

This publication is dedicated with love and devotion to
Bhagavan Sri Sathya Sai Baba,
in commemoration of His Sixtieth Birthday

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EAST AND WEST, CHRISTIAN AND JEW, ONE IN SAI

As Westerners, we sometimes feel so inadequate when we see the wonderful devotion that seems to stream from every pore of the Indian devotees who have been immersed in puja and worshipful activities from their very birth. We wonder if we can ever reach such a high level of devotion, where our whole life rotates around God, where every person's name reminds us of some aspect of God, where every bhajan (holy song) sounds like it comes from the very depths of the heart, and where every yearning is focused on our personal relationship with God. And, to top it off, as Westerners we have spent most of our lives twelve thousand miles away from the heartland, living in what can be best described as the headland, immersed in Kali Yuga materialism. But Swami is showing us something different.

I remember one time Dr. John Hislop (president of the Sathya Sai Baba Council of America) addressed our staff study group at the Institute of Higher Learning in Prasanthi Nilayam. He said, "You are all so very fortunate to be here at the center of the universe and to have, more or less continuously, the living form and presence of the Avatar amongst you. We in America don't have that great privilege. Many people in the Centers cannot afford to come here, even for a short visit. And so we must concentrate on the formless, the inner presence of Divinity, and try to experience that indwelling supreme Spirit within us."

Well now, it is an open question who ultimately is the more fortunate, although I suspect the comparison itself is not relevant. Swami is showing us that many of those He has chosen from the West to be His devotees are, perhaps unknowingly, already quite developed on the spiritual path and fully ready to imbibe the highest teachings. We have this golden chance to realize the consummation of life, by being who we already are, doing our spiritual discipline (sadhana) as Swami directs, and by carrying on with our duties in the Western culture in which we find ourselves, without the need to compare ourselves unfavorably with any other cultural tradition. Opportunities abound everywhere for reaching the highest rung and realizing the One. As He said, "Only purity of heart matters."

Through God's will I came into this life in a Jewish family, and so I was brought up in the same religious tradition as Jesus and His disciples. Jesus symbolically chose the Jewish festival of Passover for His last days on earth. I remember as a child how on that Passover holiday we would sit together in the evening before the meal and tell the story of the exodus of the children of Israel from the land of bondage. Jesus and His followers must have also recited that biblical story on Passover eve, which was His last supper. And for His disciples it must have had enormous significance since Jesus had announced Himself to be the Messiah, or Christos in Greek,

who, like Moses in more ancient times, had been sent by God to save His people.

In the Passover story, it is told how God came with wondrous miracles and signs, and directed Moses to bring the people out of captivity into the desert. There God gave them His commandments and law. Then, after forty years in the wilderness, He brought them into the promised land. It is a story of trials and deliverance. Whenever the people came into difficult times, the prophecy was that God would send the Messiah, the Savior who could deliver them from their suffering.

In the family in which I grew up, this story of the exodus had special meaning, for at that time we were living through the dark days of Hitler in Nazi Germany. We would sing with great feeling the songs which prayed for the Messiah to come and rescue us, and sometimes we would sing King David's heartrending psalm from the old testament, "Oh God! Oh God! Why have You forsaken us?" But God had not forsaken us. He had come and was present here on earth in human form. Many years later, after coming to Bhagavan and hearing so many stories of long, miraculous treks out of the darkness into Sai's light, it became clear that we had all been rescued and were being brought by Him to the golden age, the promised land.

Last year, the opportunity came to say to Him, "Swamiji, we are all so grateful to You. We were lost and You found us, and now You have brought us here to You. Dear Lord, You are the Messiah we have been waiting for and praying for for so long." But Baba answered, "No, no, it's not like that. Not the only Messiah. You are also Messiah. You are all Messiah. You have the strength to rescue yourselves from bondage and help others to do so also."

Swami's message was clear: "Do not look for the Savior outside of yourself. Like Moses and Jesus, you are also the chosen of God, the Son of God. And in time you will even realize that you are wholly Divine, that you yourself are also God."

It is a powerful and truly revolutionary message which must be deeply pondered over by all of us who have been brought up to think of ourselves as individuals, rather than as Atma (one with God). We cannot believe and we won't trust in ourselves as the divine Spirit, that that is our true essence, our reality. So, in life after life, we have gotten lost in the world, dwelling only in our lower natures. But our souls cried out for freedom. When finally the agony and suffering became unbearable, we prayed for deliverance. Like children, we cried for the all-knowing, the all-powerful heavenly Father to come and rescue us, to love us and guide us, to reassure us that we are of His same blood, made up of the same divine substance,



Painting of Christ and Krishna

by Celaya Winkler
Yucca Valley, California

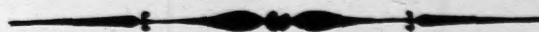
and destined to reach Him. In His infinite compassion and mercy, He answered that call. First, He sent Jesus, the perfected man, to serve as an example to us of the ideal human life. And now He Himself has come to guide us home.

Last March I started to ask Bhagavan a question about Christ, but before I could ask, He repeated a statement which most of us have heard before with wonder and awe. He said, "Jesus announced to His followers that this age, this Kali Yuga, will become so wicked and man will become such a danger to himself, that the One Who sent Me, the Father Himself, will have to come and save mankind. His Name will be Truth (Sathya). He will wear a red robe and a crown of black hair. He will be called Baba." And here Swami added, "My name is Sathya, which means truth. This is my robe and this is my hair. This is the Baba that Jesus announced." He was the all-loving Father as He said this. He was not making a pronouncement. He was just speaking, very softly and gently and naturally, of a simple truth--that we can't properly talk of Jesus without, at the same time, talking of the Father. The two are inseparable. Sai and Jesus are one. Truly Sai and all His children are one.

As we grow up spiritually and begin to understand the magnitude of our great fortune to be born as human beings on the earth at a time when our divine Father has come as Avatar, as we delve deeper into His mystery, His wonder, His magnificence, as we strengthen the bond of love between us, as we follow His teachings and do His work, seeing all mankind as our family and brethren, we are naturally raised to the full expression of our own innate Divinity. Our divine love (prema) and devotion to God (bhakti) directly call forth God's grace, and He multiplies our efforts a hundredfold. He says, "Be a lamp unto yourself," and step by step we are led onwards to our own uplifting, coming closer and closer to our divine Father Sai, until finally we realize that we and He are one. Soham. I am He. The Father and Son are one.

That in essence was the path that Jesus trod and revealed to us. And that is our own path as well. Let us pray to Bhagavan for His blessings that we may one-pointedly proceed on that holy path and soon reach His lotus feet.

AI Drucker
Prasanthi Nilayam, India



In truth, the name of Brahman (the Eternal Absolute) is Sathya. Indeed, he who knows it enters the heavenly world each day.

Chandogya Upanishad

THE BHAGAVAD GITA, CHAPTER TWELVE: THE WAY OF LOVE

In His Divine Discourse on the Gita given in the mandir at Prasanthi Nilayam on August 2, 1984, Sri Sathya Sai Baba said, "The twelfth chapter is the most important one in the Bhagavad Gita. Everyone should get these slokas by heart and practice their teachings. Then everyone will be blessed by grace. Many devotees are wasting their time. Do not waste time; time is God. Be careful. Every day a sloka must be learned by heart, and you must understand its meaning. A sloka, once understood, should be put into action. Then alone will you attain the perfection of human nature."

--The Editors

Arjuna:

Of those who love You as the Lord of Love,
Ever present in all, and those who seek You
As the nameless, formless Reality,
Which way is sure and swift, love or knowledge?

Sri Krishna:

For those who set their hearts on Me
And worship Me with unfailing devotion and faith,
The way of love leads sure and swift to Me.

Those who seek the transcendental Reality,
Unmanifested, without name or form,
Beyond the reach of feeling and of thought,
With their senses subdued and mind serene
And striving for the good of all beings,
They too will verily come unto Me.

Yet hazardous and slow is the path to the Unrevealed,
Difficult for physical man to tread.
But they for whom I am the goal supreme,
Who do all work renouncing self for Me
And meditate on Me with single-hearted devotion,
These will I swiftly rescue
From the fragment's cycle of birth and death
To fullness of eternal life in Me.

Still your mind in Me, still yourself in Me,
And without doubt you shall be united with Me,
Lord of Love, dwelling in your heart.
But if you cannot still your mind in Me,
Learn to do so through the practice of meditation.
If you lack the will for such self-discipline,

Engage yourself in selfless service of all around you,
For selfless service can lead you at last to Me.
If you are unable to do even this,
Surrender yourself to Me in love,
Receiving success and failure with equal calmness
As granted by Me.

Better indeed is knowledge than mechanical practice.
Better than knowledge is meditation.
But better still is surrender in love,
Because there follows immediate peace.

That one I love who is incapable of ill will,
And returns love for hatred.
Living beyond the reach of 'I and mine'
And of pleasure and pain, full of mercy,
Contented, self-controlled, firm in faith,
With all his heart and all his mind given to Me
Such a one is dear to Me.

Not agitating the world or by it agitated,
He stands above the sway of elation,
Competition, and fear, accepting life
Good and bad as it comes. He is pure, efficient, detached,
Ready to meet every demand I make on him
As a humble instrument of My work.

He is dear to Me who runs not after the pleasant
Or away from the painful, grieves not
Over the past, lusts not today,
But lets things come and go as they happen.

Who serves both friend and foe with equal love,
Not buoyed up by praise or cast down by blame,
Alike in heat and cold, pleasure and pain,
Free from selfish attachments and self-will,
Ever full, in harmony everywhere,
Firm in faith--such a one is dear to Me.

But dearest to Me are those who seek Me
In faith and love as life's eternal goal.
They go beyond death to immortality.

Reprinted from The Bhagavad Gita For Daily Living
Vol. II, Chapters 7-12, by Eknath Easwaran,
(Fulbright Scholar and member of the faculty,
University of California, Berkeley)
Nilgiri Press, Box 477, Petaluma, CA 94953

EASWARAMMA: THE MOTHER OF SAI

Easwaramma's account of how the formless, universal God entered her womb and took human form for the salvation of mankind is disclosed on page 20 of Professor N. Kasturi's book, Easwaramma, The Chosen Mother, as follows:

"....As Swami sat one day surrounded by His devotees, there was an abrupt interruption. A pundit, well versed in the holy Puranas, felt a sudden urge to ask a question. 'Swami, was Your incarnation an entrance (pravesha) or an enaissance (prasava)?' Turning to Easwaramma seated in front, He said, 'Tell Rama Sarma what happened that day near the well after your mother-in-law had warned you.' Mother said, 'She had dreamt of Sathyanarayana Deva and she cautioned me that I should not be frightened if something happened to me through the will of God. That morning, when I was at the well drawing water, a big ball of blue light came rolling towards me and I fainted and fell. I felt it glided into me.' Swami turned to Rama Sarma with a smile. 'There you have the answer! I was not begotten. It was pravesha, not prasava.'"

So humbly, so gently, so lovingly, so sweetly did Mother Easwaramma disclose these facts in the presence of Swami and several other people only a few decades ago. The disclosure was for the benefit of the whole of mankind. She had no need to do so and was motivated neither by the desire to mystify her Swami and clothe Him with the vestment of Divinity in order to win fame and popularity for Him nor in the hope of courting recognition and admiration for herself. She was a simple and honest village housewife whose shadow had never darkened the outskirts of the great cities of India. She was, therefore, unaware of the social and material ramifications of these cities whose charms, attractions, and spells have turned many men and women into seekers of popular acclaim. She spoke the truth in response to the command of truth, Sathya Sai Baba, her Swami.

Mother Easwaramma's experience is indeed a great marvel in the history of psychic and spiritual experiences. In her, we have a living, vibrant, and authentic testimony of how the God of creation came down upon earth and took human form in the body of a woman. The event itself did not take place in a dream that could easily be doubted by sceptics and by those who believe that dreams are nothing but frustrated wish fulfillments of our waking experiences, or by those prone to logical and philosophical argumentation. It did not take place thousands of years ago. It took place in March 1926, and clearly demonstrates and confirms unequivocally the descent of the Godhead, Sathya Sai Baba.



Easwaramma, the mother of Sri Sathya Sai Baba

An event such as this may create some doubt in the minds of non-believers in the omnipotence and majesty of God. It may create similar doubts in those who have not rid themselves of the propaganda against the doctrine of immaculate conception as demonstrated in Lord Rama, Krishna, and Jesus. Typical of such antagonists is the late Arthur Findlay who, in his well-received book in spiritualist circles, The Psychic Stream, describes this event as doctrinal mythology. He was even blinded into reporting that Lord Krishna was born of a virgin, when, in fact, He was the eighth child of Devaki, His "mother."

The words of Easwaramma's mother-in-law, "Something will happen to you through the will of God," will frighten anyone to whom they are uttered. They conjure up immediately imminent personal calamity, such as illness, accident, or death. Mother Easwaramma had implicit faith in Narayana (God), to whom she had surrendered her life. She remained unafraid and undeterred, and carried out her household chores and the task of caring for the family with equal-mindedness. She went to the well to draw water, had this most extraordinary experience, and remained calm thereafter, accepting God's will that she was to become the instrument, the bridge between man and God. It was an act of absolute surrender to the will of God.

Victor Kanu

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ART THOU HE THAT SHOULD COME?

Two thousand years ago Jesus, the Christ, appeared on earth, teaching that He was the Son of God and that as He was, so were we in this world. For identifying Himself with God as a Son, He was condemned as a blasphemer, and few of those He taught were able to accept sonship for themselves. His references to His Father and to "Him that sent Me" are reported more than one hundred times in the gospels of Matthew, Mark, Luke, and John, and His referrals to Himself as the Son of God are recorded forty times.

John, the apostle, was Jesus' most apt pupil. He understood that Jesus was not speaking for Himself alone when He identified Himself as the Son of God. John affirmed his understanding and acceptance of Jesus' words in his epistle general (1 John 3:2) by the statement: "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him for we shall see Him as He is."

Jesus had told His disciples, "I have yet many things to say unto you, but you cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all Truth." (John 16:12,13)

There are millions on Planet Earth today who feel certain that the Spirit of Truth has come in the form of Sri Sathya Sai Baba. Though they can point to numerous prophecies, many occurrences outside of the range of those normally cognized by the five senses (miracles), and thousands upon thousands of lives regenerated, to this writer the most telling sign of all is Baba's identification of Himself as the Father.

Jesus identified Himself with the Father as His Son and was able to communicate this identification to only a few others. Baba identifies Himself as the Father and urges His devotees to so identify themselves. In His birthday discourse of November 23, 1983, He said, "God is neither distant nor distinct from you. You are God. You are Sat-Chit-Ananda (Being-Awareness-Bliss). You are all.... From this day keep ever in your memory, by constant repetition and prayer:

I am God; I am not different from God....

I am the Indivisible Supreme Absolute.

I am Being-Awareness-Bliss (Sat-Chit-Ananda)....

The awareness of the Universal Absolute is the same as the state of the Universal Absolute Itself."

Jesus was maligned and persecuted by those who were too spiritually dense to accept either His Sonship or their own. His mission was grossly misinterpreted by worshippers who could accept Jesus' Sonship but not

their own. Today Sri Sathya Sai Baba is maligned by those who cannot accept either His Godhood or their own, and worshipped by some who accept His Godhood but not their own. Both of these positions miss the mark. Jesus was not **the only** Son of God, and Baba is not **the only** Supreme Absolute. "The only" implies one of a kind. The Supreme Absolute is One Alone. There is nothing outside, beside, or separated from It. Baba never forgets for an instant that He is That and He never puts anyone else outside That. His consistent identification as the Father, the Totality, All of It, provides the model for us to follow and is positive proof that He is an Avatar, an incarnation of God.

When John the Baptist questioned whether or not Jesus was "He that should come," Jesus answered by referring to His works. When they ask whether or not Sathya Sai Baba is "He that should come," we can enthusiastically refer to His works. It is true that many have been healed of physical illnesses, mental confusion, and spiritual barrenness. It is also true that Baba brings ideas into manifestation on the physical plane as soon as He thinks of them. But the ego finds these works so threatening to its existence that it vigorously resists accepting them. In addition, some sincere spiritual aspirants do not understand the difference between siddhi powers (powers which can be developed through spiritual disciplines) and those which are a natural expression of Baba's spiritual nature. Since there are so many wonderful works being done by Bhagavan Sri Sathya Sai Baba today that are neither controversial nor threatening, it behooves us to recount them.

SOME ACHIEVEMENTS OF THE SAI ERA

Through the Sri Sathya Sai Organization, which consists of various categories of workers ranging from office-bearers and bhajan (song) leaders to teachers and social workers, Bhagavan Baba has instituted a vast community service program in India which now provides assistance to more than eight thousand villages. The program consists of:

Establishment of primary-level educational institutions, vocational training centers, and adult educational centers.

Laying of rural link roads, village streets and pavements, and building drainage and sewage systems.

Provision of drinking water facilities such as wells and tube wells, education of the village residents in methods of water purification, and providing households with the necessary equipment for purifying the water, in addition to wells and ponds to make them usable.

Provision of facilities for improving cattle by constructing central veterinary dispensaries and artificial insemination centers and assisting farmers in dairy development, poultry farming, horticulture, etc.

Training farmers in modern methods of agriculture and use of farm machinery.

Generally meeting the basic needs for medical services, including a door-to-door health education program which emphasizes prevention of illness through healthful living.

Medical camps are an established part of the service (seva) program of Sathya Sai Baba Centers in India. These are staffed by volunteer doctors from throughout India, who assemble in the ashram and go out to offer treatment for a wide variety of diseases in the villages. Hospitals are also operated by the Sai Organization in Prasanthi Nilayam and in Whitefield.

Through the Sathya Sai Educational Institutions, a new theory and practice of integral education has emerged. The philosophy of the program stems from the five basic values: truth, right action, peace, love, and non-violence. It encompasses knowledge, skill, balance or equipoise, love or intuition, and universal compassion, leading man to strive for perfection in the physical, emotional, psychic, and spiritual parts of his personality.

The first step is the Bal Vikas Course which begins with the child's entry into primary school. This course of character building and personality development has been designed with a scientific approach to the ideals of ancient wisdom which will provide a balanced and total education for the modern student. The course is carefully designed not to violate the secular framework of the Constitution of India. The curriculum for this program, called Education in Human Values, utilizes direct, indirect, and integrated methods for teaching human values. In January, 1983, there were over 2,380 classes under the auspices of the Sri Sathya Sai Bal Vikas Trust, serving over 56,000 children. The Education in Human Values Course has now been approved on a national basis and is being adopted by school districts throughout India. It is functioning in Himachal Pradesh, Karnataka, and Punjab states, as well as in the municipal corporations of Delhi and Bombay. It is currently being considered in several other states, including Orissa.

Sanatha Sarathi reported in April, 1985, that EHV is taking firm root in all of the states of India and that interaction of Sai Organizations with the government has increased substantially. Teacher-trainers from the Sathya Sai Educational Institutions provide instruction for elementary and secondary school teachers in order that they may skillfully integrate human values into the curriculum without additional burden to either themselves or the students. One recent example of this occurred when the Government of the State of Himachal Pradesh requested Sri Sathya Sai resource personnel to assist in introducing EHV in all the schools of Himachal Pradesh. A

comprehensive action plan was drawn up for training District Officers, teacher-educators, and students, and ultimately bringing the program into the neighborhood through the students. On another occasion, six hundred teachers from Andhra Pradesh attended a week-long training session organized for them by Baba's EHV teacher-trainers, and many reported that their own lives had been transformed by the experience.

Five colleges have been established by Bhagavan Baba and have been conspicuous for over fifteen years for their academic excellence. Their superior quality has been officially recognized in the accreditation of the Sri Sathya Sai Institute of Higher Learning by the University Grants Commission of the Indian Government. The University now functions on three of the five college campuses and a number of students are presently working toward Ph.D. degrees. Post-graduate courses are offered in physics, chemistry, biosciences, mathematics, commerce, history, Indian culture, Sanskrit language and literature, English language and literature, Telugu language and literature, and home science. On the occasion of the dedication of the Administration Building of this newly-accredited University, Shrimati Indira Gandhi stated in her message: "The purpose of education is human development. It should impart not only improved skills but a clear sense of values as well."

At the graduation convocation of November 22, 1983, the new Institute awarded its first Ph.D. On this occasion, the President of India, Gyani Zail Singh, said in his address: "This Institution, though born only three years ago, has already carved out a special place for itself by charting new paths in higher education. What is especially interesting here is the emphasis placed on moral and spiritual instruction along with social work and self-reliance activities. I congratulate all those who are blessed with an opportunity to study in this Institute."

The Governor of Andhra Pradesh, Sri S.D. Sharma, expressed his observation of the works of the Avatar in a few simple but profound words. He said, "Bhagavan is establishing the reign of righteousness. He is instilling love in all our hearts. When you come to Him you get peace which is different from mere tranquility. There can be no greater miracle than the peace He confers. He is instilling the spirit of right action in the hearts of boys and girls studying in the Sai Institutions, and they are going to change India and the world."



The editors acknowledge these sources of information: We Devotees by Indulal Shah, the publication Sanathana Sarathi, and Dr. V.K. Gokak, Vice-Chancellor of the Sri Sathya Sai Institute of Higher Learning.

PREPARATIONS FOR THE BIG EVENT

It is clear that the ashram will be ready for the multitudes who will visit Prasanthi Nilayam in November. But will we visitors from overseas countries be ready? Will our conduct and behavior add to, or detract from, the glory of the occasion? Elaborate preparations are being made to make our stay a pleasant and spiritually beneficial one. If we can reciprocate by exercising self-discipline and showing respect for the customs and traditions of our host country, then all will be perfect.

We can begin by resolving that we will not fall prey to the temptation of spending time in the little commercial bazaar that has sprung up over the years. Swami has made known His wish that foreign devotees should not spend their precious time milling about outside. He has especially advised that we do not eat or drink outside, as significant health risks are posed. He has also broadly hinted that there are spiritual pitfalls associated with sitting in "off limits" coffeehouses and eating establishments.

We should also be vigilant about our actions inside the gates of the ashram. We must suppress the urge to strike up new relationships. Too much talk is harmful to our spiritual progress. Unnecessary conversation drains those batteries we have come to get recharged.

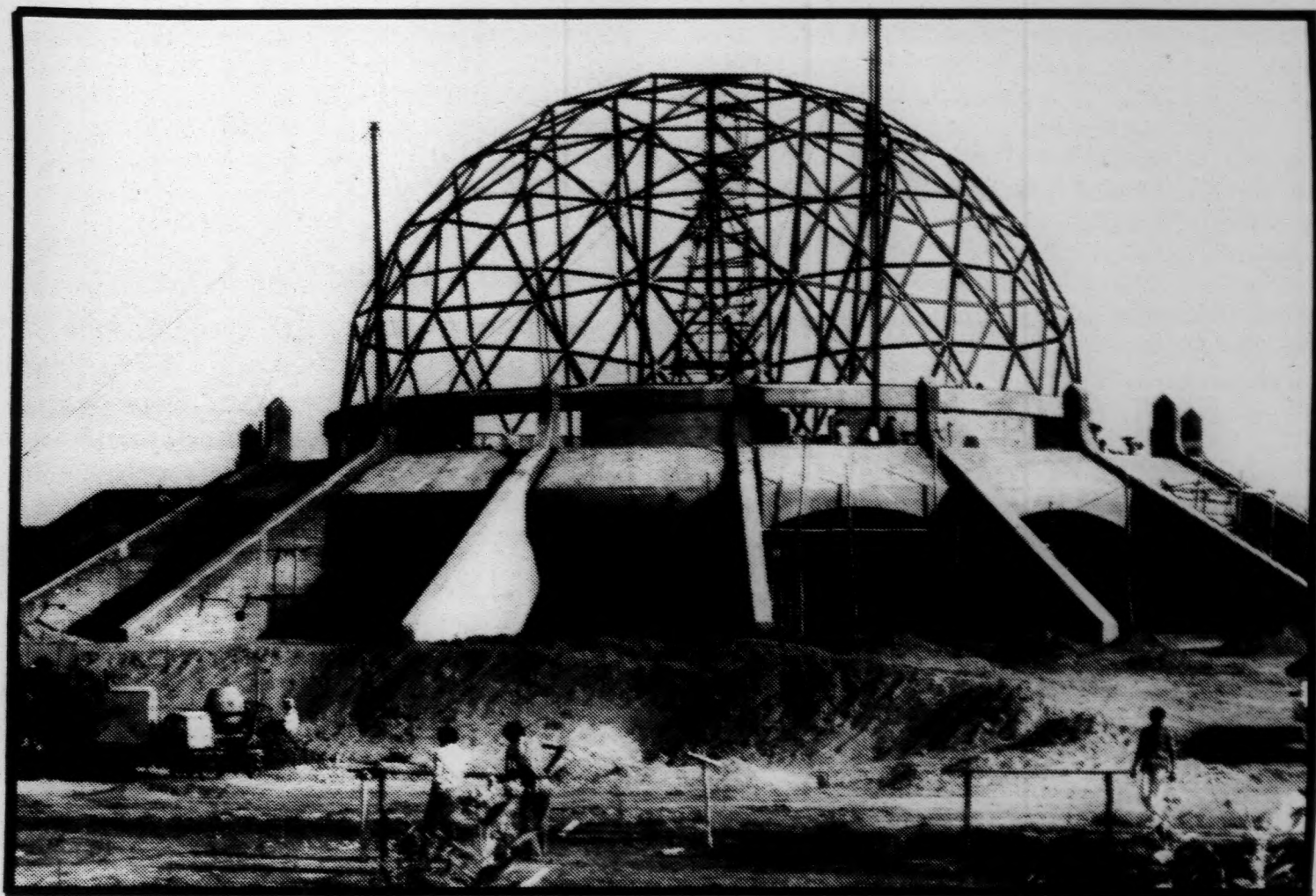
As we all incur great expense and trouble to get here, it follows that we should keep in mind why we have come. We do not come for a holiday, to sightsee, or to form new attachments. We come so that we might express our obeisance to the Lord, and progress further on our spiritual journey. We come so that we may return home stronger and more self-confident, and thus be brighter lights in our communities. Sai devotees have to see good, do good, and be good.

Finally, we must, while here, be good representatives of the countries from which we have come. We do that by dressing in a dignified and proper manner, by avoiding bringing ourselves to unfavorable notice, and by strictly obeying the rules and regulations. The behavior guidelines are prominently posted throughout the ashram. We would do well to read them each day and follow them. If we do this, we will please the Lord.

From an article by William Harvey
reprinted courtesy of Sanathana Sarathi

For additional information on travel to India and appropriate ashram protocol, see the reference to the book The First Pilgrimage to Sathya Sai Baba by D. Irani, on page 43 of this issue.

THE PLANETARIUM: A BIRTHDAY GIFT



The planetarium building as it appeared at the time of publication

It is said that the Sixtieth Birthday is an event of momentous importance in the career of the Avatar. In honor of the Birthday, it seemed fitting that we, the devotees of the United States of America, give a gift. The decision was reached that something useful and appropriate would be the purchase of the equipment for the new planetarium building at the Sri Sathya Sai Institute of Higher Learning at Puttaparthi.

The devotees of India and the United States have joined hands to make this gift a reality. The Indian people are constructing the building, and Americans are providing state-of-the-art technical equipment for the planetarium project. This combined effort will aid in the teaching of astronomy, mathematics, ecology, architecture, health, medicine, cultural history, and many other subjects. The planetarium equipment is to be installed and working by Birthday, November 23, 1985.

OUR BELOVED CREATOR

You loose our stiffness with the moisture of tears,
You lighten the darkness to extinguish all fears.

One look from You sweetens eternity,
Your graceful movements embody serenity.

The swirling hand giving sacred ash,
shows us that love is the first and the last.

O bring us to our heavenly home,
that place where all is heard as Om.

Let us sing and chant Your endless glories,
let us be thrilled at Your wondrous stories.

YOU'RE THE KRISHNA WHO DANCED,
THE CHRIST THAT HEALS,
THE RAMA WHO LED ON THE BATTLEFIELDS.

To hear Your voice is to hear our own heart,
knowing we're one and never apart.

We love Your orange robe and benevolent face,
the upturned palm with magnificent grace.

The feeling of peace that surges within,
the sense of awe that You're really "Him."

Our awareness grows repeating Your name,
darkness is lifted, and we see our true aim.

You show us that pain has a higher purpose,
and not just the agony felt on the surface.

You tell us to be untouched and unshaken,
by the turbulent turns our lives may have taken.

FOR BLISS IS OUR SOURCE
AND PEACE IS OUR NATURE
AND LOVE IS THE FORM
OF OUR BELOVED CREATOR.

Mark L. Banks



EDUCATION IN HUMAN VALUES (EHV)

PROGRESS IN THE UNITED STATES

On August 9, 10, and 11, 1985, over forty EHV teachers from throughout the United States and foreign countries including Venezuela, Argentina, Mexico, Trinidad, and Canada met during the day at Claremont College and in the evening at the home of Dr. and Mrs. Michael Goldstein in order to develop a teacher-training program and a worldwide network of qualified and competent trainers and teachers for facilitating EHV.

Hal Honig, assistant chairman of the American Sathya Sai EHV/Bal Vikas Committee, gave the opening address, followed by an introduction to the course and instructions to students given by Dr. Goldstein, chairman of the American Sathya Sai EHV/Bal Vikas Committee. One of the many talks presented was a clarification of the Bal Vikas and EHV programs. The Bal Vikas program for children is divided into three age groups and geared towards teaching the children of parents who are members of the Sai organization, or attend a Sai Center, or are under the authority of a Sai Center. Bal Vikas stresses the devotional and spiritual approach to Sai and all the world religions and recognizes the Sai form. In contrast, the EHV program is taught in public and private schools and community situations. EHV emphasizes character development and pride in citizenship, with no specific mention of Sai Baba's name or form. It is based on the five universal values of truth, right action, peace, love, and non-violence, and the objective is to develop these five aspects of the child's personality.

Other topics covered in this weekend course included "The Unique Qualities of EHV," "The Brotherhood of Man," "Values in School, Home, and Community," "Child Development," "How to Develop Lesson Plans," "Techniques of Teaching," and "The Teacher as Exemplar of EHV Values." The highlight on the final day consisted of lesson plans which were created by all the attendees working together in four groups and presented as a practicum for children. The new American Sathya Sai EHV Teachers' Handbook and a curriculum guide were given to the participants.

Among the many benefits of this course was the chance to see and experience the EHV work that has already been done nationally and abroad, the interaction and networking between EHV teachers and the importance of the teacher as an example of EHV, the need for EHV in meeting the problems of various educational systems, the uniqueness of the EHV program, and the goal of understanding the EHV values and how they relate to the child of today.

WORLD COUNCIL ANNOUNCEMENTS

WORLD CONFERENCE There will be 490 delegates from the United States attending the World Conference and Birthday this November. Delegates are asked to be at Prasanthi Nilayam no later than November 16. Medical camps are organized, and will be staffed by overseas doctors who will attend the people of the small villages surrounding Prasanthi Nilayam on November, 14, 15, and 16.

The Ceiling on Desires Program booklets kept by many devotees from all over the world will be placed at Bhagavan Baba's feet during the Birthday celebrations. Those who have kept the booklets but are unable to attend may enclose their booklet in a sealed envelope and send it to the regional director of their Sai Center.

PLANETARIUM Bhagavan Baba will inaugurate the planetarium and open it to visitors at 10:00 a.m. on November 22, 1985. Demonstrations have been scheduled for the devotees from overseas countries on that day.

WORLD OF SAI With Swami's grace, my wife and I had a glorious and inspiring experience during our visit, on behalf of the World Council of Sri Sathya Sai Organizations, to Argentina and Trinidad in July of this year. I had the opportunity to participate in large Sai public meetings and to meet with the Minister of Education of Argentina and the Under Secretary of Education of Trinidad. In both Sai public meetings the capacities of the theaters, 2,500 in Buenos Aires and 700 in Trinidad, were exceeded by the large, enthusiastic, and attentive audiences. In the meetings with the government officials, both governments agreed to entertain formal presentations of Sathya Sai Education in Human Values, in order to explore the possibility of including it in their public school programs.

SATHYA SAI EHV TEACHER-TRAINER COURSES On August 9, 10, and 11, 1985, the first complete Sathya Sai EHV teacher-trainer course was held at Claremont College near Los Angeles. Sai devotees assembled for the course from all the Americas: the United States, Canada, Mexico, Trinidad, Venezuela, and Argentina. It was a magnificently successful prototype that will become a milestone in the history of this important Sai education program. The goal of the course was to impart the required knowledge, skills, and techniques, and provide materials to Sai devotees so that they would be able to properly teach Sathya Sai EHV and present the program to their public schools and their communities.

In order for this program to begin to realize its grand potential in the United States, three more Sathya Sai EHV training courses were held in October, 1985. The courses were offered in San Francisco, St. Louis, and New York.

In Service to Sai,
Michael G. Goldstein, M.D.

WELCOME TO THESE NEW GROUPS

SATHYA SAI BABA STUDY GROUP
OF ORLANDO, FLORIDA

Nancy Arthur
5583 Jessamine Lane
Orlando, FL 32809
(305) 855-6708

SATHYA SAI BABA STUDY GROUP
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SATHYA SAI BABA STUDY GROUP OF
MONMOUTH COUNTY, NEW JERSEY

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SATHYA SAI BABA CENTER OF
WOODSTOCK, NEW YORK

Barbara Mofield
2572-2 West Saugerties Rd.
Saugerties, NY 12477
(914) 679-5693

"What greater achievement can you strive for than receiving Love Divine from God?

"However, you must understand well the nature and significance of this Love. You are now experiencing and sharing this Love at the level of your awareness of the Principle. This is a mistake. It is too literal an interpretation. The Principle of Love has no trace of ego or blemish. It is fully free from selfish attachments. Whatever Sai does, whatever Sai thinks, whatever Sai says, whatever Sai observes; it is all for your sake, not for Sai's sake. My selfish attachment is for your bliss (ananda) only. Your bliss is my bliss. Else, I have no bliss, apart from yours. I have no desire as such for My bliss. In fact, I have no desire at all."

Sri Sathya Sai Baba
Birthday Discourse, 1982

CEILING ON DESIRES PROGRAM: DEALING WITH SLOTH

Sloth, according to the dictionary, means indolence, laziness, and disinterest in any action. It is listed as the last of the so-called deadly sins.

With Baba's Sixtieth Birthday fast approaching, we all need to look very carefully to see where sloth manifests in our lives, holding us back from outright commitment to Baba, His teaching, and His work.

To be a devotee, according to the dictionary, is to be wholly devoted to someone or something, and to give over one's life entirely to the chosen person, cause, ideal, or interest. It is the antithesis of sloth or laziness.

During the past two years, since the start of preparations for His Birthday, Baba has indicated several times that those who do not accept Him as the formless and know Him as the breath will automatically be left behind as His mission accelerates and unfolds, and the need for true devotees to carry His message to all parts of the world becomes more urgent. He has outlined the steps for us to take to prepare ourselves to be involved in His world mission by initiating the three-pronged program comprising "Ceiling on Desires," "Selfless Service," and "Education in Human Values." Up until now He has showered us all with His grace, but from now on He will need us to be available for Him to use to bring about the changes He sees are necessary if the world is to be moved to a more balanced state.

Each of us needs to ask ourselves one very important question: "Do I really want to be fully committed to Baba and His mission, or am I still too attached to my old self-indulgent way of life?" By putting a ceiling on our desires and using the money, food, time, and energy thus saved for selfless service, we equip ourselves to be the sincere devotees Baba needs to spread His message. We no longer insist on doing only what we like. We become willing to do whatever He needs us to do whether we like it or not, and finally we will become able to like what we have to do.

Most of us are basically lazy, and it often takes extreme measures to jolt us out of sloth and into action. When life is too easy and proceeding according to the way we think it should, we begin to take it for granted and no longer deem it necessary to engage in any spiritual disciplines or practices. We forget who we really are. But as soon as life no longer bestows boons, we turn to God for help and beg Him to restore what we have lost. If our spiritual muscles have become weak and flabby, we will soon discover that we don't have the necessary strength to bear the loss, hardship, or grief we are suffering.

Baba has also warned us that when the drastic change occurs, which is so long overdue, it will act like a great wind and will separate the grain from the chaff. Those who have not become strong in their faith and dedication will be left behind, mired in their old selfish way of life, and only those who are truly devoted will have the strength to move ahead.

So it behooves us all to use this time before the Birthday to review the two main programs, "Ceiling on Desires" and "Selfless Service." Self-inquiry is needed to see where we need to banish sloth from our lives and make a concerted effort to put into daily practice the simple, though radical, steps Baba has outlined.

Have we continued to be lazy and self-indulgent, wasting money and food on sense gratification and time and energy on adharmic (unrighteous) pursuits? Have we continued to allow anger, greed, envy, and jealousy to be expressed when our desires are frustrated? If so, what do we need to do to remedy the situation in time to be strong enough to join Baba's army?

All of us who are sincere devotees surely wish to give Baba the only present He has requested, which is also the most priceless gift we can give ourselves. It is to know without a doubt that we are not the body, mind, or emotions with all their worldly desires, but pure, desireless Spirit, our essential nature. As we let go of the desires that feed but fail to satisfy the greedy, unreal ego-self, our true identity will shine forth. I can still hear Baba's voice echoing in my ears at the end of a rousing discourse He gave on the occasion of Indulal Shah's sixtieth birthday: "Arise. Awake. Get to work!" What are we waiting for?

Phyllis Krystal
Pacific Palisades, California



"You may not be able to see it, but it is clear before My eyes. As days pass, even those who are not now able to recognize the Truth of Sai will have to approach with tears of repentance and experience Me. Soon this will be worldwide. Sai has been firmly restraining this development. When once it is allowed to manifest, the whole world will be transformed into an abode of peace (Prasanthi Nilayam). So come forward, all of you determined to practice in daily living the ideals laid before you. In the coming years you may not get the chance you have now."

--Baba
Birthday Discourse, 1982

MAN: THE CROWN OF CREATION

"Man is thought of as a tool, an instrument, and not as having been born primarily for his own fulfillment. Each man has to educate himself through trial and error and attain perfection by reaching the full knowledge of his own reality. He has a great destiny and is equipped with the skills needed to achieve that destiny. He is not a helpless victim of circumstances. But the tragedy is that he has allowed the equipment to rust through neglect and he has forgotten the goal. The road he has to follow is overgrown with brambles, the signboards have disappeared. That is why the Person who has laid the road has come again to lead man along it, after repairing and renewing it.

"Consider how man has been shaped for millions of years for this high destiny. During the primeval cosmic chaos, there were two phenomena struggling to overwhelm each other. On one side was the fiery lava flood vomited by the volcanoes and emanating from the crevices and chasms which scarred the face of the earth. The destructive fire swept in all directions, scattering panic and death, heralding the end of everything. On the other side, scarcely noticed, microscopic amoeba floated furtively on the water's edge or clung desperately in the cracks of rocks, keeping the faint spark of life unharmed from fire and flood. Who could have predicted at that time that the future was with the animalcule or amoeba, whose appearance itself was due to an accident, and whose survival was an enigma? Who could have foreseen that these minute specks of life could hold out triumphantly against the devastating onslaught of the heat and the cold?

"The speck of life-consciousness, won through sheer intelligence, adaptability, and perseverance in 'willing' to live, helped it to defeat the mortal fury of the elements. By the unfolding of the life-consciousness, the amoeba blossomed into various species of living beings gigantic and microscopic; at last it grew into man, it bore fruit as goodness and virtue, sympathy and sacrifice, oratory and music, song and dance, scholarship and spiritual discipline, martyrdom and sainthood, assuming human form.

"This is the reason why man is said to be the crown of creation. This is the purpose for which he has struggled through stone and grass, trees, birds, and beasts. Hence man should not fritter away the precious prize he has won; he should not slide back into the beast. He must move forward into Divinity. He must become aware of his strengths and weaknesses, and become clear about his goal, his path, and his potentialities. He must act up to his capacity.

"Man is endowed with the capacity of separating himself from his body,



senses, mind, and intelligence. He feels and says, "My eyes, my ears, my feet, my hands, my mind, my reason," etc. He knows, deep down in his consciousness, that he is apart from all these; that he is their user, owner, and master. The senses cannot comprehend that they are mere occupants of the physical frame. So man can, by a simple exercise in silent reasoning and by going beyond the senses, discover that the physical frame is unreal and temporary. This should lead to detachment achieved through analysis, the result of perfect discrimination."

--Baba

LO, I AM WITH YOU ALWAYS

We know our beloved Lord Sri Sathya Sai Baba to be an incarnation of God (Avatar) by the sixteen signs that accompany Him: creation, preservation, dissolution, knowledge, and grace. He has the power to extend each of these in the past, present, and future, thus totaling fifteen. The sixteenth sign is termed Paramatma, the Divinity within each individual. In celebration of His Sixtieth Birthday, I would like to add my testimony to that of millions of other ordinary people who have witnessed the "calling cards" of the Avatar. My experiences are related, not because they are unusual, but because they are typical of those experienced by devotees of Sri Sathya Sai Baba throughout the world today. Each of us has exactly the experiences he needs in order to wake up to his Godhood or Higher Self, that Self which Baba's life exemplifies.

For most of us, the awakening takes place "here a little and there a little" as described by Isaiah (28:13) rather than as a sudden influx of "light from heaven" as experienced by Paul (Acts 9:3). Evidence of Baba's omnipresence, omniscience, omnipotence, and omnifelicity came to me recently in a very mundane activity.

While enjoying a meeting with my husband at a restaurant near his office, I mentioned to him that one of the cars had two tires which were becoming rather worn. I went on to say that since the other car had four new tires I preferred to drive it. At the conclusion of our luncheon, I got into the car to return home, feeling quite secure with four new tires. However, I had only driven about two miles when a noise and a bump indicated that one of the tires had quite suddenly gone flat. The car had passed over a broken bottle, slicing a six-inch hole in the tire.

The lesson in this experience was crystal clear. I began to laugh before the car had even come to a complete stop. How many times am I going to have to be reminded that security is not in things? I knew that once again the Infinite Wisdom of the Universe had reminded me where the only genuine security is to be found. I thanked Baba for His presence in my heart and for always holding me in safety. We may forget Him for a moment, but He never forgets us.

Almost simultaneously with that realization, a shiny black Trans Am pulled up and stopped on the other side of the road. A handsome, dark-skinned young man, dressed in immaculate, obviously expensive clothing, stepped out. He crossed the street and offered to change the tire, speaking with a delightful foreign accent. Not wishing to cause him any inconvenience, I asked if he would just call my husband for me. He replied that it would

be quicker and easier for him to change the tire than to make the telephone call. Indeed, he changed the tire in what seemed to me to be an incredibly short time. As I had felt some concern about his clothing, I was pleased to see that he was as clean and well-pressed when he finished as when he had alighted from his car. As a matter of fact, not even his hands were soiled.

It had occurred to me to offer him money, but, upon reflection, that seemed singularly inappropriate. So I asked him if he lived in 'The Village,' thinking he might be a neighbor. He replied, "No, I'm your garbage man." I said, "Oh, do you work for the Griffith Disposal Company?" He responded, "Yes, yes." I thanked him profusely, and he got into his car and drove away. Several times the suggestion came that maybe Swami had rescued me as he has so many others, but reason presented two things that seemed to negate that possibility. First, even though it had been an exceedingly hot day and I could not have walked for help, there did not seem to be any danger inherent in the situation. And I couldn't imagine Baba saying, "I'm your garbage man." So occasionally the thought came that on my next trip to Puttaparthi He might confirm that it was He who made my trip home that day easy as well as enlightening, but the hope of this occurring seemed rather dim.

Several months later, in a Sai Baba group, the friend with whom I had journeyed when we attended the First Conference on Education in Human Values for College Teachers in Puttaparthi, related a dream she had had the night before. She said that Baba had appeared in her dream, standing outside her house. She went outside to join Him and they stood shoulder-to-shoulder, watching the mountains which surround her house. She said that the mountains were moving, either rising or growing taller, and that it was a glorious sight. She felt as if she and Baba were enjoying this beautiful vision together. Then He turned to her and said, "Now, go back in the house and bring me your garbage."

How precious are the lessons He gives us, and how wondrous are the ways in which they come! He has told us many times that we do not have to come to Puttaparthi, but that, if we have faith in Him, He will come to us instead. He can even validate our experiences for us without our having to travel halfway around the world. As I drove home after hearing my friend tell about her dream, I passed a garbage collection truck. The name on the truck was "Inland Disposal Company." I realized then that I had inadvertently named the disposal company which had served us at our former residence more than fifty miles away. And yet our "garbage man" had not bothered to correct me. Obviously that particular discrepancy had not seemed of any importance to Him.

On relating this incident to another devotee of our Lord, I was asked if I had given any thought to the meaning of "Trans Am." I said that I hadn't, even though several people have told of Baba's making pertinent puns on the names of automobiles. Looking up the words "trans" and "am" in the Webster's New World Dictionary, I found the following: "trans: above and beyond" and "am: the first person singular present indicative of BE." How could the message have been more direct or more appropriate? Bhagavan Sri Sathya Sai Baba is certainly one who is above and beyond the first person **singular**. He has been witnessed on a number of occasions manifesting Himself in two or more places at the same time. And without a doubt His presence is indicative of BEing.

Our Lord has told us that He is in every creature and that He undergirds every activity. How, then, can He **not** be present in every caring person and in every selfless activity? His absence would be a miracle; His presence is an indication of the divine order of the universe. His Omniaction does not exclude the most menial tasks. His Omnipresence does not exclude the simplest laborer. He said in the Yugadi discourse of 1985, "Only that person who bases his conclusions on daily experience can reach the goal." In a discourse September 14, 1984, He said, "The most important objective of the Bhagavad Gita is to bring philosophy down to the level of the mundane world and its daily activity." As Creator, He has told us, "I am prepared to give you whatever you want." As Preserver, He asks, "Why fear when I am here?" As Destroyer, He says, "Bring the garbage of your doubts and insecurities to Me, and I will dispose of it." As the Indweller of the heart, He says, "I will stay at your house; my home is in your heart." In celebration of His Sixtieth Birthday, let each of us go within and greet Him in the sanctity of the Abode of Eternal Peace and not fail to see Him in every daily experience with our fellow man, in each of whom He awaits our recognition.

Joy Thomas
Cherry Valley, California

"God is very much in the world, in and through everything in it with no exception. There is no body that He does not activate, no form that He does not reside in. All are cells in the divine Organism, the divine Body. Awareness of this is your faith, your fortune, your fort, your fullness.... The real and the unreal are not two distinct things; one is the absence of the other, that is all.... There is only One appearing as two.... The pure mind reflects the Reality clearly, God that is the basis of Self as well as the objective world. God is immanent in every particle in the universe. The clear vision can experience Him everywhere at all times, and that vision confers immeasurable, inexpressible bliss."

--Baba
Sathya Sai Speaks, Vol. 9

WHAT IF YOU LOOKED INTO THE FACE OF GOD?



What if you looked into the face of God, and He ever so gently smiled back at you?

What if you looked into His eyes and He into yours and you knew that He knew your totality and depth far better than words or thoughts could ever say?

What if He allowed you to touch His feet and showered grace all over your soul?

What if He allowed you to walk with Him and talk with Him and laugh with Him and cry with Him and have Him with you always?

What if He sang songs to you and rocked you with the cosmic waves?

What if He showered you with love and joy that saturated each cell of your being?

What if He told you all of creation came about because of His love for you?

What if every word He uttered, every gesture He made, every move, every event--no matter how slight--carried with it the power to transform you into a Being just like Him?

What if you looked into the face of God? Is there more a soul could behold?

Malaika LaMore
Pasadena, California

THE PROPHECY OF THE SHUKA NAADI

Naadi is the collective name given to palm leaf manuscripts written by ancient sages describing the characteristics, family history, as well as the life story of certain significant individuals. The sages (rishis) who wrote these naadis had such remarkable foresight that they accurately foretold the entire future of mankind. Sanskrit scholars in different parts of India have in their safekeeping several volumes (naadi granthas) of ancient palmyrah leaves written by the great saints Bhṛugu, Vasiṣṭha, Agastya, and others.

A well-known astrology professor of Bangalore, Sri Ganjur Narayana Shastry, recently traced a volume of palm leaf manuscripts by sage Shuka on Sathya Sai Baba entitled Saicharitamrita Grantham. It consists of hundreds of palm leaf manuscripts written in Sanskrit and is thought to have been set down over five thousand years ago. It describes, accurately and at great length, Sri Sathya Sai Baba's family tree and many facts about Him. It gives interesting details of all that He will accomplish in this present life and also the great miracles to come.

Among many other things, the palm leaves of sage Shuka say: possessing the power of the eight undisclosed powers (siddhis), this person of divine aspects was previously a resident of Shirdi. He is one who can do things through His will, a person of great powers but with no love of worldly glory and money. All rishis declare that He has the power to die at will and that He has merged with the undifferentiated and will live only to protect righteousness (dharma). His mission is helping the people and for this He will distribute everything in the proper manner. He is born for the purpose of propagating righteousness and the place He stays will become a sacred land.

He can go in different forms and allow individuals to see Him (give darshan). He can remove difficulties, dangers, and obstacles. He will establish an ashram near a place where there are vehicles with many wheels and will also establish educational institutions that show spiritual strength. He will show His omniscience in many ways to devotees, who, if they surrender to Him with faith, will have a chance to remove their sins and derive peace and good.

His glory will spread, and many people will come to Him. But all cannot get His grace, due to past sins. The Shuka Naadi declares that this great person will be a totally realized being (Brahmachari), who will help others and exhibit the same attitude towards men and women. He will move like a mother amidst women. He will be the embodiment of love (prema swarupa),

and the embodiment of bliss (ananda swarupa), but only those who are enlightened will be able to experience Him as bliss. He can be experienced, but not expressed, as a mute can eat but not speak. Total equanimity will be His. He sees the world as a blade of grass. He will not be concerned with public opinion and will do only what is right.

He will be a representative of Shirdi Sai Baba and will be born as a result of the prayers addressed to Shirdi Sai Baba. He will give a view of Himself in perfect equanimity (samadhi darshan) to Shirdi Sai devotees and, similarly, after He has flown from this body, Sathya Sai devotees will have samadhi darshan at Whitefield, which will be venerated as sacred soil. His life will be for the good of mankind as described by Krishna in the Bhagavad Gita.

The naadi astrologer says that unrighteousness (adharma) has grown to three-fourths proportion. When it increases by one-fourth more, that is, when all becomes unrighteous, then Sri Sathya Sai Baba's full powers will come into play and be known in the world. In other words, evil has to rise to its utmost before His divine quality can be fully realized. As things stand at present, Sri Sathya Sai Baba displays only one-tenth of His real Self. After a while, His efforts to save the world will increase tenfold. He will show that He alone can control the fury of nature. He will also plant a tree in Brindavan, Bangalore, and that place will become a field of energy and the tree a wish-fulfilling tree.

The Shuka Naadi states that good will accrue to anyone who sees Sri Sathya Sai Baba. Lord Sai's birth is for the succor of mankind and so everything pertaining to Him is for the good of the world. Though He is fully aware of His own powers, He will reveal them only when He has to and always at the appropriate time. His grace will enable people to surmount difficulties and guide them towards progress. In a short time, His greatness will spread further and there will be universal worship of Sathya Sai. He will show Himself in many places simultaneously, though He will actually be in one place, and there will be many divine acts and manifestations.

He will erect a flagstaff of righteousness at a significant time, and thereafter righteousness will visibly increase. What He does may appear simple to us, but the effects of His actions will be immense and far-reaching. He is tolerant and compassionate by nature and treats everyone equally. He does not hurt feelings or express anger when errors of ignorance are committed. Often He speaks in jest, but He speaks the truth. When He publicizes any aspect of Himself or His activities, which is not always, He does so at particular times and it is only and always for the growth of righteousness: instilling good ideas of life and creating an atmosphere of goodwill.

Sage Shuka refers to this as spreading the gospel of righteousness, so that people may be enlightened. It is known from time immemorial that God incarnates again and again for the support of righteousness. Sri Sathya Sai Baba will prove, in the course of time, the truth of the saying: righteousness protects its protector.

Sri Sathya Sai Baba will have the knowledge of wisdom, rather than merely mundane knowledge. His early schooling was in Uravakonda, a village that once had an ashram of the sect of lingam worshippers. He was born to devotees of His Shirdi days upon whom he could not, as Shirdi Sai Baba, bestow full grace. Even now, though there is the relationship through birth, He is towards His family as He is towards all.

Lord Sai will teach people that this world is illusory. His divine powers will be known in the world. Even though in India, He already blesses people in other parts of the world with His vision and presence. Many worship His photographs. They keep a separate room for Him in their homes, for they believe that He is always with them and lives with them. If people recognize the truth of Sri Sathya Sai Baba, salvation will not be long in following. Trust in God becomes easy and one can rise from a worldly existence to a true reality. The importance of bodily life will lose value as one realizes that the body will soon be dust or ashes. The Sai path demonstrates that self-inquiry and adoration of God are essential on the way to the ultimate liberation. By listening to Sri Sathya Sai Baba, people will be guided onto the right path, their minds will be cleansed, and all doubts will vanish. All inessential mind activity will die, for He is the Divine in fleshly form, born to elevate mankind.

Sage Shuka also refers to another aspect of Sri Sathya Sai Baba. He says that this Avatar will have healing powers and the power to cure Himself by the sprinkling of water. This power is beyond nature's laws and not found anywhere in the world. Sri Sathya Sai Baba will use His healing powers not only for the people of the world, but also for the beings of other worlds, and on a higher plane of existence. At times, there will be inexplicable situations when he takes on the illnesses and sufferings of these other-worldly beings to save them from the curse and ill will of others. In such cases, He will cure Himself when the danger has been averted.

He also has the power to lengthen life, and there have already been a few cases of people given a longer lease on life. But there are many whose sins are so great that they still bear their fruits and may not receive even Sri Sathya Sai Baba's grace. When the Kali Yuga influence grows even more intense, then people will see His true might and will acknowledge

that He is the Supreme Power. Then mankind will bow to Him as to a great emperor and He will be revered as the greatest living being in the world.

Lord Sai does everything according to a plan He has, for He is born with a purpose, a mission to fulfill. He is all-knowing. This is God's natural state and not a state achieved through education. He does not forget anything. There is nothing that He does not know. And these are qualities that are always His. He has great purification powers. Merely the sight of Him, or the slightest word exchanged with Him, can purify one. Everyone needs such purification for, if we are born into this world, it can only be as a result of some faults in a past life. But, by exposure to such a divine Personage and by His influence, they are automatically diminished, even nullified.

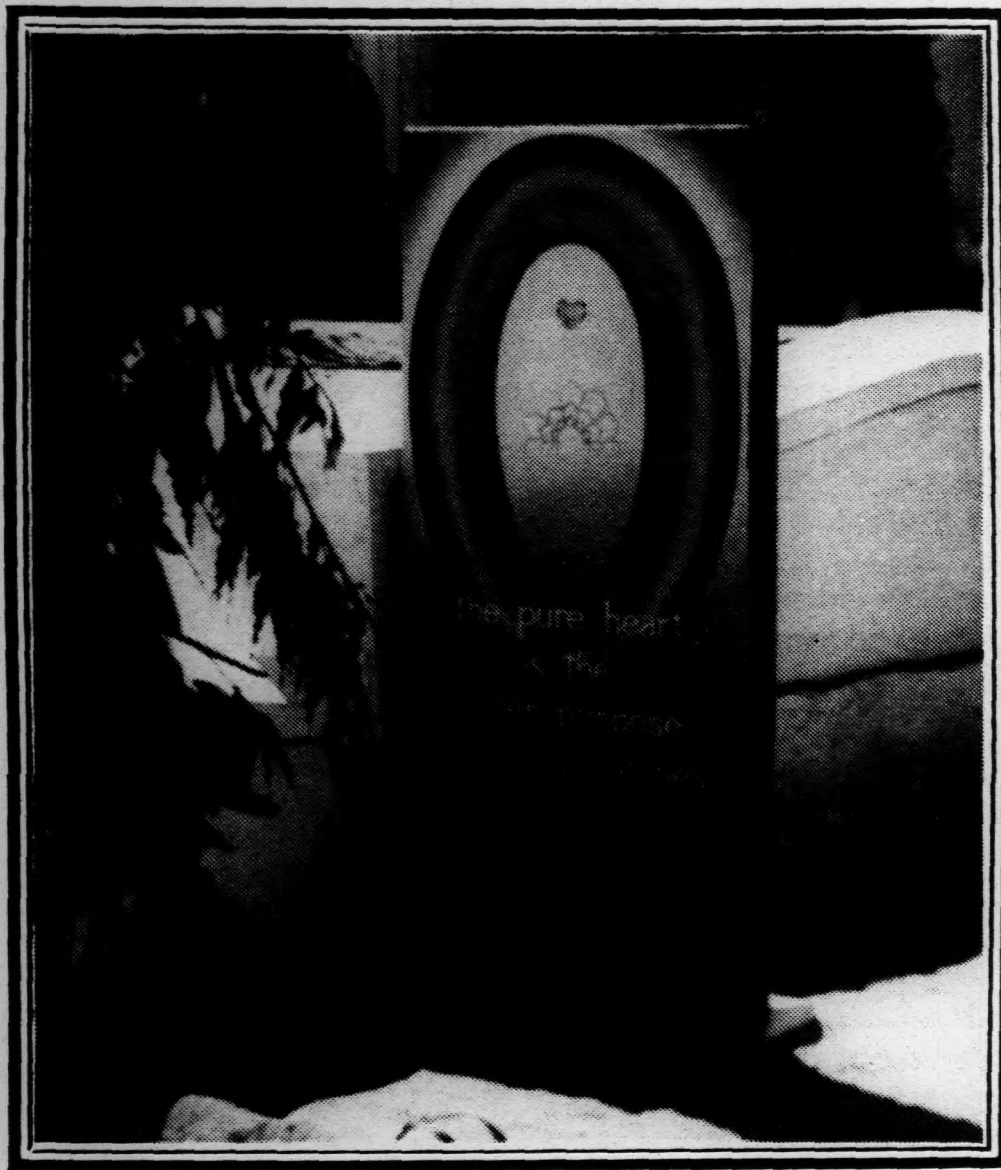
The Shuka Naadi emphasizes that Lord Sai is Mahavishnu Swarupa, a form of Great Vishnu Himself. Seeing Him is the same as looking upon Lord Vishnu. Sage Shuka gives Sri Sathya Sai Baba a lineage other than the one generally known. He says that it was Kabir Das who returned to earth as Shirdi Sai Baba, who in turn is now Sri Sathya Sai Baba who will also return to earth in another form. But this is nothing new: so far He has had 101 lives and always for the good of the people and the world. As Shirdi Sai Baba, He willed another birth to relieve the distressed of the earth, and so is now reborn as Sri Sathya Sai Baba. In this life, He is fully Divine, fully God. This is a life of total sanctity, fully endowed with the wisdom of God (Brahma jnana).

Those who criticize Him, without understanding and without even the will to understand, are committing a sin. But, very soon, more and more people will come to accept His Divinity, for they will have seen His divine powers. After the spring of 1979, the tide will turn and righteousness will slowly reassert itself; atheism will begin to decrease. India will come into better days, too, and once again the influence of the present Mahapurusha or Mahashakti (incarnation of the Lord) will be decisive. Sri Sathya Sai Baba will perform even greater miracles, more wondrous than any He has performed up to now. One of the examples of His miracles mentioned in the Shuka Naadi is when He will keep an airplane airborne for a long time after it runs out of fuel, through His will alone. The Shuka Naadi also mentions that Sri Sathya Sai Baba will always retain a youthful look, age notwithstanding. He will teach great truths, even smile at the human weaknesses of listeners. Very soon now, the days of His great glory as Mahapurusha, the incarnation of Lord Vishnu, will be upon us.

Sri Acharya Shastry says that he was not a Sai devotee before discovering sage Shuka's prophetic manuscript. But, having been through it with a

fine-tooth comb, he realized that what we have in our midst is God incarnate. So he took himself off to see Sri Sathya Sai Baba. With the first glimpse, he knew himself to be in the presence of a great power. Sri Acharya Shastry feels that he must make a transcript of sage Shuka's Saicharitamrita Grantham available to the public. He feels certain that learning about Sri Sathya Sai Baba, His birth, and His mission can only be of immense benefit to all.

Excerpted from Living Divinity,
by Shakuntala Balu,
Sawbridge Enterprises Ltd., London, England



"The pure heart is the inner purpose of all disciplines."
--Baba

CHILDREN'S CORNER: CARROTS GROW FROM CARROT SEEDS

Several years ago, when I was real little, my mom and dad gave me a record player and a subscription to a record-of-the-month club for my birthday. Every month a new record came, and I enjoyed playing them very much. There was one with the story of Aladdin's Lamp, one about the Sorcerer's Apprentice, and lots of others. My favorite one was called "Carrots Grow from Carrot Seeds," and I played it so many times that it got scratchy.

Now that I'm older, I still think about it sometimes. It's true that carrots grow from carrot seeds. My mom and I planted a garden, and we got envelopes of seeds with pictures on them. We bought lettuce seeds to grow lettuce, and zinnia seeds to grow zinnias. When our dog had babies, they were baby dogs. Our cat had baby cats. Though I've never heard anyone say so, it seems to me that since we are God's children, we must be baby gods. Anyway, the thought that we are, helps me a lot when I'm tempted to think that some other children are very different from me. They can't really be different, I tell myself, because we're all God's children. Acorns look different from each other, but every acorn has a whole oak tree inside, and each of us has the whole of God inside us. Just like Baba tells us, we are God. We are not different from God. And having Baba here with us is like having the picture on the seed envelope. We can look at His life to see how our lives will be when we really grow up.

I can't send Baba a subscription to a record-of-the-month club for His Birthday, but I'm going to try month by month to be more like Him: happy, loving, and good. I think that's the present He will like most of all.



Carrots grow from carrot seeds;
From acorns come the oaks.
From God, our Father-Mother Sai,
Come all we happy folks.

Kathy R.
Beaumont, California

BIBLICAL PROPHECY: "THE ELEMENTS SHALL MELT WITH FERVENT HEAT"

II Peter 3:3,4 ...There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?

II Peter 3:10-14 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

Revelation 21:1 And I [John, the apostle] saw a new heaven and a new earth; for the first heaven and the first earth had passed away and there was no more sea.

Both John and Peter prophesied the passing away of the "first heaven" and the "first earth." Dr. Rocco A. Errico, renowned specialist in the customs and language of Biblical times (Aramaic), stated recently in a television interview that the words "heaven" and "earth" were used by Semitic people in a highly symbolic way. The word "heaven" was understood by the readers of the time to mean "the spirit or essence of man, his thinking nature." "Earth" was understood to mean the gross body or physical form. Dr. Errico went on to explain that the word "sea" symbolized the subconscious mind. Referring to Revelation 21:1, he said that John foresaw a complete transformation which would change the very essence of man. The thinking nature (mind and intellect) would be transformed and there would no longer be mental processes and reactions of which the individual is unaware or imperfectly aware (i.e., subconscious or beneath consciousness).

This transformation process has also been brought to our attention by Sri Sathya Sai Baba. Baba refers to the gross, subtle, and causal bodies as "passing stages" and states that they are "beneath consciousness." He has also said that "the awareness which survives these three passing stages is the super-causal body or Pure Consciousness." Peter said that the "elements shall melt with fervent heat." Webster's New World Dictionary defines "fervent" as "having or showing great warmth of feeling; intensely devoted or earnest; ardent" and one definition of "heat" is "strong feeling

or emotion; ardor." A definition of "burn" is "transform."

These Biblical prophecies point to the present time and indicate that the intensity of our devotion will melt the elements of creation and transform us physically and mentally. The process of progressing from gross body, through subtle body, to causal body, and ultimately into super-causal body or Pure Consciousness, as outlined by Baba in recent discourses and in Geetha Vahini, is presented here in chart form.

ELEMENTS OF CREATION

GROSS BODY as in Waking State	Vocal Organs Hands and feet Genitals Excretory organs	Five Vital Airs	Ear Skin Eye Tongue Nose	Sound Touch Form Taste Smell	Ego Desire Mind Intellect Knower
	SUBTLE BODY as in Dreaming State	Five Vital Airs	Ear Skin Eye Tongue Nose	Sound Touch Form Taste Smell	Mind Intellect
Listen to My Word from the innermost depths of your being; Adore Me; merge your mind with Me; Perform every act as a sacrifice to Me; And I pledge that you shall come to Me. Sorrow not; I shall liberate you from all sins. Do not, however, repeat these words to anyone without devotion, To anyone unwilling to listen or who speaks evil of Me. But he who declares this supreme secret to My devotees, without doubt, He shall come to Me. No other performs a dearer service or shall be more beloved by Me. Any man who studies this sacred dialogue worships Me with wisdom. Anyone even hearing it in faith, with an open heart, Is freed from evil and attains the radiant worlds of the righteous.				CAUSAL BODY as in Deep Sleep	Knower
					SUPER- CAUSAL BODY-- Pure Con- sciousness

Sri Krishna, Bhagavad Gita, Chapter 18

Compiled by the Assistant Editor.

THE PATH OF THE DEVOTEE

SEEDS FOR THE SPROUTS OF DEVOTION

The seed of devotion is the attitude of the worshipper toward the worshipped. At first, the worshipper's mind is attracted by the special qualities of the object of worship. He tries to acquire for himself these special qualities. This is his spiritual discipline. In the early stages of this discipline, the worshipper and the worshipped are quite different from one another. As the spiritual practice progresses, this feeling will diminish. When the goal is reached, there will be no difference at all. Whatever object of worship you accept, and love, and seek by spiritual practice, be firm in your faith that the Self is God. There is only one object worth craving on the spiritual path, and that is God-realization. There can be no room in the mind for any other desire. That is why Kunthi Devi (mother of Arjuna) prayed to Lord Krishna, "Oh, Guru of the world, let us know nothing but misery and suffering if only You grant us Your darshan*, the darshan that destroys rebirth!"

The devotee who desires and seeks God must have that attitude. Indifferent to joy and sorrow, he is unworried by the need for any gratification. Absorbed in spiritual discipline, he moves forward resolutely. With total conviction, without interruption, he carries on until he reaches the goal. Understanding the reality, he achieves the fullness of contentment.

It becomes apparent, then, that there is no difference between a person who has achieved liberation and one who is a devotee of God. They are both beyond egoism. They are both unaffected by the material world with its three attributes**. Neither are bound by worldly duties. Their hearts are full of compassion and the urge to do good in the world. The state of bliss, the bliss of God, impels them to act this way. Such a devotee has no desires: desires are the products of "I" and "mine" feelings. Only after such feelings are uprooted can a person be considered a devotee. There can be no room at all in him for desire, for his nature has become immortal. With that immortal nature, he can have no appetite but for the sweetness of bliss....



*Darshan - lit. "seeing, experiencing." To see the form of the Lord and receive His blessing.

**Three attributes - in Sanskrit, gunas. According to Hindu philosophy, nature consists of three gunas (attributes): tamas, rajas, and sattva. Tamas stands for inertia or dullness, rajas for activity or restlessness, sattva for balance or righteousness.

TODAY'S WORDS - YESTERDAY'S WORK

During the era when Rama was Avatar, the sage Narada came to Him with a question. He asked Rama, "O Lord, what is the nature of a servant of Rama? What are his characteristics? And what are the characteristics of a spiritual aspirant?"

"Listen, O Narada! My servants are full of love. They always uphold righteousness. They speak the truth. Their hearts melt with compassion. They never do wrong. They avoid sin. They are steady and firm. They renounce everything gladly. They eat in moderation. They are engaged in doing good. They have no selfishness. They are worried by no doubts. They will not listen to flattery. They delight in hearing praise of other people's virtues. Their character is beautiful, strong, and holy. Spiritual aspirants are those who are trying to acquire such qualities and possess such a character. Now I will tell you about those who are dear to Me: anyone who repeats the name of God and practices spiritual discipline and upholds the code of right conduct; anyone who has self-control or discipline; anyone who has faith, patience, comradeship, kindness, and joy as well as unalloyed love for Me, any such person is dear to Me.

"Then there are My devotees, My real devotees: Those who, with discrimination and renunciation, with humility and wisdom, perceive the knowledge of reality; those who are always absorbed with My divine play; those who, always and everywhere, remember My name; those who shed tears of love whenever they hear God's name spoken, these are My genuine devotees."

This was Lord Rama's answer to Narada.

If you worship God in complete and perfect devotion, He will protect you in all ways and at all times. As a mother protects her child, as a cow saves her calf from danger, as the eyelid guards the eye, so will the Lord protect you, effortlessly and automatically. When the child is no longer an infant, the mother can give less attention to his physical safety. In the same way, God does not pay much attention to the liberated man. The devotee of God with form is like God's little baby. He has no strength except God's strength. For the liberated person, his own strength is enough. Therefore, until you can rely on your own strength, you must be an infant in the Lord's hands. You must worship God with form. No one can worship the formless God without first having worshipped God with form. Start out like a baby in your mother's lap until you grow up and attain liberation. Then you can rely on your own strength and be free. However, in both stages, you have the same source of strength, the Mother. You are fortunate indeed if you can grasp this secret of the path of devotion. If you can develop one-pointed

devotion and foster good character traits, you will be transformed into an infant in the lap of God. He will then do everything for you as He wishes.

Therefore, if you yearn to be a servant of God, or dear to God, or a devotee whose only thought is God, you must take the path and live up to its name. If you would call yourself a devotee, develop the above-described characteristics of devotion. If you would be dear to the Lord, learn to love as God loves. If you would achieve singleminded devotion, you must surrender completely to God. It is useless to merely read spiritual books or mechanically recite some mantra. Only action will bring you bliss. This bliss is not reserved for only one caste or race or sex.

There is a story about Rama and a great devotee of His called Sabari. She was a woman of low caste who yearned for His darshan. She had faith that one day He would come through the forest where she lived in solitary devotion to Him. Every day, she would gather fruits and roots to offer Him. Innocently, she tasted each one first and reserved for Lord Rama only the sweetest. One day her longed-for desire was fulfilled. Rama did come through the forest and did indeed accept her offering. Sabari threw herself at His feet and said, "Lord, I am but a woman. In addition, I have little intelligence. Above all, I am low-born. How can I praise You? I don't know what to do or how to do it!"

Rama smiled and said, "Sabari, my mission is the kinship of devotion. I have no ties to race or caste. What is the use of status, wealth, or character without devotion to God? People without devotion are like clouds that wander about the sky but bear no rain. They are at the mercy of the winds, no matter how great their status, wealth, power, or fame. Devotees can reach me through nine paths; any one of these paths can take them to me."

Reverently, Sabari asked Lord Rama to tell her what the nine paths are, and He responded, "Hearing about God's glory; chanting His names in song; remembering the name and form of God; serving the feet of God; revering life and all nature; performing sacred rituals; doing all work as a service to God; loving God as the dearest companion and only relative; achieving closeness to God by surrendering to the Lord within. If the devotee sincerely practices any of these paths, he can attain Me. I am bound by these nine forms of devotion. That is why you have so easily been able to obtain this opportunity beyond even the reach of yogis. You have realized life's purpose today. Do you see? My words today are the result of all your yesterdays' work."

THE TWO KINDS OF DEVOTION

Devotees who pursue any of these nine paths fall into two categories:

the followers of the hard path or the followers of the safe and easy path. These are sometimes referred to as devotion and surrender; devotion is likened to the young of the monkey, surrender to the young of the cat.

Devotion has to be constant and uninterrupted like the flow of oil from one receptacle to another. Although the two categories are basically the same, the practice is different. Nothing can be gained in this world without intense love for God. Such love alone creates the attachment to God which evokes His desire to guard and protect. Love is equally present in devotion to God and surrender to Him, but there is a difference in manifestation. The young monkey must rely on his strength to protect himself. He must attach himself to the mother's belly and not release his hold even if someone tries to pull them apart. Similarly, in the path of devotion, one must stand the test at the hands of the Lord and hold onto His name. At all times and under all conditions, tirelessly, without the slightest trace of distaste or annoyance, he must hold on. Though he must bear the ridicule and criticism of the world, he will conquer all feelings of shame and defeat. He will never let go.

The path of surrender takes a different form. The devotee is like a kitten. Seeing everyone as the same, seeing no differentiations of caste, creed, race, etc., he humbly offers all to God. As the kitten simply stays in one place mewling, placing all its burden on the mother cat, the devotee puts all his burden on God and surrenders fully to His will. Lakshmana* was the exemplar of this path.

The discipline of surrender is much superior to the discipline of devotion. It is characterized by complete self-surrender in every aspect. To serve Lord Rama, Lakshmana renounced every obstacle in his path: wealth, wife, mother, home, and even food and sleep. This was not for a day or a month or a year, but for fourteen full years. Rama was his all, his happiness and joy. Lakshmana knew that Rama would give him everything he needed. His life's only purpose was to follow Rama and serve Him and to surrender his will to Him. Therefore, if you place all your burdens on God and follow Him unceasingly, never forgetting Him, He will certainly provide everything you need. This is the nature of the path of surrender.

THE FOUR KINDS OF LIBERATION

When you worship God with fixity of consciousness and purity of feeling,



*Lakshmana - the brother and great devotee of Rama who accompanied Rama into the forest during His fourteen years of exile.



On the occasion of His Sixtieth Birthday, the devotees of the United States of America pay homage to the divine Avatar Bhagavan Sri Sathya Sai Baba.

free from all extraneous thought, that worship itself becomes the superconscious state (samadhi). In this state, the Lord appears before the inner eye of the devotee in the form he has chosen for worship. This vision is not merely imagination; it is literally the darshan of the Lord. When, regardless of his location, he feels that he is always in God's presence, the devotee has reached the next stage. As he progresses, he comes to see everything as the glory of God. Living always with God, witnessing always the glory of God, he becomes suffused with God-consciousness. Now he has the same form as God. This is the final fruit of the path of devotion. However, even at this stage, there is still a trace of feeling of differentiation between God and devotee. So it cannot be considered the highest state in terms of realizing the formless Absolute. Although the devotee has the same form as God, we cannot assume that he has the Lord's powers of creation, preservation, and destruction. Only when every trace of difference disappears and unity appears, only then will the devotee reach that highest state. This comes from divine grace won by the essence of the devotee's spiritual effort. It cannot be claimed as the fruit of such effort. The devotee longs for God. He wants to serve the Lord according to his nature, to please Him, and to experience the joy of the form he has attributed to God. But God, in His grace, gives him not only the joy of each stage of devotion, not only the feeling of identification with God that is the final fruit of devotion, He gives him God-realization as well! The fruition of the path of devotion brings knowledge, God-realization. Even if the devotee does not yearn for it, the Lord confers it on him. The person who attains the highest stage of liberation in this way is unique even among the liberated.

Excerpted from Prema Vahini, by Sri Sathya Sai Baba
American translation by Mimi Goldberg
Pound Ridge, New York

"Arjuna! The sun does not rise; it does not set. I am also like that. I am not born, nor do I die. I am almighty and all-knowing. Not only I, but you also, know everything. However, your urge to know (jnanasakthi) is overwhelmed by ignorance (ajnana). I am Wisdom Itself. When the sun is seen in a mirror, it does not lose either its status or glory. When I am reflected in the world, that does not diminish My glory or status. I am birthless, immortal. Humans are born as a result of the merit and demerit of previous births. This is not true for Avatars. Yours is karmajanma; Mine is leelajanma. The prayers of the good and the misdeeds of the wicked are the causes of My birth (janma)!"

Sri Krishna
Geetha Vahini
by Bhagavan Sri Sathya Sai Baba

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The following books are to be presented to Sri Sathya Sai Baba on the occasion of His Sixtieth Birthday. Orders will be filled after November, 1985.

MY BABA AND I by Dr. Jack Hislop. Dr. Hislop, president of the Sathya Sai Baba Council of America for the past seventeen years, has had many conversations with Baba. His second book is a priceless collection of stories about and personal experiences with Sai. There is a valuable section on the relevance of His teachings, a section of conversations with Baba, and a collection of letters from Sai which treats the reader to an aspect of the personal relationship.

304 pages, 6 pages of color pictures

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SPIRIT AND THE MIND by Dr. Samuel Sandweiss. This second book by Dr. Sandweiss is about Sai Baba and the relevance of His life and message to Western psychology. It is comprised of personal experiences with Sai Baba, and a serious inquiry into how the integration of spiritual insight into Western psychology would broaden the vision of this young science and give it soul. An in-depth case study showing how Baba's message affects Western treatment approaches, and an interview with a prominent psychoanalyst which shows the roots of Western psychologists' resistance to spirituality and to considering man as immortal.

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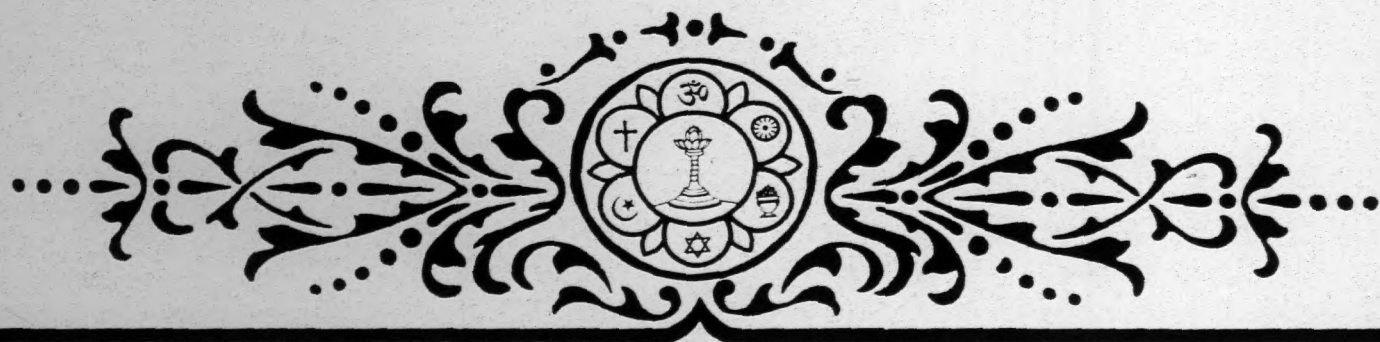
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MISCELLANEOUS ITEMS

SARVA DHARMA SYMBOL The Book Center has in stock a cloth patch of the Sai Baba logo, three inches in diameter. \$1.45



PRIVATE FROM ME TO YOU

I won't mention this again, but Ma, He **is** God. What a chance you have to be a devotee and tune in to His teachings. He is the one we meet upon our body's death. Why not get to know Him now so there is no fear or worry upon exit.

Why not pick up a book on Him from my room once in a while? It is a funny thing that in the whole family, no one except me is taking real advantage that God is approachable and at PIN code 515 134.

I know the illness was good for me in that it made me face all the important questions that were always looming, sooner than I would have, and I got to speak with Him. Soon He will be inaccessible because of the crowds and you will wonder "how in those days" you just didn't realize His majesty. It ain't too late; read, be a true vegetarian, walk, etc., and He will guide you. Pray for dream instructions. Not necessary to come [to India].

Jon Gilbert (1947-1985)
from a letter to his mother

