the river.

But if you let leaks develop in this boat while you are traveling the river of life, then all the living desires in the river of life will enter through the leaks into your body and will cause further damage to the body. It may cause danger to life itself.

So regard the body only as a boat, which you should accept and use for that purpose. You must take necessary precaution by which the body is well maintained, does not develop undue leaks and will serve well the purpose for which it has been intended and only that. It is only when you keep the body healthy that your thoughts will be healthy. If the body is not healthy then even the thoughts which you develop will show weakness and degeneration. For the well being of the body, you have to accept and adopt some yogi practices, some controlled regulated manner of eating food and so on. With all that you do for the body and everything that you do to maintain it, you should not forget the main objective. That objective is specifically to enable you to use the body to travel the river of life. But if you forget that and go on feeding the body without knowing why, then there will be damage

If you forget the purpose for which the boat has been given to you, then why have the boat?

So in a way, if you remember the objective, and you accept the body in that way, then that can be called surrender. But if you forget the objective, but utilize the body for other purposes, then that can not be called surrender.

We have to accept the body, we have to protect the body, but we have to keep surrender as our objective and the meaning of surrender is to efface (rub out) the one existence and to establish divine existence. In divine matters only when you are able to give your spiritual heart to God can it be called surrender.

Wherever in spiritual matters you bring in the concept of "I", "mine" and so on, that is the concept of ego. In that place divinity will not enter.

Water cannot of its own accord climb to a height. God, in the same manner, will not go to places where ego is sitting. At levels which might seem lower, such as humility and sacrifice and where there is surrender, to such level God's grace will flow down.

Ego is a field of height. By ego one assumes that one is sitting at a very high level. To such places grace does not flow. Grace flows only to one who has forgotten his self and to one who is at a humble level. And grace always flows to such places where there is humility.

Knowledge climbs and grace flows. This is referred to as the fire of knowledge. Grace is compared to water. Water even if at a high level flows down. Fire even if it is put in a pit rises up. Fire climbs, water flows. Water is compared to grace and fire is compared to wisdom and knowledge.

When we describe or when we talk about the bad qualities of other individuals, then we behave like those who dig a well. On the other hand, those of us who try to describe or talk about the good qualities of others are like those who are building a wall. The man who is building a wall goes, day after day, higher and higher and higher. The man who is digging the well goes, day after day, deeper and deeper down.

So if we are all the time talking about others good qualities and thereby also bringing out our good qualities, then day after day we will be rising higher and higher. So if we are all the time thinking

about the bad qualities of other people, our mind is like a camera lens which will gather up these thoughts and put them in our own heart. And we will be encouraging our bad qualities also through the lens of our mind. Thinking of good and securing goodness in ourselves is quite necessary.

- 1) Surrender is the outcome of complete faith.
- 2) One form of surrender is to accept that everything you do is God's will, directly; that whatever is being done by you is being prompted by God.
- 3) When the One who gives is the One who receives, the act of giving all becomes One and that One is God.
- 4) If you develop faith, devotion and belief, as it grows it will automatically lead you to surrender.

Sri Sathya Sai Baba

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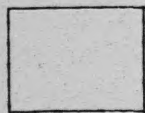
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