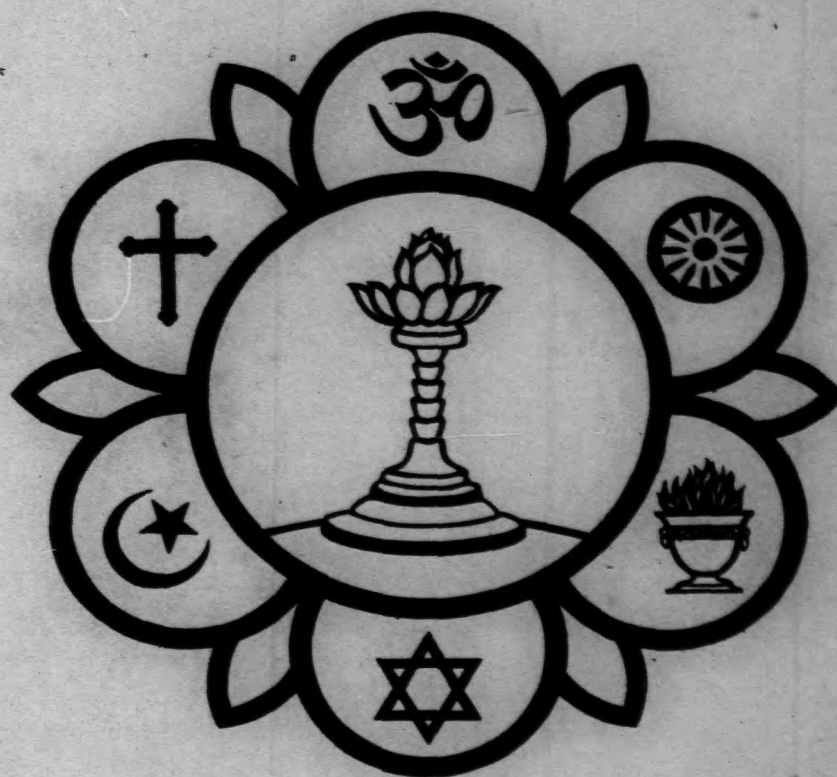


Review with

SATHYA SAI



Newsletter

Summer 1982

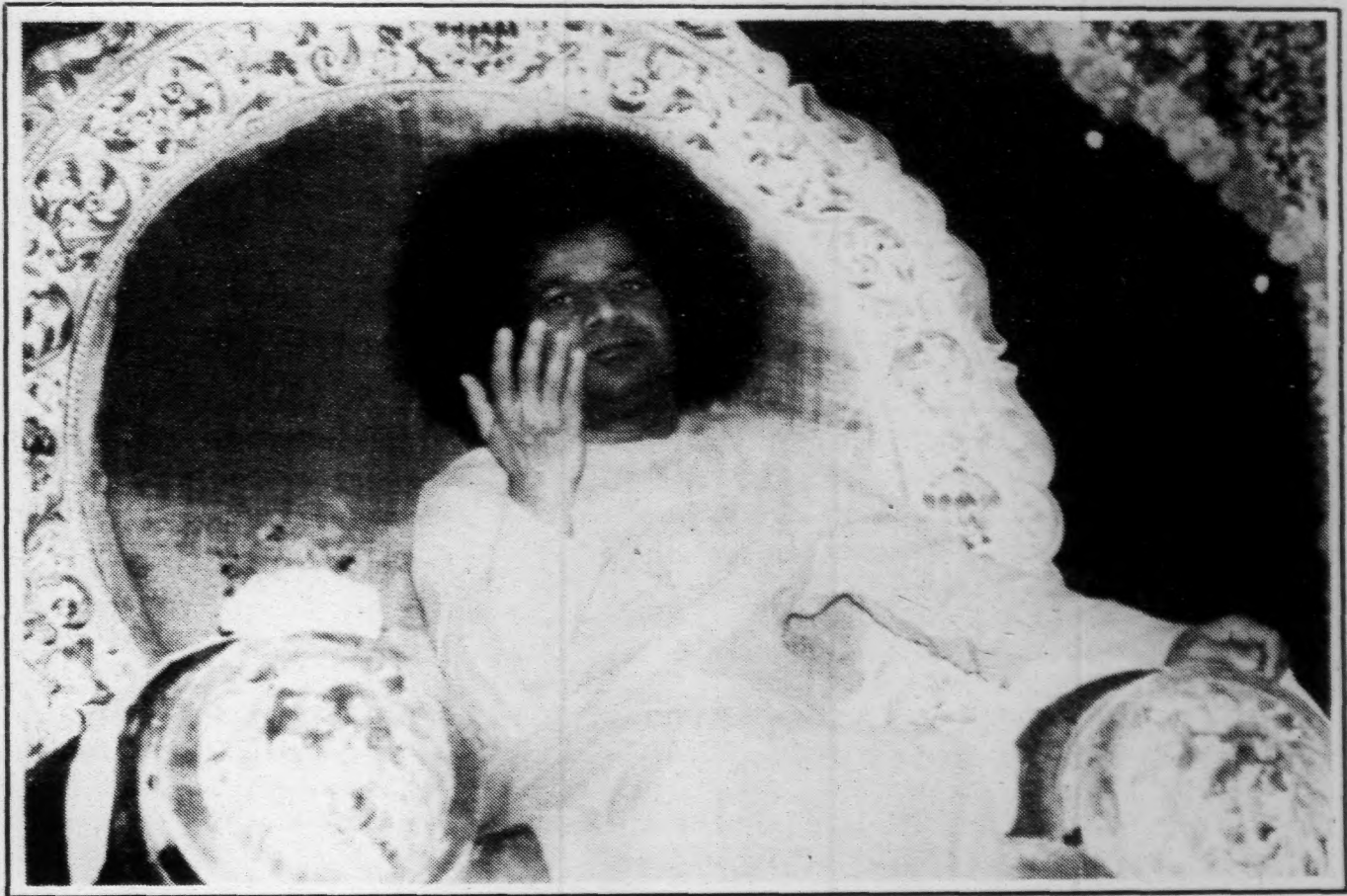
Vol. 6 No. 4

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The SATHYA SAI NEWSLETTER has moved. Please note new address on the back cover.

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



Body and mind are so closely inter-connected that they interact upon each other. If the mind is happy, the body smiles; if the body suffers, the mind too suffers. If you get angry you shout; if you have to shout at a deaf person, you get angry. So when you are sad or angry, try to smile and laugh. If you are afraid that you may be considered queer or mad, then shut yourself up in a room and force your body to smile and laugh. Take deep, slow and steady breaths. Try to remember things which have given you joy. If you have ever received any benefit or joy from the person who has now caused you to be sad or troubled, remember that benefit and joy repeatedly. Think of things good and godly. You will find that you have forgotten your sorrows and troubles. If you practice smiling at God through your sorrows and troubles, and with faith and selflessness surrender yourself to His will, God will smile back at you through the sweetness of His love and mercy and will shower upon you divine blessings and bliss.

Sri Sathya Sai Baba

A CONTINUING PROBLEM

Why is it that people can raise money from Sai devotees merely by saying that Swami has authorized them to collect money for such and such a project ? Why not first check with the World Council, or at least with the Sri Sathya Sai Baba Organization of the particular country ?

Seems to me the reason has to be that Sai devotees are, by nature, generous and trusting. They do not allow for the possible error in viewpoint which leads people to solicit money in the name of Sri Sathya Sai Baba. That such solicitation is in error, there is no doubt. Swami never stops saying that he never, never authorizes people to ask for money in his name. And, the World Council has to again print warnings in Sanathana Sarathi, warnings that people are soliciting money and that devotees should never give money to those people.

Yet, despite the warnings, people do persist in soliciting in the name of Sri Sathya Sai Baba, and those devotees solicited do persist in giving.

The money-soliciting that goes on in other countries is horrendous. In one particular country, the principal solicitor is said to collect in excess of \$50,000 per year. That particular person has been thoroughly denounced, and is denied entrance to Prasanthi Nilayam. There are flagrant cases also in Malaysia, Canada and India. To a lesser extent we have had several such problems in the United States, all but one solved to date, with ourselves still working on one unresolved case. But rumors are still being relayed to us of good, honest devotees who are talking of soliciting money for various meritorious "Sri Sathya Sai Baba" projects. When such talk comes from sincere devotees, I believe it is because enthusiasm for a meritorious project rises strong and high and the persons make a start before checking and double-checking with the World Council.

Please make this warning very clear to all center members. When they receive a solicitation for money for a "Sri Sathya Sai Baba" project, before writing a check, first send the World Council a letter requesting clarification: Prof. K.C. Sachdev, Secretary, World Council of Sri Sathya Sai Baba Organizations, Anantapur District, Andhra Pradesh, Prasanthi Nilayam Post Office, South India 515134. Professor Sachdev has daily access to Swami and can at once get the relevant facts

directly from him. Or, the member can phone the World Council Director in America and ask him to inquire from Professor Sachdev: Dr. Michael Goldstein, (213) 331-3886.

J.S. Hislop, President
Sathya Sai Baba Council
of America

Follow the dictates of your own conscience. God is enshrined in your heart. He is ever ready to guide you. He does not appreciate external pomp and exhibition. He does not calculate the number of hours you do bhajans (holy songs) or japa (spiritual ritual) or nagarasan-kirtan (singing the Lord's name while walking). All that He examines is purity of heart as displayed by your words and deeds.

Baba

THE SOUND OF OM

From the I-knew-I-was-right-but-couldn't-prove-it department, when I attend various Sai retreats, I hear the Pranava (the OM sound) sounded a number of times. Some devotees clearly pronounce each of the three letters as a separate sound, "A" "U" "M". Up until now I had not found the authority to refute the validity of this practice. But now the matter is clearly dealt with in SATHYA SAI BABA SPEAKS, Volume X. Please turn to page 164 and read as follows:

OM is the primeval sound, the sound caused by the vibrations of creation through the Emergent Will of the Attributeless... It is a composite of the sounds of 'A', 'U' and 'M'. Just as 'G', 'O' and 'D' taken together are pronounced as 'God', (not 'jeeodee'), so too the letters 'A', 'U' and 'M' are uttered as 'OM'...

OM must be recited slowly and with deliberation. The sound must be like an aircraft, first approaching from a distance to the spot where you are and then flying away again into the distance, soft at first, but gradually becoming louder and louder and then slowly relapsing into silence, this silence after the experience being as significant as the Pranava...

J.S. Hislop

NEW BOOK CENTER AND NATIONAL HEADQUARTERS



We are happy to learn that Mrs. Elsie Cowan has returned from India with final plans, as approved by Sri Bhagavan, for the construction of a new building to house the Book Center. The building to be located on the Sri Sathya Sai Baba Book Center of America's property in Tustin, California will include offices and facilities for the Book Center and an apartment area for Baba. The name of the building is to be the "Sri Sathya Sai Baba Book Center and National Headquarters of America". We extend our best wishes to Mrs. Cowan and the Book Center staff and will keep our readers informed of future developments. This project is a notable first event. It will be the first time that a "home" has been especially constructed for a unit of the American Sai family.

SUPPLY

How do we think about supply ? Is it something that is affected by the world conditions, our government, our president, our employer ? Is it perhaps dependent on our education, our training, how smart we are ? Can it be cut off without warning by a capricious God or circumstances beyond our control ? Must we suffer lessons of want and privation ? Are we helpless ?

None of these things are true. What is true is that we have been misunderstanding what supply is, where it comes from and what its true nature really is. Supply can never be found in the external world. It is within you and within me. It is within our consciousness. It is the true abundant inexhaustible nature of God, forever welling forth, forever replenishing itself in joyous spontaniety and beauty. Abundance is the law of God. Supply flows through us as consciousness; is externalized as money, homes, bank accounts, businesses, securities, etc. Let us never forget, however, that these things are gifts of God for our use and that they belong to God. As long as we do not become confused and think of our blessings as "my money, my silver, my gold", we will not be in danger of them drying up. The very inner sense of peace and joy, the awareness of God's presence within is supply. Can you count the grains of sand in a single handful, the leaves on a tree, the very hairs of your own head ? Who has ordained all of this ? Who replenishes the cup that "runneth over"?

God's nature is supply flowing through us into expression. His gifts are necessary and good and that which a loving Father wants for us. Didn't Jesus say in John, Chapter X, "I am come that they might have life and that they might have it more abundantly ?" And again, in John, Chapter IV, "Say not ye there are yet four months and then cometh the harvest ? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."

For those on the spiritual path there is also the temptation to think of supply as being unspiritual in nature and therefore unworthy of attention. Nothing could be further from the truth. There is nothing more highly spiritual in nature nor more worthy of our devout attention, because to understand supply we must know what it is. It does not consist of houses, money, business. These are the products of supply, the visible evidence of it. Supply is the most

spiritual subject there is because supply is God. We are immersed in a sea of God. We are the channels through which God expresses Himself.

Swami says in Sathya Sai Speaks, Volume 1, page 66, *A certain amount of attention has to be paid to escape the overpowering handicap of poverty but you must be ever cautious that you are not caught in the coild and forget the transitoriness of all this. Bring your thoughts constantly back to the Atma (God within) which is the substance of all the objective world; the basic reality behind all this appearance. And on page 71, Develop sathyam (truth) and premam (love) and you need not even pray to grant you this and that. Everything will be added unto you, unasked.*

And did not Jesus say in John, Chapter V, "My Father worketh hitherto and I work. Verily, verily, I say unto you, the son can do nothing of himself, but what he seeth the Father do; for whatsoever things He doeth, these also doeth the son likewise. I can of mine own self do nothing."

How often have we marvelled at the story of Jesus and the feeding of the multitudes as told in John ? As Jesus sat in the mountains with His disciples, five thousand drew near to hear Him speak. The disciples knowing it was time for the passover, a feast of the Jews, asked how they would be fed. They said there was a lad with five barley loaves and two small fishes, but what good was that among so many ? Jesus replied that all should sit on the grassy places. He took the loaves and the fishes and gave thanks, and gave to the disciples who distributed to the five thousand as much as they could eat. Then Jesus said to gather up the fragments left over so that none should be lost and they filled twelve baskets.

How often have we marvelled as Sri Sathya Sai Baba performs the Abishekam, the unending stream of vibuthi (holy ash)?

Abundance is the law of the universe. There can be no supply in our outer experience unless there is an awareness of God or good within ourselves. Right here and now is the substance, the activity, and the law of all supply. My individual consciousness is the source of all supply, it is the law of all supply, it is the activity

of all supply.

There is a soul faculty, a spiritual discernment, that enables us to recognize the things of God and to know that they do exist; and in knowing that, to be able to realize them as the tangible forms of our everyday supply. Life itself is never seen, only the forms bearing witness to life. So it is with everything that comes into our experience. We call it a certain thing, a rose, a dog, a person but all these are merely expressions bearing witness to the spiritual reality of their existence.

In Conversations with Sri Satya Sai Baba, Page 8, Baba says When you have surrendered yourself completely to God and become God's child, you don't have to tell God what you want. He will give even more than you have asked for. Volume 1, page 108, The sun shines equally on all. It is only you who erects obstacles that prevent the rays of His grace from warming you. Volume 11, page 155, Be attached under all conditions to the source, substance and sum of all power, the Lord, and then you can draw from that source all the power that you need. This attachment is called bhakti (devotion to God).

Right here and now is the source of all the supply there is in the universe. "I can of my own self do nothing." "The Father that dwelleth in me, He doeth the works." What is the Father within except the infinite divine, universal consciousness, which is your consciousness and mine? Father, all these things which I behold are but the outer forms of my supply, but Thou, and Thou alone, art my supply. Thou art the bread and the wine. The forms as which my supply appear are unimportant; the essence is in Thee, in God, Spirit, love and truth.

Volume X, page 203, God is the echo of the hills, the flutter of the leaves, the whisper of men, the babble of children the OM that is wafted everywhere. God is present in all places. There is nothing except God. Nature is His manifestation. Man must recognize God in all human beings and in all else that exists.

Swami says, Volume X, page 20, The Divine is the core, the essence of your being. God is everywhere when He is recognized and adored

as the Indweller of your body and it is no more a burden. God is shining, announcing Himself through you. He is expressing Himself through every thought, word and deed that emanates from you.

At Prasanthi Nilayam, September 17, 1970, Baba said I am neither guru nor God. I am you. You are me; that is the truth. There is no distinction. You are the waves; I am the ocean. Know this and be free. Be divine.



by Frances R. Reeves

THE CHILD OF SATHYA SAI

I was sitting on the beach with my back braced against a sand bank, watching Hina Rapa. I still could not believe that she was here in my care. She darted back and forth in the shallow turquoise waves, bringing me a sand pie and daring me to catch up with her sturdy little legs. Could this lovely little mermaid, hardly here on this planet earth two years (that's only 104 weeks!) be here for me to raise and cherish? She came to give me a hug, sticky with salt, and a minute piece of sand danced on the edge of her long black eyelashes. I thought of our beloved Sai, and knew that he was there with us conferring his blissful grace, even in that tiny grain of sand.

And, as I took a deep breath and silently echoed the grateful mantras whirling gently in my head, I reflected that it was good that I had taken this day to spend with Hina Rapa. After all, big sister, Levani, at age six must go to school every day.

We had been back from Prasanthi Nilayam for three months. It took much discipline and patience to be the "Mommie with equanimity", and sometimes it didn't always work, especially with such an active and mischievous two year old. But today Levani was in school and I decided to let the chores go, forget the wash, the household dusting and the piles of work on the desk. Forget it all or at the very least a meticulous postponement and give a day to the little one.

And so we did, my little one and I. We sat on the beach and examined the colors and textures of the sand and sea. At times we closed our eyes and sang little songs, simple bhajans that rang a familiar note even in the mind of a two year old. Levani had been writing one called "Come little children, come to me, if you follow the path, you might see me." We sang that one too.

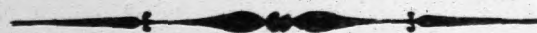
Finally it was time to go back, reluctantly, for an afternoon nap. But not before I was given a grand *leela. Still tirelessly chasing the waves, Hina Rapa got caught in a stronger and larger wave than she anticipated. As the water swirled about her head and just before receding, she cried out, not in fear, but in confidence, "Baba, help me!"

She was spared from the ocean's grasp and now she is sleeping peace-

fully in her crib as I write these words. He is always with us if only we can remember to listen for the avatar's gentle voice.

Sheree Lipton

* Leela - divine activities



NINE TYPES OF BHAKTI (DEVOTION TO GOD)

- | | | |
|----------------------------------|---|--|
| Navavidha Bhakti | - | Sadhana (spiritual discipline) for the Sai devotee |
| I. Sravanam
(listening) | - | Let the Divine vibrations of Omkar (the basic sound from which all else comes) fill the atmosphere |
| II. Kirtanam
(reciting) | - | Let the Divine Name dance on the lips always |
| III. Smaranam
(picturing) | - | Let us always contemplate on the form, glory and majesty of the Divine |
| IV. Padasevanam
(words) | - | Let service to mankind be the motto |
| V. Archanam
(ritual) | - | Let our life be like a lamp post guiding all on the journey of life |
| VI. Vandanam
(reverence) | - | Let the limited I surrender to the limitless Self |
| VII. Dashyam
(servant of God) | - | Let work be our worship and duty be our God |
| VIII. Sakhyam
(friend) | - | Let the Divine be our friend, guide and philosopher |
| IX. Atma Nivedanam
(yielding) | - | Let the I be surrendered to realize the true Self. |

From THE DIVINITY WITHIN, courtesy of Sri Sathya Sai Central Trust, India.

YOUTH ON SRI BABA

"Sri Baba's impact on youth came to me in a telling manner," explains Sri V. Balu in his book THE GLORY OF PUTTAPARTHI. In May, 1979, he talked with students from the Sri Sathya Sai Colleges and the 'Summer Course on Indian Culture and Spirituality.' The following is his interview with one student, Deepak Mukhi.

Deepak was then nineteen and a graduate of the Hindu College of the University of Delhi. He heard about Baba from his aunt, and went to Puttaparthi in July, 1976 where he saw Baba for the first time. "But Baba never looked at me and this disappointed me a great deal... However, later when he did direct his glance towards me, I experienced an overwhelming feeling as though my heart was bursting! I have now known Baba for several years and believe in him fully."

Question: Don't you think you could have been deluded into believing in Sri Baba ?

Mukhi: No! For initially I was skeptical. What I didn't like about Baba were his miracles, because I had been reading the gospel of Ramakrishna, who had said that when you acquire siddhis (cosmic powers) you should not use them to materialize objects.

Later, after seeing and experiencing Sri Baba I discovered that miracles were not a part of his real personality but only an expression of his love. Further, I found that whenever I prayed to him with true devotion, there was instant response.

Question: What is your view about the discipline in the Sai hostel? (the hostel where the college boys live)

Mukhi: I found the discipline in the hostel very stringent but at the same time rewarding. It helped me to overcome laziness which I must say has become a predominant nature of today's youth. At first I also hated the rigor of the summer course, but soon got adjusted to the extent of feeling fine with it! I did social work too every day and now I am sure I am going to miss it once the course is over. This appears strange even to me, since I had never imagined I would go to villages and dig sewer drains for others, particularly as I am from an opulent home.

Question: How did you find your lecturers (teachers) and fellow students ?

Mukhi: I found the company of the students very interesting. Several of the people living in the hostel and attending the course inspired me by their selflessness. They made me realize my duty to think about others.

As for the lecturers, they guided us very effectively. To give an example, a lecturer at Brindavan came with us for social service work. I found that he never pushed any student to do any work, but he did the dirtiest of jobs himself with great dedication. I think this is the most effective way I have come across of getting others to do their duty. It is a silent but very powerful approach to get us moving on the right lines in doing social work, or for that matter any work.

Again, two nights after we landed, the hostel warden had an informal meeting with us and asked if there was anything we found wanting or difficult. This showed the organization's concern for us students in a practical manner. Of course Swami himself looked after us and distributed some items like ice cream. That he personally did this to over 1000 students touched us and gave us an indication of his great love and patience.

from THE GLORY OF PUTTAPARTHI
by Sri V. Balu

Man is so constituted that he can derive ananda (bliss) and maintain it only through association with his fellow beings. To divest oneself of all contact with others and tread a lonely path is a sign of weakness, of fear and not of courage. By right association alone one cultivates morality, courage, consideration, comradeship, tenderness and other qualities that toughen and strengthen character and mold the personality of man.

Baba

The SATHYA SAI NEWSLETTER has moved. Our new address is:
1800 EAST GARVEY AVENUE, WEST COVINA, CALIFORNIA 91791

ACTIVITIES OF SATHYA SAI BABA CENTERS

FROM ACROSS THE NATION

The Newsletter has received reports that earlier this summer, on July 6, Sathya Sai Baba Centers observed Guru Poornima. This celebration which takes place during the full moon includes prayers, meditation and the singing of holy songs. This occasion pays homage to gurus and spiritual teachers throughout the world.

Another auspicious day is August 12 as it is Krishna's birthday. Many Sai Centers in the United States observe this time for its spiritual significance, and honor Lord Krishna as an Avatar.

The Christian calendar did not exist at the time of Sri Krishna's birth, but if one were to reconstruct it backwards one would conclude that Krishna was born on July 20, 3228 BC at 3:00 a.m. This incredible information was given by Baba during the summer school of 1976.

PAST RETREATS

The second Pacific Northwest Sai Conference took place at the pristine setting of the Breitenbush Hot Springs, an area considered for several centuries by American Indians to be sacred grounds. The site is located in north central Oregon.

The highlights of the conference was the presence of speakers who brought the feeling of Baba's message home to all those present. The key note speaker emphasized the importance of making the Lord a reality in our daily lives.

The site of the retreat was wonderfully suitable and plans have already been laid for returning next May for a future gathering.

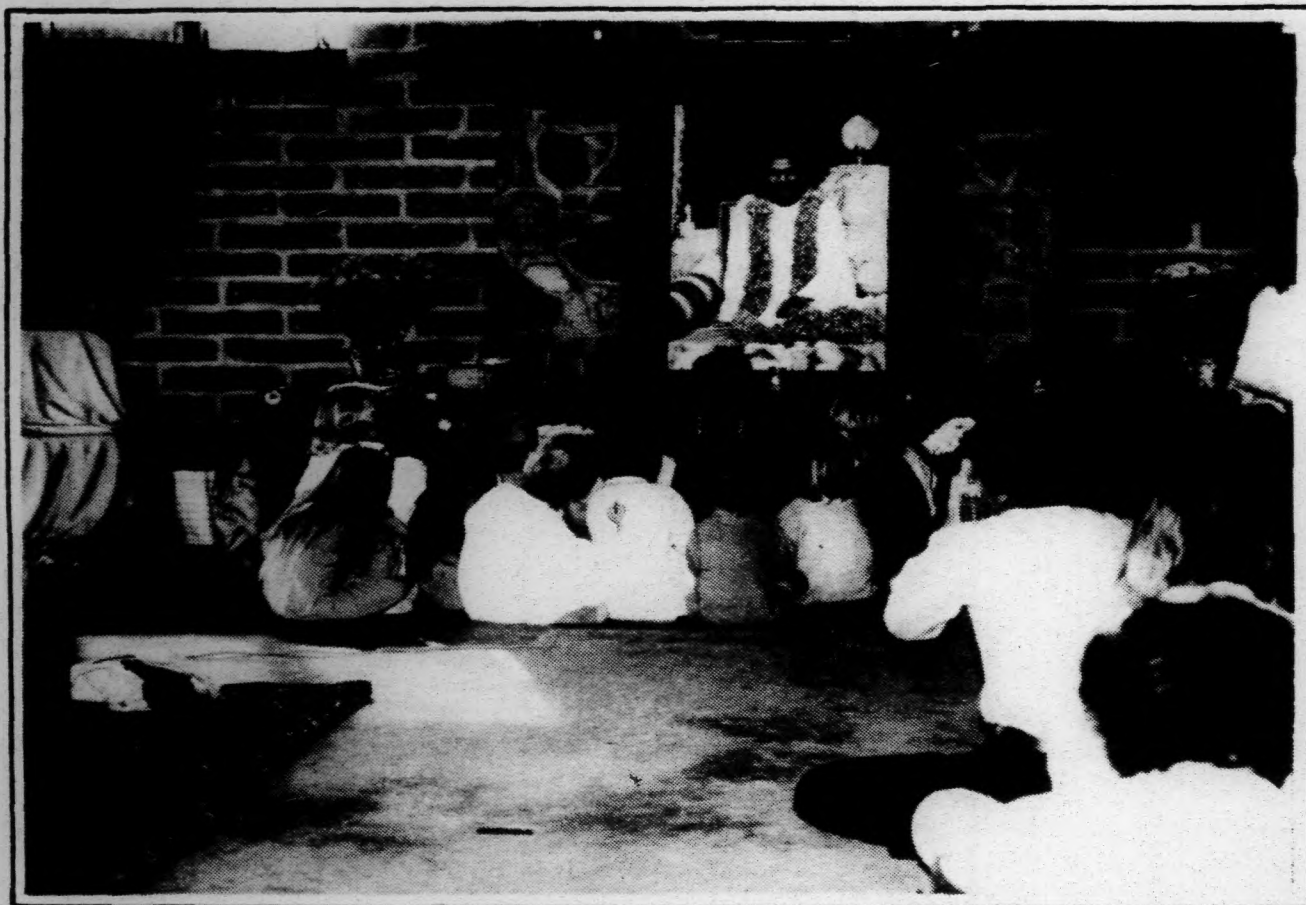
Last spring the Sathya Sai Baba Center of Ojai, California hosted a day of renewal for devotees in that area. See article, page 25.

During the Memorial Day weekend of May, "the hills were alive with the sounds of bhajans" emanating from the retreat at Camp Marston situated near the old mining town of Julian in the beautiful back country of San Diego, California.

The retreat was hosted by the Sathya Sai Baba Center of Santa Ana,

California and had as its theme the Unity of All Religions. Those attending enjoyed three peaceful yet energizing days and immersed themselves in chanting, listening to inspiring talks and participating in spiritual workshops.

At the conclusion a special rendition of the song "He's Got the Whole World in His Hands" was dedicated to Sri Baba.



Children singing bhajans at a western retreat

One discipline you must heed is the control of the senses. If you give them free rein, they will drag you into calamity. The eye, the ear, the tongue are like wild horses that have no bit in their teeth. Learn by dhyana (meditation) how the senses can be controlled. Be inwardly drawn rather than drawn to the outer world, so as to control feelings and emotions.

Baba

MARK YOUR CALENDARS FOR THESE SAI RETREATS

<u>DATE</u>	<u>KIND OF RETREAT TITLE OR THEME</u>	<u>LOCATION</u>	<u>*COST PER PERSON</u>	<u>WHO TO CONTACT INFORMATION & RESERVATIONS</u>
August 19-23	For Children Only	in the coun- try outside Medford, Oregon	\$ 35.00	Denise Dake P.O. Box 137 Eagle Point, Oregon 97524 (503)826-3670
August 22-28	Third Sai Course on Human Values (for students 15 and older and adults)	Wesceneaskin Camp, Kin- mount, Ontar- io, Canada (north of Toronto)	\$ 50.00	George Kibedi 22 Hillcrest Ave. Willowdale, Ontario, Canada M2N 3N5
September 10-12	Seventh Annual North-East Sathya Sai Retreat (everyone welcome)	Lake Surprise Camp, Cold Spring, New York		Shan Vadehra 38 Tor Road Wappinger Falls, New York 12590 (914)297-7615
September 10-12	Fourth Annual Sunbelt Sathya Sai Retreat (everyone welcome)	Sky-Y Camp Prescott, Arizona	Adults, \$ 22.00; Under 12, \$ 15.00; Under 6, \$ 10.00	Dixie Cooper 5301 N. 14th Pl. Phoenix, AZ 85014 (602)266-9497 (602)265-1867
October 15-17	Annual Sai Retreat (everyone welcome)	YMCA Confer- ence Ground La Honda, California (55 miles south of San Francisco)	Approx. \$ 42.00	Jeanette Rhamsey 380 Ivy Street San Francisco, Calif. 94102 (415)626-8921

* cost includes vegetarian meals and lodging

BHAJAN COLUMN

The Spring 1982 issue of the Sathya Sai Newsletter contained an article on the Gayatri Mantra (page 12 & 13), in which it was explained that Swami had instructed Dr. Murthy in the correct rhythm and pronunciation of the Gayatri for the purpose of recording it for use by devotees.

Because Swami has repeatedly stressed the value and importance of the Gayatri Mantra in our sadhana, recommending we repeat it silently or aloud upon arising, at noontime and when retiring, as well as before each meal, we continue to search for ways to promote its correct usage. In order to assist us, two transcriptions have been prepared which give the musical notation, and a number system for those who do not read music. We hope you will find them helpful.

The Gayatri Mantra represents the nine-fold description of the Ultimate Reality as follows:

1. Aum: Sound as the basis of Creation, Braham.
2. Bhuh: The Earth, the Gross.
3. Bhuvah: The Atmosphere, the Ether, the Subtle.
4. Svah: Heaven, the region beyond Bhuvah, the Causal.
5. Tat: Stands for That. The Ultimate Reality is simply referred to as That because it defies description through speech or language.
6. Savitur: Stands for Divine Savitri, equated with the vivifying power contained within the Sun.
7. Varenium: Adore
8. Bhargo: Radiance, Lustre, Illumination.
9. Devasya: Divine radiance or Grace.

The remaining line constitutes the prayer:

Dheeamahe: We contemplate.
Dhi: Stands for Intellect
Nuh Prachodayat: Requesting, Urging, Praying

A complete translation and explanation of the Gayatri Mantra can be found in "Vision of the Divine" by Dr. E. Fanibunda, pages 86-95.

To obtain the tape, see page 19.

Janet Bock
National Bhajan Committee

GAYATRI MANTRA TRANSCRIPTIONS

Om Boor Bu-vah Su-va-ha Tat Sah-vee-toor Vah-ray-nee-um

Bar-go Day-vas-ya Dee-ma-hee

Dee-yo Yo Naf Pra-cho-dī-yah - ta

Om Boor Bu-vah Su-va-ha

Tat Sah-vee-toor Vah-ray-nee-um

Bar-go Day-vas-ya Dee-ma-hee

Dee-yo Yo Pra-cho-dī-yah-ta

Transcriptions by
Karen Macklin

THE UNIVERSAL TEACHER...AND VIDEO (FOOD FOR THOUGHT)

THE UNIVERSAL TEACHER is a film that conveys Swami's teachings to the Westerners most effectively. It concentrates on a well edited and selected series of quotations that explain the Sai message rather than the Sai phenomenon. This universal message expressed in Baba's own words is extremely powerful and comes across to persons from all backgrounds, some of whom might be confused by hearing about miracles. In his own talks and writings, Sathya Sai Baba deals with teachings and practical advice, not with himself and his divinity.

THE UNIVERSAL TEACHER as shown on video tape graphically displays the possibilities of this medium. If one had a video in the home, friends and family could be introduced to Sai in this informal and comfortable setting and be able to stop and ask questions. This may be much more beneficial than a visit to a Sathya Sai Baba Center or other programs where the environment is more formal. Even in the Centers, video is a very easy and pleasant medium, somewhat less dramatic than a film showing. It may not be as appropriate for large public meetings as a movie, but is excellent for introducing visitors and new devotees to Baba's message. THE UNIVERSAL TEACHER by itself is an excellent "course" in Sai's teachings and could be used as the basis for a very good program. The complete transcript is available (with sources of quotes and bibliography) for \$5.00 and is an excellent learning tool. To obtain, see page 19.

One other aspect of video is that the cost of any Sai tape will be a fraction of the film cost, and over a period of time would make up for the cost of the video equipment. One final note is that the quality of the video is only as good as the television set on which it is played. So do not spend a lot on video equipment without considering the picture quality of the set itself.

It is anticipated that more excellent video Sai material will be available in the coming years.

Richard Bayer
Vice President, Sathya Sai
Baba Council of America

Please see the next page for information on obtaining any of the above.

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

Films:	Super-8	16mm
	<u>Mag. Sound</u>	<u>Optical Sound</u>
Part I, FACETS OF FAITH, 30 min.	\$150.00	\$250.00
Part II, EQUANIMITY, 30 min.	\$150.00	\$250.00
Part III, MIND & MEDITATION, 30 min.	\$150.00	\$250.00

Available for rental in S-8 or 16mm at \$20.00 per segment or \$50.00 for complete film.

Video:

VC-4, 90 minutes; VHS and Betamax; also available in P.A.L. System for overseas orders. Price: \$69.00, all three parts.

Audio Cassette:

A-103, complete sound track. Price: \$5.00

Printed Transcript:

Available with sources of quotes used and bibliography. -
Price: \$5.00

Study groups are offered a 40% discount when two (2) or more copies are ordered.

NEW GAYATRI MANTRA TAPE

C-019, commentary by Dr. Jack Hislop, chanted by Dr. Murthy, 40 minutes. Price: \$3.50

For more information about the Gayatri Mantra see the Bhajan Column on page 16.

SPANISH FILMS AND SOUND TRACKS

Films:	S-8 Sound	16mm Sound
	<u>in Spanish</u>	<u>in Spanish</u>
AURA DE LA DIVINIDAD, 70 min.	\$330.00	\$550.00
SATHYA SAI BABA AVATAR, by George Ceja, 36 min.	\$165.00	\$275.00

Audio Cassettes, in Spanish:

AURA OF DIVINITY, HIS LIFE IS HIS MESSAGE, and ADVENT OF THE AVATAR sound track cassettes available in Spanish. Price: \$5.00 each.

The Spanish cassettes can also be used with the English version of the films.

NEW BOOK AVAILABLE

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MY BELOVED, by Mr. Charles Penn, a long time Sai devotee, is a most fascinating book in which he shares many experiences. The text includes numerous letters sent to Mr. Penn and written by Baba. These never before published letters give the reader insight into the depth of love and understanding of Bhagawan Sri Sathya Sai Baba. The only fault we found with the book was that it ended too soon. The price is \$8.00, soft cover.

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A new directory is being compiled and will soon be ready for mailing to all Sai Centers.

CHILDREN'S CORNER
THE POWER OF TRUE DEVOTION

India has always been a land of great saints and sages. Almost every inch of ground has been made sacred by the footsteps of holy men down through the ages. Here is a story of one such great devotee of the Lord.

Rakha earned his living by making earthen pots. So people called him Rakha Kumbhar, which means Rakha the potter. Rakha was a true artist at his work. He loved it. He worked very hard. He put his heart and soul into every pot he made, with the Lord's name ever on his lips.

One day he took a large number of unbaked pots and stacked them inside the kiln. He stepped back and lit a fire. It would keep burning for three days. The pots would then be baked, hardened and ready to sell. Now that he had lit the fire and the pots were in the kiln, Rakha turned his attention to some other work.

In a little while his cat walked in mewling softly. This was her way of telling him that she was back from her walk. She came up to him and tried to get his attention. Rakha loved his cat. He picked her up and gently patted her head and back. She purred contentedly.

Mewing softly again, she went to look for her kittens. She couldn't find them. She remembered she had carefully placed them inside one of the pots. Now the pots were nowhere to be seen, nor were the kittens. She went around sniffing and anxiously looking for them everywhere. At last she was able to trace their scent to the kiln. She went around it trying to find them. When she realized that she could not reach them, she started frantically running around the kiln, wailing piteously.

When Rakha heard the sound he looked up from what he was doing. He wondered why was his cat behaving thus? He held her and talked to her lovingly. Something seemed to be wrong! Why had she run around the kiln? Was she looking for her little ones? That could not be so! He was sure had seen them in the kitchen the night before.

All at once the question occurred to him. Had he unknowingly put the kittens along with the pots inside the kiln? Pondering over this

thought made his heart feel heavy. Rakha looked at the kiln to see if he could put out the fire. It was blazing fiercely. It was impossible to put it out now. He would have to wait three days for it to die down. There wasn't anything that could be done.

Rakha held his cat and tried to console her even though he too was feeling miserable. He offered her food and drink, but she did not want to touch it. All she did was cry out and run around the kiln from time to time. Rakha was greatly pained to see the cat in so much agony.

"Oh Lord! How could I have been so careless?" he lamented. "How could I destroy those sweet, innocent little creatures? *Vithoo, you are my only hope. Please save them from the terrible fire," he prayed with all his heart.

Rakha was a good and honest man, who had full faith in God. He realized that there wasn't much that could be done. But he was determined to keep awake the three days and nights until the fire died down and to not take any food or drink during that time. Rakha sat down and prayed with all his might to Lord **Vithal of ***Pandharpur to spare those kittens pain. The cat also refused to touch any food.

The three days of vigil, fasting and prayer went by. The fire slowly went out. The kiln cooled down enough to get the pots out. There was no chance that the little animals could have lived through the intense heat. Within his heart, however, Rakha wondered if the Lord had heard his prayer.

The pots were all ready to be removed. Rakha carefully set them out, one by one, and began checking inside every one of them for the remains of the missing kittens. Suddenly his heart skipped a beat. He thought he heard a soft "meow" from one of the pots. "Am I imagining?" thought Rakha. Trembling with excitement he gently took the pot and set it on the ground. Lo and behold, he was delighted to find the kittens still alive. They had been completely unharmed by the fire. His eyes were filled with tears of immense gratitude to the Lord. Vithal had answered his prayers.

The cat was overjoyed to see her little ones after that painful separation. She rushed to her little kittens and Rakha watched the happy reunion with a thrill. The kittens had not been touched by the heat of the blazing fire. Not a hair of their bodies had been hurt.



by Joanne Thompson

Rakha heaved a deep sigh of relief. He was very sure that it was only the Lord's grace that had saved those little creatures.

That very moment he made up his mind to go on a pilgrimage to Pandharpur to pay homage to his beloved Lord Vithal. The neighbors were very impressed when they heard of the miracle. They rushed to look at the kittens. They all joined Rakha on his pilgrimage to Pandharpur to offer prayers to Lord Vithal, the ocean of compassion and mercy and the savior of the good and helpless.

presented by Vidya Aleka
and taken from the spiritual legends of her native India.

- * Vithoo - this is a loving way of addressing Vithal, Lord Vishnu
- ** Vithal - Lord Vishnu is popularly called Vithal in Maharashtra
- *** Pandharpur - An important pilgrim center in Maharashtra. The temple of Vithal in Pandharpur is a renowned place of pilgrimage.



A devotee asked Sri Baba, "People this year, 1982, throughout the world are saying that Swami has indicated there will be worldwide catastrophe in the near future. What are the facts?"

Baba, Swami does not talk like that, and has not said anything like that. There are always some disasters and problems going on in the world at any time. There is nothing different now, or in the future.



The SATHYA SAI NEWSLETTER has moved. Our new address is:
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SATHYA SAI BABA RETREAT IN OJAI, CALIFORNIA

Open the gates of wisdom.
Tear the veil of ignorance.
Enter the abode of divine bliss.
And rest in peace forever.

-- Sathya Sai Baba

I am always happy, always blissful... no worries or concerns can enter my state of bliss...for it is constant, unchanging.

These words of Sathya Sai Baba created an atmosphere akin to bliss one Saturday morning in the early hush of dawn, when a group of devotees gathered in the upper Ojai Valley to spend the entire day chanting, praying, meditating, and listening to discourses on Sathya Sai Baba, who is visited in Southern India by thousands seeking guidance, healing, wisdom, and the awesome experience of his love.

Inside a converted barn transformed into a place of worship, the Suprabhatam opened the morning:

"Awake oh Lord of the entire world
So that the world may attain fortune...
Awake oh Lord of compassion.
We pray for a glorious daybreak
Blessed by Thy wakefulness."

The Sanskrit words, followed by the above English translation, penetrated the emotional world of this writer. Before coming to the retreat, I had wondered how to face my sorrow over a broken relationship, a situation that I feared might cause some friends here to judge me.

As the chanting ceased and the bhajans (devotional songs) began, the words of Sai Baba came to mind: *Sorrow springs from egoism, the feeling that you do not deserve to be treated so badly, that you are left helpless. When egoism goes, sorrow disappears...anxiety is removed by faith in the Lord; the faith that tells you that whatever happens is for the best...when defeat and disappointment stare you in the face, you must not give way to weakness or despondency. Never condemn yourselves as inferior or useless...be heroes, not zeroes.* (Sathya Sai Speaks, Volume VI)

Sai Baba adds that quiet acceptance is the best armor against anxiety and that the singing of bhajans helps to alleviate it. As joyous melodies filled the hall, it was love that pierced the veil of sorrow, slowly opened the gateway into an expanding, inner universe, where springs of refreshing waters spilled out of the mouth as song.. my mouth, her mouth, his mouth... the one mouth from which love's bounty gives forth into a suffering world.

As love became real, as Sai Baba's presence was felt, I thought... love is the guiding principle of the universe, and it will never let me down...streaming through every living thing, Love is the song we sing, it is within the friends who sometimes bring us pain - those friends who sat beside me singing bhajans, who were suddenly no longer to be avoided for fear of rejecting me - for now they too had become...the Beloved.

The bhajan melodies merged into the morning sunrise, as the sun sent its golden chorus into the hall. The teachings of Sai Baba stress that by chanting and singing of divine virtues such as humility, compassion, charity, self-control, the devotee is brought nearer to God, and every kind of discontent may be dissolved.

As the songs ceased and silence filled the hall, the words of Sri Chaitanya were recited:

"Oh Name, stream down in moonlight on the lotus-heart,
Opening its cup to knowledge of Thyself.
Oh self, drown deep in the waves of His bliss,
Chanting His Name continually,
Tasting His nectar at every step
Bathing in His Name, that bath for weary souls."

Bathing in an intense feeling of love, I rose and followed the devotees to the breakfast area. Love is the key, the door and the passageway to liberation...these thoughts seemed to give me the courage to face life anew. Gazing out on the golden ridges of the Topa Topa Mountains, I remembered Sai Baba's words:

*Life is love, enjoy it;
Life is a challenge, meet it;
Life is a song, sing it;
Life is a dream, realize it;
Life is a game, play it.*

by Joan Englander

QUESTIONS AND ANSWERS

Given by Sri Baba
at the Gathering of East African
Rotarians, Lions, Lawyers and Doctors
July 6, 1968 and July 9, 1968

Question: Swamiji, Siva is said to be the greatest of the Hindu Gods; how then did He incarnate as Sai Baba of Shirdi, who was a Muslim?

Baba: Your statements are all incorrect. Siva is only a Name of God, like any other. There is no great, greater, greatest among these names. No name is all-comprehensive. Each signifies some aspect of divinity, some facet of the splendor, that has no limits. Again, Sai Baba was not a Muslim. He was a Brahmin by birth, of the Apas-tamba Sutra and the Bharadwaja Gotra. The name, Sai Baba, probably misled you. Sai means Sahi, Shahi, Lord, Master, Prabhu; Baba means Father; that is all. And, how can limits be placed on God and His will to incarnate? One's experience alone is the best proof in spiritual matters; hearsay is of no value. Even experience is valid only as far as it goes. Each one conceives of God as he has experienced Him and calls Him by means of a name and visualizes Him as having a form. Seven blind men approach an elephant and each understands it according to his own individual experience. One touches the leg and knows the elephant to be a pillar; a second contacts the tail and is sure it is a thick rope-like thing. A third who handled the ear, swore the elephant was a 'winnowing basket', while a fourth who leaned against the stomach argued that it was a wall. No one had a total experience; no one knew the entire animal. The entire animal is not even the sum total of all the individual experiences! When the sum total is known, a World Religion will emerge. Hinduism, Islam, Christianity, Buddhism, Zoroastrianism - all are partial expressions of that total Truth. Hinduism can be said to be the stomach of the elephant, for, through its principles, it can send sustenance to all the limbs, all the senses and the brain.

Question: Is a World Religion possible, Swamiji?

Baba: It is possible. When man discovers that the One Divine Principle activates all beings, as the same electric current activates all bulbs, fans, stoves, and machines that are driven by that power, then, the World Religion will be born. The recognition of this ever-present universal unseen activator, the imminent Principle,

God, will plant in each heart, the spark of love. In fact, it is there already. But it is smothered by the force of 'mine' and 'thine', of greed and selfishness. All are waves of the same ocean—that is the inspiration of World Religion. That is the truth of which all religions are facets.

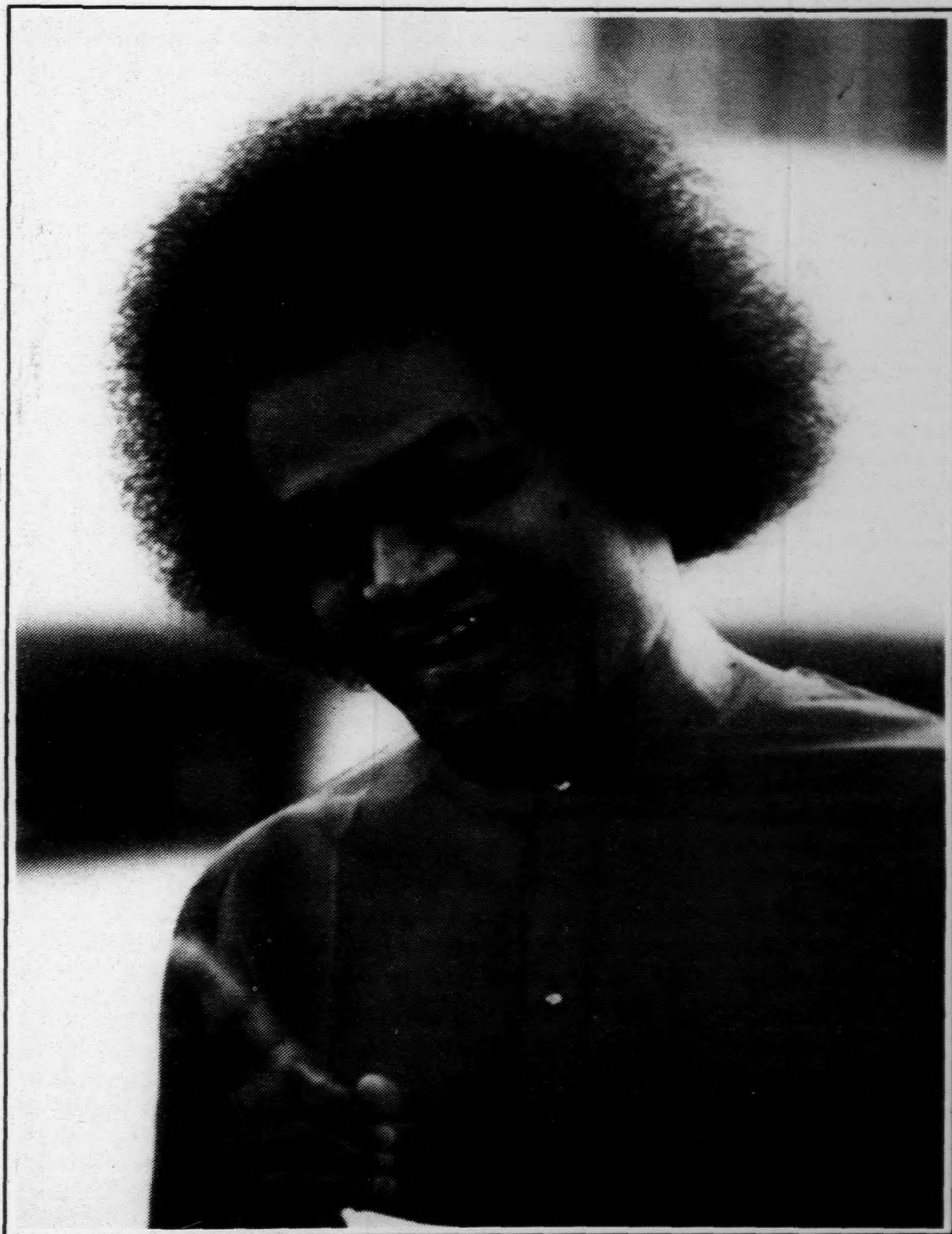
Question: Swami, we know that greed and egoism are bad, that love alone confers ananda, but we find it difficult to act up to our convictions. Our case is like the person who said, "I know what is right, but I am unable to do the right; I know what is wrong, but I am powerless to desist from doing it."

Baba: That shows that your conviction is not strong, is not steady, otherwise why should you feel like that person. You are not quite convinced that a certain act is right, you are not quite sure that another act is wrong. You are talking without fixed faith. If you know for certain that the thing before you is a snake, you will not take a single step towards it, even if ten persons push you towards it, will you? Why do you commit a wrong when, as you say, you know it is wrong? It is because you are not quite convinced it is wrong and fraught with dangerous consequences for you, if not now, at least later. Develop faith, make it strong and steady, be in the company of the good and the pious and the virtuous.

Question: Swami, the scriptures, especially the Bhagavad-Gita, extol bhakti and jnana as paths to God realization. They do not attach as much importance to karma; what is the value of karma or work in the spiritual field?

Baba: The Gita extols karma, too. Work-worship-wisdom; that is the order; karma, bhakti, jnana. Jnana is the last stage, the stage of fruition, of fulfillment. "Jnana-devathu kaivalyam" - "By jnana alone is liberation attained". Karma is the flower. When it is preserved from falling off, when it is fostered and protected from pests, the budding fruit appears from it, that is bhakti the attitude of worship, of dedication, of surrender. Protect this tender fruit-ling, guard it and tend it, feed it and fend it, and you get the ripe fruit full of the sweet sustaining juice of ananda, the fruit of jnana. The three are not separate and several. It is a continuous process of spiritual discipline, the end-product being the realization of reality.

Question: Swamiji, you are performing miracles. What is the purpose? Is it good for the people to know that the laws of nature can be broken?



Baba: No, no, I do not perform miracles. Of course there are some who do perform feats, they have acquired some powers through yoga and they go about displaying them in order to collect money or for influence or followers or reputation, they indulge in exhibition. What you call miracles are just spontaneous evidences of my divinity. I have not acquired the power to perform them, nor do I exhibit them for demonstrating my divinity. In fact, so far as you and I are concerned, miracles are not important at all. Pay more attention to other things about me. When a son comes home for the holidays and is about to leave for college, the mother prepares a big feast with all the nice dishes he likes most. She does so out of sheer love, not to draw the son nearer to herself, or to impress upon him her talent in culinary art. Her love is reflected back from the son as love. I too express my love, and that expression is evidence of divine power which induces you to take to the Godward path. I do not set about to perform what you call miracles, it is my nature. It is my way of doing things, my way of expressing my love and grace.

Question: Excuse me, Swamiji, for this question: if one has to suffer the consequences of karma, whatever he has thought, spoken and done, what is the good of bhajan, prayer, etc.?

Baba: As you say one has to reap the consequences. Every act, every thought, every word has its inevitable impact. From the previous life only the impact of the major and more forceful acts and karmas are carried over to this life. The effects of every little karma are not suffered from birth to birth. Besides, you must remember another point which is encouraging. It is possible by means of repentance, contrition and consistent good living to counteract the evil consequences. More than all, the grace of God is all-powerful. He can make the law of karma ineffective in your case, His grace can make the consequence of no consequence! The doctors among you know that certain drugs are dated, when that date elapses the drug is ineffective though it is to all appearances the same, unchanged in quantity, color or other characteristics. So too the consequence of karma may be in the bottle but it can do no harm, it can produce no effect. Or, when a person is under morphine the pain is there, but he is unaware of it. So when the grace of God is won the consequence of karma might work itself out, but the person will be unaffected so it is as good as cancellation. Karma cannot harass you when you are under the benign influence of divine grace. Illness can be cured and health can be restored, is it not? Similarly the suffering due to past actions, thoughts and words can be cured

and equanimity restored.

Question: Swamiji, it is said the darsan (seeing a spiritual being) of mahatmas (great persons) rids one of the evil effects of past karma, is that true ?

Baba: When the consequences of karma are wiped off, evil effects as well as good effects will disappear. The fire of jnana will not distinguish the good from the bad, both are to be transcended, both are binding and transitory. And by darsan is meant adoration, obedience, acceptance; it is to be followed by pariprasna and seva; inquiry and service. So, one can get rid of the effects of past karma if all action is done without any sense of "I" or "mine". Once a man beat off a cow that strayed into his well tended garden and ate a few plants. The blows were so severe that the cow died and when people charged him with the crime, he said, "I did not kill it, it was God's will that it should die as a consequence of the blow. How could I help it?" The next day God Himself entered the garden as a visitor and asked him, "This looks lovely, who planted these and tended them so lovingly?" The man came forward and said, "I planted them, I watered them, I tended, I fostered." I. I. I. When it is something praiseworthy, 'I' did it; when it is something blameworthy, God did it! You must be consistent, say I for both, or God for both.

Question: Can anyone escape karma ?

Baba: No, breathing itself is a karma. God Himself assumes karma though He is sovereign over all. And why should you escape it ? Doing work in a dedicatory spirit gives such joy and contentment that once you start that type of karma you will never like to give it up. Have the attitude that you are but an instrument in His hands, behaving as He dictates, as He wills. Then you have escaped karma, for you are not the doer, it is He who does all the acts. This is the surrender that the Gita teaches.

Question: What are we to surrender, Swamiji ?

Baba: Surrender the 'I'. The cobra is dreadful because it has two poison fangs. Man too has two poison fangs, 'I' and 'mine' - aham-kara and mamakara. Pluck the fangs out and you can handle the cobra as you like, you can even go about as a snake charmer and earn a living thereby. So too, when 'I' and 'mine' are removed man is no longer harmful to himself and others. Vindkananda said that he did not want to become sugar (merge in Brahman) he desired to be the ant that consumes the sugar (the jnani who revels in the

inexpressible sweetness of Brahma consciousness). The Gita speaks of mokshasanyasa, the renunciation of even the desire, of liberation. Be born, do good, be good, serve God and Godmen. That is a commendable desire. Use the talents you are endowed with; namely intelligence, a discriminating faculty, a moral sense, a warning conscience, the ability to stand apart as a witness with no attachment.

Question: Siva is described as having ash smeared all over His Body; you are said to be an Avatar of Siva; how is it that you do not wear it (ash) but only give it to all ?

Baba: You do not know the meaning of the word vibuthi (holy ash) that is used to describe the ash that Siva is supposed to have on His body. You take the meaning that suits you. Vibuthi means glory, splendor, magnificence, superhuman faculties. Siva is enveloped in that vibuthi, that is what the Vedas say, not that He has ash smeared all over Him! And, when I give vibuthi it is a reminder of the ultimate, the final and unchangeable thing into which everything reduces itself. All things become ash and ash becomes nothing else.

Question: Swamiji, you have announced yourself as the Avatar of the Sai Baba of Shirdi, how can we get fixed in that faith ?

Baba: You have not known that Baba, nor do you know this Baba. How then can you argue on this point ? Leave it to those who are competent. Be satisfied with the chance you have secured, make the best of the chance while you may. As a matter of actual fact, all are incarnations of God. Every manana is destined to become Madhava; every man will one day become God, just as every river becomes the ocean when it flows into it.

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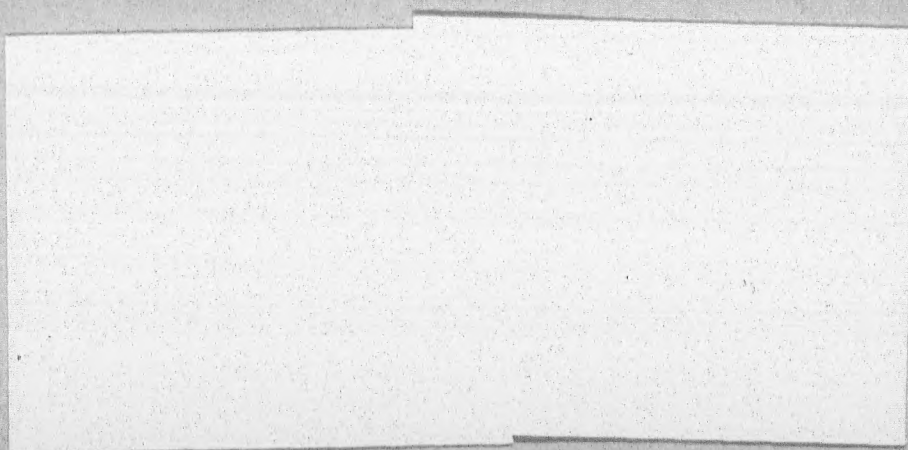
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