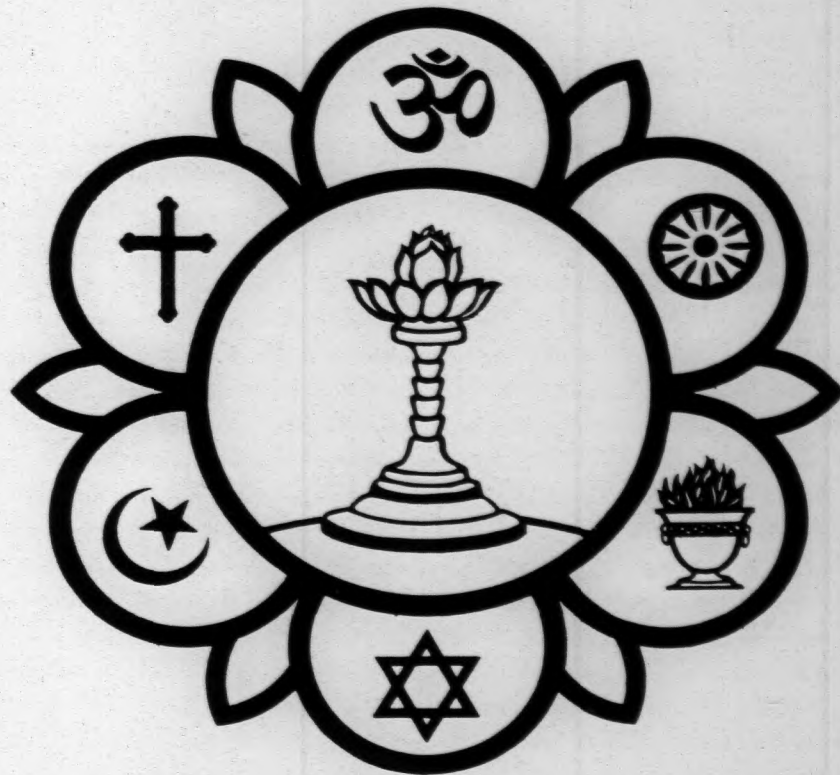


SATHYA SAI



Newsletter

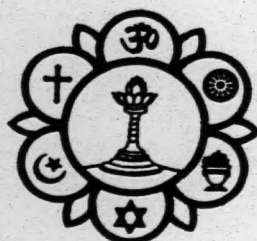
SPRING 1986

Vol. 10, No.3

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

TABLE OF CONTENTS

Quotation, Sri Sathya Sai Baba.....	1
The Universality, Practicality, and Inevitability of Sai, by Michael Goldstein.....	2
Avatar Eyes, by Dennis Gersten.....	3
Ceiling on Desires, by Phyllis Krystal.....	4
The Role of the Sathya Sai Baba Center, by John Hislop.....	6
Education in Human Values--New Phase, by William Harvey.....	7
Welcome to These New Groups.....	8
Baba's Gifts, by Joy Thomas.....	9
With Spirit, A Circle of Quiet, by Connie Shaw.....	13
The Joy of Christmas, by Howard Levin.....	14
Holy Day Service Project, by Mary Jane Bouche.....	17
Christmas Roses, by Diane Wells.....	18
Baba's Goodbye to Foreign Devotees: Amore! Love!.....	21
Begin, Begin, by Jyoti Carty.....	22
Letters to the Editor.....	23
Thinking of You, by Tom Crawley.....	23
Mark Your Calendar for 1986 Sai Retreats.....	24
Christmas and the Avatar, by Al Drucker.....	26
Children's Corner: An Early Start, by Story Auntie.....	30
Divine Discourse on Peace.....	32
Noteworthy Dates for 1986.....	38
Sai Books, Tapes, and Other Items.....	39
Subscription Information.....	Inside back cover



The Sathya Sai Newsletter reserves the right of discrimination in selecting and editing material for publication.



"The deepest yearning of man is to experience the One, the Basis, the Being that has become. From East and West, from South and North, you have come in thousands and are now One in this Poornachandra Auditorium, feeling a blissful spiritual unity. Be aware of the One which manifests as the many. That is divine life. Aspire for such a life, not simply for long life. Aspire for the bliss that the awareness of the Atma can confer, not for the pleasure the objects of the world can give.

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

--Baba
Sathya Sai Speaks, Vol. XI, page 73

THE UNIVERSALITY, PRACTICALITY, AND INEVITABILITY OF SAI

UNIVERSALITY

We, Sai devotees, should discard the illusion that we have an exclusive rapport with the Lord. It is essential to understand that the grace of the Lord will come to any person whose thoughts, words, and deeds demonstrate consistency, integrity, and Godliness, regardless of the form of the Lord that he has chosen to worship. Our beloved Bhagavan Baba has instructed us not to regard ourselves as members of a small sect, the Sai family, but rather as members of the human family. The qualifications for membership in the human family are very simple: we must have faith in God; we must believe that the Lord is in all men and that all men have the capacity to recognize this and achieve union with the Lord; we must recognize that we can achieve this ultimate spiritual goal through spiritual devotion, discipline, and study, and the selfless service to our fellow man that is recommended by Bhagavan Baba and by all religions.

PRACTICALITY

We, Sai devotees, profess our faith in God and our desire to develop ourselves spiritually. We must understand that all of the programs that Bhagavan Baba has lovingly given to the world are practical and necessary steps toward our goal. They are compatible with every religion and culture. All people who embrace these programs wholeheartedly will derive spiritual benefit.

Study of Bhagavan Baba's message and of the scriptures of all religions will bring clarification to our own spiritual experience by helping us to develop the ability to discriminate between the genuine and the spurious, the eternal and the transient.

Coming together in satsang and rendering selfless service to our fellow man affords us the opportunity to learn and earn the selfless love that is a prerequisite to real spiritual growth.

Through devotional exercises, spiritual discipline, and control of desires, we dampen the incessant static emanating from our egos and bodies. In controlling our minds and bodies we achieve the detachment that is essential for real spiritual growth. Only in the theater of detachment can we hear the inner voice, the true self, the object of our quest, the voice of the Lord.

INEVITABILITY

We, Sai devotees, recognize that lasting peace and fulfillment are attainable only after we have discerned a genuine purpose in life. A genuine purpose in life can be discerned only after one has acquired deep, unchangeable convictions. Deep unchangeable convictions are acquired only through

faith in God based on genuine spiritual experience.

The message of Sai and the scriptures of the world's religions provide the definition of life's purpose and the basis for the convictions that we must have in order to accomplish our purpose. They describe the voyage that we all must take, now or in the future. Since the Lord, in all the forms that He has assumed throughout the course of human civilization, has assured us that the greatest peace and joy are attained only when we dedicate ourselves to this divine journey, WHY DELAY?

Michael Goldstein, M.D.

Member of the World Council of Sri Sathya Sai Organizations

AVATAR EYES

He'll calm you, He'll soothe you
With Avatar eyes
Bringing you peace
Like a river inside,
Like a river of Love
That flows out to the sea
You'll sail to forever
And set your soul free.

You'll wait and you'll wonder
If God knows you're here
And the pain in your heart
Just might bring you to tears
But the pain that you suffer
Is paving the way
He's just cleaning the vessel
He can't fill today.

For He sees everything with
Those Avatar eyes--
There's nowhere to run
And there's nowhere to hide
So He steadily chips,
Chips away at the greed,
At the hunger, the longing,
The unfulfilled need.

For your heart is a diamond
Not ready to shine
Not ready to glow
With a spark that's divine
So He cuts all the edges
And makes them all true
And finally His grace
And His Love shine on you.

He shines through the diamond
A radiant light
And our hearts are on fire
Dissolving the night
And the glow slowly spreads
From our hearts to the world
From one heart to another
His glory's unfurled.

Yes, there's a moment
When we'll all sing as one
When we see there's one light,
There's one source, and one sun
And the darkness will vanish
From all of our lives
For we're led step by step
Through the Avatar's eyes.

Dennis Gersten, M.D.
San Diego, California

CEILING ON DESIRES

Spring is the time of year when two important festivals are celebrated: Easter in the Christian, primarily Western, countries, and Shivaratri in India. Both are associated with the release from attachments.

At the beginning of the six weeks of Lent preceding Easter, many people voluntarily decide to give up a particular favorite food, such as sugar or candy, a habit like smoking, or a pursuit such as gambling or frequenting bars, as a personal discipline. The resulting savings are usually placed in envelopes and donated to worthy causes such as orphaned children, a relief fund for feeding the hungry in some afflicted country, or the needy closer to home. The all-day observances of the Crucifixion on Good Friday and the Resurrection on Easter Sunday are symbolic of the death of the ego with its attendant desires followed by the emergence of the self free from their domination.

One of Baba's well-known sayings is that the cross symbolizes the crossing out of the ego, as the cross-bar literally cuts across the center pole, which can be likened to the capital "I." On the night of Shivaratri, Baba tells us, we are offered the best opportunity of the entire year to gain release from the slavery of the mind. He explains that all desires are rooted in the mind-body sheath which houses our real Self. By releasing their hold on us, we will automatically break free and be able to turn within and identify with our own real Self, the one God within each of us.

With His Ceiling on Desires program, He has given us a simple method whereby we can choose to limit our desires and, by so doing, loose their hold on us, not temporarily as at Easter or Shivaratri, but throughout the entire year. However, by their very nature, desires are extremely difficult to release because they spring from the ego, or false self, which is continuously fighting for survival and control over our lives.

Baba, in His infinite wisdom, understands this dilemma, and has given us a specific, workable program to lead us gently, but firmly, on the path towards freedom from our ego-inspired desires, and so to eventual union or identification with our own true essence, the God-Self we really are. Thus far, He has been very patient with us, but since His Sixtieth Birthday, He has made it very clear that only those who follow His teachings will be entitled to call themselves His devotees.

Since few people relish the idea of engaging in the required discipline to lessen the hold of their desires by cutting waste out of their lives, it is much easier to attempt such an endeavor in a group effort. The more we are willing to share with others the ways in which we have found that we waste money, food, time, and energy, the more we will be encouraged by the discovery that we are not alone. We all find it difficult to persevere

with this program and often forget or fall behind.

As Baba has said so many times, this program was not designed as a punishment, but to make our lives more meaningful. If we cut out waste, we will have more money, food, time, and energy for a more worthwhile, healthy, and happy way of life. With money wisely spent, a correctly balanced diet, and our time and energy devoted to fulfilling pursuits, we will not only have the means to make the lives of our less fortunate brothers and sisters more tolerable, we will also have furthered our own spiritual progress. As we detach from outer security symbols such as the one thing, person, activity, or event we think we cannot live or be happy without, we will turn more and more within to the real source of security and satisfaction. That is the one force which nourishes and sustains each of us, if we allow it, and which is our true Being.

PROJECT FOR SUCCESS

Together with Peggy Lenney, an old friend and Sai devotee, I will be compiling a booklet outlining simple but effective steps to help other devotees put into daily practice Baba's request that we all put a ceiling on our desires by reducing waste in the four areas of money, food, time, and energy. The project has been given approval by the new Publications Committee, recently formed in India during the Sixtieth Birthday. However, we need your contributions. If you prefer, your name can be withheld, but we urge all of you to take the time to jot down examples of: 1) where you have detected areas of waste in your life; and 2) how you have dealt with it. Not only will you be stimulated to work on this program yourselves, but you will also be alerting other devotees to share their ideas, and thus form a pool to help us all. Baba says we are not alone; that we are all one. So let us act as if we really believe that.

In addition, we would greatly appreciate any suggestions you may have of what you think would be helpful to include in the booklet so that it will be a cooperative self-help undertaking. It has also been suggested that I make a tape illustrating how the program can be incorporated into the Center study groups. Many of you have already started to do this, so, again, we welcome your suggestions. Let us all join together to put this program into effect as Baba has requested; not for His sake, as He says, but for our own.

Suggestions, examples, and questions may be sent to me at P.O. Box 865, Pacific Palisades, California 90272, and you need not include your name and address unless you wish to.

Thank you, and Sai Ram,
Phyllis Krystal

THE ROLE OF THE SATHYA SAI BABA CENTER

Baba has said, "Were it not for My Centers, the world would be in much worse condition than it is now."

How could that be? How could a few quiet, non-public people have such an effect on our world of more than four billion people that Baba could say what He did say? To find the answer, we must consider another statement by Baba: "You are My instruments." In this statement, who is "My?"

When Baba says, "My," He is telling us that God Almighty is touching the world's society by means of ourselves, His devotees. Just as one arranges objects on a table by moving them with one's fingers, the Almighty Lord is affecting the world through those of us who have dedicated our actions to Him. We are instruments far more subtle and powerful than the fingers of our hands. We are hands, heart, mind, intelligence, love, compassion, and the Atma--God Himself resident within us. When God moves this pure unit of society, His dedicated devotees, our strength is the strength of the divine will itself. All people are affected by this gentle but irresistible power. Baba has said that from one whose heart and mind are pure, spiritual rays of bliss shine forth and affect the entire world and even continue beyond the world to interact with the universe. Thus it is that a few people who love and have faith in Baba are multiplied by the divine strength and thereby benefit the world at its most subtle levels. This is the role of the Sathya Sai Baba Center, a role whose magnificence is not comprehended by our workaday understanding.

We do not appreciate that the subtle is more powerful than the gross. A visible rock striking a person may indeed injure him, but the invisible atom, when exploded, is infinitely more powerful than the visible rock. Likewise, the potential strength of our subtle nature is beyond measurement. Although the divine Baba is our Lord, our strength, and our reality, yet, just as the sun's rays cannot reach the earth when intercepted by a cloud of volcanic ash, Baba cannot work through our Centers when we are hidden from Him by clouds of anger and conflict. For this reason, He tells us again and again that we, His devotees, must work together in harmony and unity in the three activities of our Sai Centers--Education in Human Values, service (seva) to those less fortunate than ourselves, and our constant practice of spiritual discipline. If we allow ourselves to fall into conflict with each other, we are not working with Baba but against Him. It is for these reasons that Baba requires strict discipline in His Sai Centers. Only those people who have the will to work with Baba and be pure instruments of His divine love should be members of His Sai Centers. Others may find appropriate companionship in the world at large.

As Sai devotees, we have two 1986 goals for our American Sai organization:

to be pure instruments of Sai's will that the world shall come into a new golden age; and to so conduct our Sai Centers that strangers feel welcome when they attend a meeting. Thereby they gain the supreme chance of their hearts catching fire with Sai's love for them.

Dr. John S. Hislop
President of the Sathya Sai Baba Council of America



EDUCATION IN HUMAN VALUES ENTERS NEW PHASE

A successful training workshop for prospective teachers of the American Sathya Sai Education in Human Values (EHV) course was held February 15-16, 1986, in Phoenix, Arizona. This was the fifth of such teacher-training workshops since the series was launched last August in Los Angeles. Others were held in San Francisco, St. Louis, and New York.

The Phoenix workshop differed significantly from the previous ones in that it marked the first time that the course was designed specifically to meet the needs of public school teachers who are not necessarily acquainted with the life and teachings of Sathya Sai Baba. The earlier teacher-training workshops introduced the program to members of the Centers who would be involved in teaching Sai Spiritual Education (Bal Vikas) and/or EHV. Those workshops produced a clear distinction between EHV and Sai Spiritual Education, and also produced a cadre of over two hundred trained and certified teachers.

The faculty for the Phoenix workshop was composed of Bea Flaig, Ronne Marantz, and Berniece Mead. Michael Dave, attorney, delivered a keynote address in which he reviewed legal aspects of the schools' responsibility for teaching ethics and character development, and traced the historical development of such teaching. Among the themes covered in the one-and-a-half-day workshop were "Development of Character," "Role of School, Home, and Community," and "Teacher as Exemplar." In addition, examples of how the program has been introduced and implemented in a New York City public school district were shared.

Interest in the further implementation of the program was stirred in Montessori and public school teachers who attended. Dr. Michael Goldstein indicated that he is pleased with how well the project has come along, and is gratified with the cooperation he has received from everyone.

Dr. William Harvey
St. Louis, Missouri

WELCOME TO THESE NEW GROUPS

SATHYA SAI BABA STUDY GROUP OF ANCHORAGE, ALASKA	Dee Butler P.O. Box 771073 Eagle River, AK 99577 (907) 694-7792
SATHYA SAI BABA STUDY GROUP OF FRESNO, CALIFORNIA	Audrey Royer 1381 East Revere Road Fresno, CA 93710 (209) 439-5660
SATHYA SAI BABA STUDY GROUP OF JACKSONVILLE, FLORIDA	Diane Ruby 2309 State Road 13 Switzerland, FL 32045 (904) 272-7138
SATHYA SAI BABA STUDY GROUP OF PORTLAND, OREGON	Marilyn Johnson 6111 E. Burnside, Apt. A Portland, OR 97215 (503) 224-4404
SATHYA SAI BABA STUDY GROUP OF SALT LAKE CITY, UTAH	Roberta McKay c/o Mr. & Mrs. D. Reiser 1385 So. 19th East Salt Lake City, UT 84108

The staff of the Sathya Sai Newsletter is very grateful to those subscribers who take the time to notify us of an address change. This not only ensures uninterrupted service, but is of great assistance to us in keeping our costs to you as low as possible. As you are aware, the postal rates are continually rising and for every issue returned to us, we not only have to pay for the address correction from the postal service, but, in turn must send an additional copy out to you at first class rates. It is our pleasure to see that every subscriber gets every issue, but we need your help to see that this happens as efficiently as possible. We do thank you for your cooperation.

--The Editor

BABA'S GIFTS

The central theme of the Conference/Birthday/Christmas celebrations of 1985 was expressed succinctly by Bob Bozzani in the words: "Baba's giving, giving, giving!" He gave to each of the thousands there the gifts that would most greatly benefit the uniquely individual participant. The permanent aspect of every gift was the lesson it entailed. As Baba Himself said, "God teaches each individual in a way that is peculiarly appropriate, taking into account the level of the pupil. Your lessons depend on which class you belong to." Some lessons were easy--others, more difficult--but each contained a basic sweetness, the blessing of His grace. By definition, grace is unmerited. It cannot be arranged, obtained by appointment, or purchased. It is given simply because it is the nature of the Divine to shower His love upon His children.

Baba in form symbolizes the formless divinity which is the true Self within. Every action of that being in the orange robe represents all that is permanent and true. Everything He does has meaning; everything He says is significant. He is the Master Teacher.

Prior to His Sixtieth Birthday, He gave saris to various groups of volunteers. This activity spanned a number of days and usually occurred following the morning darshan period. One morning when there was no indication that anything was scheduled for that day, I decided to go back to our room after darshan. Pamela Stone-Karst went with me. We were discussing our favorite topic, Sri Sathya Sai Baba, when suddenly an imperative knock sounded on the door. It was Asha Pandit, a resident of the ashram, asking for us to come quickly because Baba was giving saris to foreigners. He had asked those present to go for anyone who might have returned to their rooms. My joy at the news was tempered by concern about my ability to get back to the mandir sands before Baba went inside. When I expressed this concern, Asha took one of my arms, and Pam, the other. They propelled me to the door, saying that, since Baba had called, He would provide a way. Before we could cross the courtyard of the building, the driver who had brought us to Puttaparthi from Bangalore appeared. He said that he had just arrived at the ashram and thought he would check to see how we were getting along. In less than a minute, we were in his car and on our way back to the mandir. As I approached the gate to the ladies' entrance, the volunteers told me to go right out to the center of the sand area where Baba was giving saris to a group seated there. Baba smiled a loving greeting as I approached. Then He began teasing, saying that He did not have my size. He selected one sari from the stack He was holding, handed it to me, then appeared to change His mind. He thumbed through the stack again, pulled out one of a different color, and exchanged that for the one He had given me originally. It seemed to me to be the

most beautiful sari in the world, and my heart was aglow from the love with which it had been given. On returning to the room, I found that the color of the fabric for a choli, which He had given me the day before, was strikingly complementary to the sari. This, in spite of the seemingly random way that each had been selected from a stack containing many different colors. Was there ever such a perfect designer as our Baba?

A few days later as I walked toward the mandir for morning darshan, the thought occurred that I might be seated in the first row and, if so, I had nothing to offer Swami. For a fleeting moment, I wished for a rose, but dismissed the idea as it was too late to obtain one. When I arrived I found my chair had been placed in the first row. Again the thought of the rose flickered lightly across the screen of my mind. Then I felt a tap on my shoulder. The volunteer said that one of the ladies in the back had asked her to give me something, and she placed a lovely, fragrant rose in my hand. When Baba came, He stopped in front of me and held out His hand for the rose. It was all clearly His plan, His play. He had given the gift to me to give to Him. He accepted it, and then He gave it to another devotee. Giving, giving, giving! As He said in His discourse of February 29, 1984, "Everything given to God by the devotee was first given to the devotee by God."

It was all so wonderful, and, as the crowds began to disperse after the Birthday, I began to entertain visions of a quiet Christmas with Swami just like the ones we used to know. Christmas, 1981, had been one of the memorable ones: the candlelight procession to the round house (which at that time was the only round house), the songs presented in different languages, Baba so happy and so close, and the beautiful familiar strains of "The Messiah." The setting might change from the first round house to the fifth, the musical selections would be slightly different, but essentially everything would be very much the same. This was the scenario I had written. When the news came that Baba was going to celebrate Christmas in Brindavan, I felt betrayed. Why would He do such a thing?

There seemed to be innumerable obstacles to prevent our staying at Brindavan. Finally we resigned ourselves to staying in Bangalore and commuting to Brindavan. Being a "chair person," I needed to arrive at the darshan area as early as possible. Those who sit on the ground are admitted by lottery, as at Prasanthi Nilayam, but those who sit on chairs are allowed in on a first-come-first-served basis. Thus, the earlier the arrival, the greater the chance of a glance or word from Swami.

On Christmas Eve I asked my husband to be sure that the driver arrived for us especially early the next morning. I had purchased medallions for gifts to devotees at our Center, and I wanted to be in the first row in the hope Swami might bless them. The taxi arrived as requested, and

we were on the road to Whitefield in time to be there before the gates to Brindavan were opened. My plan seemed to be working this time. However, only halfway there, the car developed a problem. The driver was able to correct it promptly, but the delay was enough to dash my hopes for a first-row seat. I was in the seventh row--the farthest back I had ever been. My best-laid plans had certainly gone astray. When Baba walked down our row, looked back, and smiled at me, I was so filled with joy that all else was forgotten. His smile is gift enough. He turned and walked back toward His chair and our eyes met again. My Christmas was complete.

Baba sat in His chair and kept time to the music while the foreign devotees sang familiar Christmas songs. It was a beautiful day and the darshan area was overflowing. In addition to the space between the banyan tree and the dais adjoining Baba's garden (shanti vedika), devotees were also seated between the banyan tree and the college building to the left of the chairs. A space of about twelve inches remained open between the chairs and those seated on the ground. This enabled the volunteers to squeeze through to attend to their duties. When Baba stepped down from His chair and began making a second trip around the tree, I was still clutching the little bag of medallions that had been brought for His blessing. As He approached the chair area again, somehow I knew He would bless them. My reason said, "No, He'll never come through that small space to get to the seventh row," but my heart wouldn't listen. With His beautiful, graceful movements, He negotiated the narrow walkway as if it were yards wide. He placed His hand on mine, blessing the medallions and filling me with breathless bliss. It was His play. He was the director and He played all of the roles. He wrote the script and selected the setting. Only rave reviews could result. I had wanted to set the stage in Prasanthi Nilayam. Failing in that, I had tried to arrange for a first-row seating at Brindavan. But He showed me that none of my preconceived plans were necessary. "God has infinite resources with which to bless mankind," and He had promised that no one would be disappointed.

When He gave padnamaskar to all of the foreign devotees at Brindavan, I was in Bangalore. Hearing the delighted recipients of Baba's Christmas-giving telling their stories, I was filled with joy for them but was unable to completely resist a little pang of disappointment that I had not been with them. Then Diane Wells approached me, handed me a rose, and related her experience. She told me how Swami had placed His hand on her shoulder and spoken sweet words to her while she took padnamaskar. Then she said that He had asked, "Where is the other pakora?" My heart skipped a beat. We both knew that I was "the other pakora." Though others may feel differently, to us this appellation is a term of endearment. It is the name of an Indian food--a plump little fritter with

a special goody in the center. He told Diane that she was a "very good girl," and He asked where I was! He sent the priceless gift of remembering.

Once more He taught His slow learner the same lesson: we don't have to be in Prasanthi Nilayam to enjoy Christmas with Him; we don't have to be in the first row to receive His attention; and we don't have to be in any particular place to receive His gifts. I never seemed to be in the right place at the right time, but I was unable to thwart His giving. Wherever I was, was the right place. His love overcomes all obstacles of time and space, and He has an infinite number of angels to carry His messages and deliver His gifts. "He knows the angels that we need and sends them to our side." Christmas, 1985, was a blessed, holy time, filled with awareness that His love is in all and for all, and that it is inescapable.

Joy Thomas
Cherry Valley, California

"When He wants to shower His grace
One need not chase
For His divine play
Will put you in the right place."

excerpted from Good Chances
by Howard Levin



WITH SPIRIT
A CIRCLE OF QUIET:
HOW TO SET UP A PRAYER ROOM AT HOME

Just as the body is the temple of spirit within you, your home is a temple and haven that nurtures you and shelters you from the elements. Is your home a holy place that radiates peace and refreshment through its colors, textures, sounds, and vibrations? Is there a spot where you can meditate consistently each day without interruption or preoccupation? All you need is a corner, an alcove, or a clean, quiet room that is the sacrosanct center of serenity in your household.

The purpose of keeping one spot for prayer, singing, meditation, and spiritual reading is to:

1. Establish the habit of daily "tuning in" to the God within.
2. Deepen faith and devotion.
3. Set and keep a tone that is uplifting all day.
4. Maintain a steady practice that will comfort and protect you through all the storms of your life.
5. Allow you to contemplate ways to increase your service as a means of worship.

Most people who establish a shrine, temple, or prayer room at home find it to be a creative, enjoyable activity which engages their own unique sense of the elements that create a calm environment. Some people enjoy lots of color, plants, and pictures, whereas others prefer an unadorned space. At any rate, you may wish to experiment with some of the following objects in your own spot:

- a low table
- a picture or pictures of devotional significance
- a candle, matches, and incense
- vibhuti (holy ash) in a container
- flowers, a green plant, or a flowering houseplant
- a rug, cushion, or chair
- books of discourses, prayers, or scriptures
- a bhajan book or hymnal
- a tape recorder and tapes of spiritual songs
- spiritual or inspirational sayings on placards

Of course, you leave your shoes outside the door, along with preoccupation with the past and the future.

Connie Shaw
Littleton, Colorado

THE JOY OF CHRISTMAS

As Christmas approached, many hundreds of overseas devotees gathered at Prasanthi Nilayam to celebrate Christmas with Bhagavan. They came from far-off North America, South America, Central America, Europe, Africa, southeastern Asia, western Asia, Australia, and the Pacific. Whether they came from a Christian background or not, they all knew that not only was Christmas an international holiday, but, in the divine presence of Bhagavan, Christmas had also become an interreligious outpouring of love towards the one God being worshipped in many names and forms. A week earlier, our beloved Swami had gone to Brindavan, outside of Bangalore, for a gala week of Sixtieth Birthday celebrations and a welcome home to the ashram and city which He had not visited for a year and a half. When He left Prasanthi Nilayam, He told all the overseas devotees to remain there, saying that He would be back very soon. So we expected Him to arrive in Prasanthi Nilayam any day. But then, on the Thursday before Christmas, He sent a message that all foreign devotees should come to Brindavan for Christmas. He concluded His message with these encouraging words, "They will not be disappointed." The next day most of us left by bus, train, taxi, or van, arriving at Brindavan on Friday evening. Swami graciously accommodated all the gentlemen at the vacant hostel building inside the compound, and the ladies at the guest house adjoining the college.

All that weekend there was no word of any Christmas program. Swami kept us on tenterhooks and, only two days before Christmas Eve, He continued to express some doubts to visitors as to whether He would even remain in Brindavan for Christmas. Then, on Sunday evening, Swami broke the ice by suddenly inviting all overseas devotees to bhajans with the college boys in the marriage hall (kalyan mandapam). This surprise blessing caught many devotees off guard, causing them to run pell-mell towards the hall, their minds distracted by the anticipation of sitting at the lotus feet of their dear Sai Krishna. The next morning, the day before Christmas Eve, Swami directed Al Drucker to organize a Christmas program by the foreign devotees. We had less than a day and a half to get ready, but, once the Lord's will (sankalpa) was given, the outcome was assured. After some feverish preparations, marked by an unusually sweet feeling of harmony and unity among the devotees, by Tuesday evening, Christmas Eve, we had prepared a musical feast for the Lord. All the overseas devotees assembled in the marriage hall that evening for the much longed-for Christmas celebration with our beloved Baba. This time, we entered the hall in an appropriately sacred manner and the bhajans were begun. The hall had been beautifully decorated, and it sparkled with light from countless festive candles set up on the stage behind Swami's chair. The overseas devotees had rehearsed some beautiful English devotional

songs with the idea that they would be presented to Baba on Christmas Day. But Swami, always the director, came into the hall as radiant as the sun, and immediately requested that English songs be sung. So we were given the chance for a dress rehearsal of our Christmas offering in His divine presence. Swami was very pleased and showered His love and grace on everyone assembled.

Christmas Day began in the brisk hour before dawn, with nagarsankirtan cum Christmas caroling, starting from the college guest house. The candlelight procession, nearly one thousand strong, was led by the gentlemen, who were joined by the college boys and followed by the ladies. It wound its way through the streets of Kadugodi to the Rama temple, and then back into the Brindavan compound. The Lord graced the gathering this Christmas dawn with His glorious darshan from the shanti vedika (open air-stage) adjoining His garden. He swayed back and forth, as we all sang in unison, "Joy to the World, the Lord Has Come." The arati was given by one of the overseas devotees and Swami stayed until the very end of the arati song, followed by a chorus of the rousing "Hallelujah" that He had enjoyed so much the evening before. Then, to our great joy and surprise, He beckoned us all to come inside, through His gate and into the inner court. With a feeling of both delight and awe, the overseas devotees formed orderly lines and, following behind Swami, first the little children, then the ladies, and finally the gentlemen filed through the gate into Swami's garden, past the huge glittering Christmas tree set up on the lawn outside of Swami's lotus-shaped temple, and then, to our immense delight, right into the sacred abode of the Lord. He led us directly into His temple, and more than eight hundred overseas devotees had the blessed chance to walk through His beautiful temple-residence, passing from the outer hall into the rotunda and out through one of the interview rooms, down the bridge across the lotus pond and back through the gate. All this was done to the lilting chorus of "Gloria in Excelsis Deo" and other festive Christmas songs. This was one of the most deeply moving Christmas events that many of the devotees had ever experienced, and most came out dewy-eyed.

Then, at 9:00 a.m., the overseas devotees assembled under the Om Sai Ram tree to lead traditional bhajans for the throng gathered there for Swami's darshan. This was followed by a half-hour program of simple, but beautiful, English devotional songs. Swami came and graced everyone by going around the tree and the large assemblage of devotees not once, but twice, and then sitting in His chair for more than half an hour. Our outpouring of love and devotion evoked a reciprocal outpouring of ananda from the divine Father. It was a moment of joy, joy, joy for all gathered there.

That evening, overseas devotees and invited guests assembled in the

marriage hall for Bhagavan's divine Christmas message. Joyous, loving songs were sung as Swami came into the hall and casually seated Himself on the edge of the stage. It was more of a warm, festive family celebration than a formal gathering. The ladies began the program by leading the entire group in chanting Sanskrit slokas (verses) from the bhakti yoga chapter of the Bhagavad Gita. Then the children presented some happy songs, including "Sathya Sai, Sathya Sai, Sathya all the way..." (to the tune of "Jingle Bells"). Swami beamed love on all His children as He listened with an ever-radiant smile. The culmination of the musical program came when the famous jazz musician, Maynard Ferguson, played his trumpet to the accompaniment of our singing "When the Saints Go Marching In." It was the angels singing and the heavenly trumpet trumpeting to herald the coming of the Lord. Al Drucker then addressed the family gathering. He spoke of Swami's sweetness and joy and how He twists us and twirls us in His divine dance of love, bringing us ever nearer to His presence in our hearts.

The concluding event, and the highlight, of this holy evening was the much-awaited divine discourse. The Lord spoke of the oneness of God proclaimed by all the religious founders and great prophets. When we recognize and live that unity of God, we will not act intolerantly to any religion. He spoke of Jesus and gave us the essence and meaning of the Christmas spirit. He concluded His moving discourse by singing "Love is My Form" and "Govinda Krishna Jai." At that point we could truly say that our cups were running over with Christmas joy. But, to our further delight, on the following evening, He sent word for all overseas devotees to again gather in the marriage hall.

Swami entered around 5:00 p.m., stood before us, and asked, "What do you want?" As one mighty voice, the chorus came from the packed hall, "Swami, we want You!" A big, warm smile flashed over Swami's face; He was obviously pleased by our answer. Then He gave us more of His divine words, this time translated not only into English by Sri K. Gopalrao, but also into Italian by Antonio Craxi. Swami told us that the single most important thing in life is to experience God's grace, and that is done by living in love and always being good, doing good, and seeing good. He said we must strengthen our faith by putting God first in our lives--first God, then the world, and then the "I"--that is the recipe for spiritual progress. After filling our hearts with the sweet nectar of His words, He gave everyone assembled padnamaskar, blessing each one individually with a few personal words, or a smile, or a touch of benediction from His hand. At that point, every devotee seated in that hall was enjoying divine bliss.

What a Christmas! What joy, what love, what a wonderful feeling of inner contentment and peace. The Christ, the divine child, was born in every

heart, the earth received her king, and the children of the Lord rejoiced. No words can adequately describe the experience of this Christmas with Swami. It was like none before. Swami had sent word to Prasanthi Nilayam: "They will not be disappointed." How could we ever have known the joy He had planned for us, a joy which was to extend even into the new year as the special darshans for the overseas devotees and singing to the Lord under the tree continued on New Year's Eve and New Year's Day. His sweetness knows no bounds. May all the world soon be blessed with such peace and joy as He allowed us to taste during this holy season, spent in the divine company of our Beloved.

Howard Levin
Prasanthi Nilayam



HOLY DAY SERVICE PROJECT

As a service project, the members of the San Diego County Sai Baba Centers (Escondido, La Jolla, San Diego) have been helping the folks at the San Diego Southeast Emergency Shelter during 1985. This shelter provides a temporary home for homeless adults and families. Center members have, throughout the year, been providing needed items such as curtains, bed linens, kitchen supplies, clothing, and food, as well as doing work, such as painting and repairs.

Probably the high point of this ongoing service project came on Christmas Day. Escondido and La Jolla devotees donated gifts for the children and adults. San Diego devotees and their friends gathered at the shelter to prepare and serve Christmas dinner to the people residing there over the holidays. Members worked hard in the kitchen preparing traditional Christmas foods such as dressing, vegetables, potatoes, salads, cranberry sauce, and more. Festive decorations, including candles, holiday napkins and tablecloths, and baskets of fruits and sweets, adorned the tables. Other cooks had baked pies and cookies at home for the occasion. Paper decorations to color and cut out were provided to entertain the children, and many of the adults joined in the fun also.

A Christmas sing-along of traditional carols and other devotional songs was led by two talented devotees with guitars. Everyone sat on the floor, clapping, singing, and smiling as they shared the holiday spirit of love and goodwill. While the singing and food preparation was going on, mechanically talented devotees were busy working on some household repair jobs. At the end of the celebration/service project, many Center members remarked, "This is the best Christmas I have ever had." A real connection, a sharing, and true expression of Christmas spirit occurred. It was a joy for everyone involved.

Mary Jane Bouche
San Diego, California

CHRISTMAS ROSES

One of the most meaningful lessons to come out of my trip to India during the Fourth World Conference, the Sixtieth Birthday, and Christmas was the lesson of divine love as "expansion love." And it all began with roses! Roses, as I recall, represent pure divine love. Often, in Brindavan, I had seen ladies giving Baba a red rose, only to have Him lovingly return it to them or throw it to someone else. Each time I saw this happen, I thought, "Oh, how sweet! They're giving their hearts to the Lord."

On Christmas morning, Baba gave one of the longest and most beautiful darshans I have ever experienced. He sat in the chair right in front of me. As He lit the arati lamp, I watched Him take four roses from the tray on which the lamp stood. I was elated as Baba's eye caught mine, and I felt an instant knowing that He had granted the wish that I would receive one of those roses. I was puzzled, however, when He immediately turned and threw them to someone else.

I had already returned to my room when one of my roommates entered. She was carrying four roses bound together! Suddenly I was alert and wide-eyed. Were these the very roses that Baba had granted me with His eyes, but thrown to someone else? Thrown, perhaps, to my roommate? There were four of us in the room. Was there something symbolic in the fact that they were all bound as one flower?

Three of the roses were red; the fourth was a lovely pink. "Are those the roses from the arati tray?" I asked. "Oh, yes!" she said. I was delighted. What a blessing to be shared by all of us, a gift from Baba. The first thing she did was to place them next to the altar. Eventually she confided to me her secret wish: for many years she had watched others receiving roses from Baba and she had hoped that she too might obtain that blessing. I became teary-eyed with joy when I saw how bountifully He had fulfilled that noble wish. Yes, Sai had made no mistake in giving them all to her. He had indeed given them to me too, for her joy was my very own. In the ensuing hours I began to see why He had given the four roses to her--because of the giving nature of her heart. If He had thrown each of the four roses to one lady, only four ladies would have received His blessings. Because of her selfless nature, a number of people received joy from one toss of the wrist, for she soon had taken one of the lovely roses back to the hall to distribute petals to many devotees, including the service volunteers.

Clearly, Sri Sathya Sai Baba had told me with a look that those roses were mine, from Him to me. I began to feel each petal taken was taken by myself, that each lady was me. He was instilling in my heart the experience of those roses being given to me again and again. The enormity of the

blessing I had received swept over me like a wave of love. I began to understand what expansion love meant. Here was the most beautiful example of God's expansion love. When He had looked me in the eye, He filled me with the ability to accept this seemingly insignificant experience and to recognize its divine nature. Later, like the limbs of a tree, that expansion love experience branched out again and again, with roses as symbols of divine love, pure love, expansion love, unselfish love, reaching out to more and more people.

At the end of my trip, on an airplane somewhere between India and Los Angeles, I received a dinner tray on which there was one red rose. I have pressed that rose in the pages of my Bible. I know it was from Him to me, and that He knows what it represents to me.

As I write this account, seven beautiful roses are staring at me from a glass vase. They were given to me last evening by a friend as we pulled off the freeway, returning from an Education in Human Values meeting. I had just finished telling her the story of the Christmas roses and how they represent expansion love, when we pulled up to a stoplight. Just beside our car was a huge sign which read "ROSES." We laughed, and she asked me to lean out the window and get a bunch for her. When I did so, she handed them back to me and smiled, saying, "Here, these are for you."

So I offer these Christmas roses to each and every one who reads this account of Baba's divine leela. He is the living example of love that never stops giving. God is Love--expansion love.

Diane Wells
Los Angeles, California



"Make your life a rose that speaks silently
In the language of fragrance.
Each petal is a good deed you've done throughout the day.
When your heart is pure and your mind is silent,
The voice of God can be heard."

--Baba

A PAINTING BY CELAYA WINKLER, 1902-1986



Rays of spiritual enthusiasm reach far beyond the mortal eye
And memories of enlightened souls sometimes fade,
But never die.

Hanna Hamilton
Desert Hot Springs, California

BABA'S GOODBYE TO THE FOREIGN DEVOTEES: AMORE! LOVE!

December 26, 1985

"The most important thing for man to know is God, and he should enjoy God's grace. Every living being is endowed with a body, an intellect, and a mind. The special thing about man is that he is given the power of discrimination. Having been granted this power of discrimination, man does not use it and therefore subjects himself to a lot of suffering and sorrow. You may have a brand-new car and hold the key in your hand, but if you don't know how to drive it, neither the car nor the key is of any use to you. In the same manner, you have the most wonderful, divine gift: that is your body. And the key, which is your mind, is also in your hands. You must know how to use these properly.

"In today's world, people are subjected to a lack of peace and are suffering intensely. What is the reason for this? If you look at it from a philosophical point of view, it is beyond reason. But, in today's world, reason seems necessary. People who are old think about the past. They think about their school days and the good things they used to enjoy, whereas the youth think about the future: what about my life, what shall I do after my service, whom shall I marry, what will be my future. They think of the future all the time. Old people think of the past, the young ones think of the future, and both of them forget the present. This is the reason for all the sorrows and difficulties that man is faced with. This is not an ordinary present; this is omnipresent. Why? The reason is that what you are now going through is the result of what you have done in the past, and what you are going to have in the future will be the result of what you do now. The seed you planted some time ago is what you are today. You are the crop of the seed you planted in the past. Your future will depend upon the way you spend your present. Past and future, therefore, are only reactions, echoes, and reflections. Therefore, in the present, there are certain rules of behavior that you should observe. See no evil, hear no evil, speak no evil, do no evil, think no evil. See what is good, hear what is good, think what is good, and do what is good. This is the way to God. If you are seeing, hearing, thinking, and speaking evil, the results are also evil.

"All that is brought forth into the world from the inner being--these reflections are not real and they do not give you any satisfaction at all. In a mirror you may see bread, cheese, vegetables, sweets, buns, and all kinds of edible things, but are your stomach and hunger satisfied? Dhyana, japa, bhajan are all outside of you and are only reflections. What you need is the internal feeling. You all know mathematics: $3-1=2$. This is worldly mathematics and is wrong. In terms of spiritual life, $3-1=1$ is the correct answer. You may be surprised, but here is an example. You

stand in front of the mirror and there are three entities: you, your reflection, and the mirror. It is because of the presence of the mirror that you are able to see yourself. The real you is God, the reflection is life, and the mirror is the world. You can see your reflection, thanks to the mirror. Between you and God there is nature, and that is the mirror. So it is thanks to nature that you can see your reflection. Therefore, you can see the oneness of the individual soul, the universal soul, and nature. If you remove the mirror (nature), there will not be a reflection any longer; there will be no life, no world; only God will be left. Today we tend to put the ego 'I' first; second comes the world; last, God. This is improper. We need to put God first, the world next, and the ego 'I' last.

"This heart of yours is one; it is not a double sofa or musical chairs. There should only be room in your heart for God. If you have one guru today, another tomorrow, and yet another the day after tomorrow, that is not good. There is only one goal, one God. When you want to achieve God, there should be a singleminded faith. The mind should not be allowed to flit about. Sometimes there are doubts, but they are to be treated like passing clouds. You must strengthen your faith in order to achieve God. This is the secret of life. You must not put your attention on the worldly aspect of things; this life is like waves which are coming and going all the time. Therefore, improve and increase your faith in God. If you have this faith, you can achieve anything in the world.

"Where there is confidence, there is love. Where there is love, there is peace. Where there is peace, there is truth. Where there is truth, there is bliss. Where there is bliss, there is God. Therefore, develop self-confidence and love. Amore, amore, amore. Everything is love; love is God, live in Love."

Sri Sathya Sai Baba

BEGIN, BEGIN!

How fast is God? As fast as an ant.
 What color is God? Green undersea plant.
 Where is God? Inside the rock.
 When is God? Around the clock.
 Which one is God? The baby's ear.
 How far is God? As near as here.
 Why is God? To hold us in.
 How soon is God? Begin, begin!

Jyoti Carty
 New York, New York

LETTERS TO THE EDITOR

HIS AND HER SUBSCRIPTIONS

"Thank you so much for the excellent Newsletter. We were so glad to read the Winter issue, because we missed a lot of the conference due to illness. Also, I would like to order another subscription so I'll have a copy to give away each time. Our present subscription comes addressed to Tom, so could you send the second one to me, Emily?"

Sai Ram,
Emily Nawalinski
Santa Cruz, California

SERVICE OPPORTUNITY--LONG DISTANCE

"...I'd like to get in contact with some U.S. Sai devotees because I am so interested both in your country and in the Sai movement all over this planet. I am teaching English, art, and music in a clinic for girls and boys, aged twelve to twenty years, who sit in wheel chairs. We have started to talk about Sai organizations and their aims and blessings. So the pupils ask me also about the Sai people in America, but so far I don't know anything about our Sai friends over there. Would it be possible to get in contact with some men or women who like to write now and then? That would be great. God's blessings to all of you!"

Ms. Dietlind Ibbeken-Althaus
Liebetalsweg 5
D-3591 Albertshausen, West Germany

THINKING OF YOU

When I take my last breath
I'll be thinking of You
And how You have helped me
In all I've been through
Of the love that You gave
When I felt so small
The tears that I shed
You've dried them all
Blessings You gave me
When I deserved none
Truly you are
The ancient One

How well do I know
That love is Your form
When You entered my life
You calmed every storm
When my life is over
My mission complete
Please let me come home
And rest at Your feet
When my days are over
And my life is through
When I take my last breath
I'll be thinking of You.

Tom Crawley
Griffin, Georgia



MARK YOUR CALENDARS FOR

DATE & REGION	COST	THEME OF OF RETREAT
Memorial Day Weekend: May 23-26	Adults in Cabins: \$48.95 Adults in Tents and R.V.'s: \$34.95	"Truth, Right Action, Peace, Love, and Nonviolence"
Southern California/ Hawaii Region	Children under 15: half price Children under 3: free	
Memorial Day Weekend: May 23-26	Adults: \$50.00 Children 3-11: \$35.00 Children under 3: free	Ninth Annual Central Region Sai Conference: "Unity of the World Community"
Central Region	Students 12-18: \$44.50 Part Time: \$6.50 per night	
June 6-8	Adults: \$85.00 Room for only 50 guests	"A Silent Mini-retreat" (For adults only)
Mid-Atlantic Region		
June 27-29	Cost not established	"Northwest Regional Sathya Sai Conference"
Northwest Region		
Independence Day Weekend: July 3-6	Cost not established	"Land of Enchantment Retreat 1986"
Southwest Region		
September 5-7	Adults: \$47.00 Children 6-11: \$10.00	"Annual Northern California Sai Retreat"
Northwest Region	Children under 5: free	
September 5-7	Adults: \$40.00 Children 6-12: \$20.00	"Annual Joint Retreat of Northeast and Mid-Atlantic Regions"
Northeast and Mid-Atlantic Regions	Children under 6: \$9.00	

The Sathya Sai Baba Centers of Arizona will not hold their annual retreat this year, but will resume in 1987.

THESE 1986 SAI RETREATS

LOCATION	INFORMATION & RESERVATIONS
Camp Colby, in the Angeles Forest, near Los Angeles	Surendar & Shakuntala Patel 18212 Leaf Circle Huntington Beach, CA 92648 (714) 847-0043
Camp Wyman, Eureka, near St. Louis, Missouri	Raghavan "Chuck" Chakraverty 4612 Parc Orleans Court Bridgeton, MO 63044 (314) 291-5846
St. Francis Monastery, Long Island, New York	Fred Greenberg 25 Johnston Street Locust Valley, NY 11560 (516) 674-3564
Shiloh Retreat and Study Center, Springfield, Oregon, 20 miles south-east of Eugene, in the Cascade Mountains	Tom & Kay Scovill P.O. Box 881 Mt. Shasta, CA 96067 (916) 926-2485
Bodhi Mandala, Jemez Springs, New Mexico (located between Santa Fe and Albuquerque)	Don McDowell, Jr. 3717 Inca N.E. Apt. D Albuquerque, NM 87111 (505) 298-1341
Camp La Honda, in the Santa Cruz Mountains	Richard Karst 111 Harvard Street Santa Cruz, CA 95060 (408) 423-8623
Lincoln Farm Camp in Roscoe, New York	Anne Koletzke 400 West 43rd Street Apt. 16-N New York, NY 10036 (212) 967-7169



CHRISTMAS AND THE AVATAR

We were a thousand overseas devotees, gathered from forty countries around the globe, assembled together to celebrate Christmas in the presence of the living Divinity. Our sweet Lord was most generous to us this Christmas with His love and His blessings. We all had a chance to taste the sweet nectar of His grace. Our one-pointed yearning and devotion evoked an especially loving response from our dearest Swami. When all we want is Him, and when we follow His precepts for living in love and dharma, then He gives us everything we hope for and fills our hearts with joy.

I want to share with you a little incident that happened on the veranda of the mandir (temple) in Prasanthi Nilayam a few months ago. Swami was walking by a line of devotees sitting there, when He turned quite unexpectedly towards one of them and asked, "What do you want?" A little surprised by the sudden question, the person being addressed by Swami answered, "Oh Bhagavan, I'm very happy. I'm satisfied. I really don't want anything." Now it was Baba's turn to act surprised, and He said, "You mean you want **nothing**?" The recipient of all this attention from the Lord held his hands to his heart and, in an emotion-filled voice, replied, "Dearest Swamiji, the only thing I want is **You! Only You!**" At this, Baba leaned forward and said quite emphatically, "**That's not nothing!**" Spreading His arms wide apart, He said, "**That's everything!**" Then, pointing a finger towards the world outside, "Nothing is there. Everything is here. Everything is here," He concluded, waving His hand towards the heart which had just expressed its divine longing.

Swami's message is that all the sweetness we can ever garner, every joy, every delight, all beauty, all bliss, all goodness is experienced here inside us when we install the Lord in our hearts. This is also what Jesus proclaimed when He said, "The kingdom of heaven is within you." This Christmas Swami blessed us all with a taste of the joy and the divine love of that kingdom within. We realize that Christmas is such a happy day because we celebrate the birth of the divine child. This divine child is not born in some far-off place, in some far-off time; it is born today, inside of us. It is born as pure delight, as pure love, as a bubbling sweetness that leaves an unforgettable taste of joy in our hearts. How can we ever forget fine honey, once we have tasted its sweetness? How can we ever forget the experience of the living Divinity once we have tasted His sweetness? That taste is now indelibly established in our hearts, and with it all the lingering doubts leave us and we realize Swami as the embodiment of all that is holy, as the incarnation of all that is lovely and beautiful and good and joyful. Once we have experienced the Divinity, as we did today, it is natural for us to go on with the work for which we have incarnated.

We go on to realize our own Divinity, realize our own ineffable joy, realizing our own springs of pure, selfless love, realize our own inner beauty, our own innate goodness, our own sweet essence. This very path is the one that Jesus walked long ago, before us.

Unfortunately, we know very little about Jesus' life. There are just some glimpses given in the gospels which were set down many years after His death. There is hardly anything to indicate the wonderful sense of humor that Jesus must have had. We know nothing much of His joy, His ananda, His laughter, His happiness in the company of His devotees who must have been unable to take their eyes off Him for even a moment, lest they miss His look or His smile or some endearing gesture. We know hardly anything of His physical beauty. But we do know that Jesus realized the ultimate goal of human life; He realized His oneness with Divinity and so He must have completely transcended body consciousness and been filled with divine bliss. Even as He sacrificed His life for humanity and His body was undergoing the extreme trial of the crucifixion, He must have remained immersed in ananda, totally unaffected by the physical suffering of His body.

Swami says that the first step on the spiritual path is to be happy, to be always contented and satisfied. The spiritual path, He says, is not pressure but pleasure; it is not information, but transformation. It is not taking on new burdens, but getting rid of old ones, becoming light, giving up all burdens to Him. He says, "Get on My train and I will carry you and your baggage." But first, we have to get on His train. That means thinking always of Him, loving Him, surrendering everything to Him--everything we think we are, everything we think we do. It means, as we have discovered these past few days, that we let Him twist us and twirl us and direct us and redirect us and do with us as He wills. We have no mind. He is our mind. He does everything. He takes care of everything, looks after all our needs, points us in the direction He wishes us to go, and finally fills us full of ananda and brings us home. A year ago, he gave us this promise: "I will always protect those who are Mine, those who surrender and say, 'Lord, I am Thine.'"

There is a story given in the Bible of another great soul, whose life represents such a supreme level of surrender. Moses was the great devotee to whom God identified Himself in the burning bush as "I am that I am!" Moses brought the children of Israel, a million strong, out of the land of bondage where they had been pressed into slavery for four hundred years. The divine command to go came early one morning and they left suddenly, without having time to even bake bread for the journey across the desert. After three days, they came to the Red Sea and there they rested, at last feeling free. Before them, to the east, was the deep sea which would have to be crossed. But then, when they looked behind, they

saw the far-off horizon to the west teeming with armies, chariots, cavalry, infantry, and elephants; the whole imperial army of their recent captors was descending upon them, determined to wipe them off the face of the earth. Moses was completely unperturbed. His was an integral vision. He trusted completely in divine providence, in the promised protection. He said to the people, "Do not fear. Trust in the Lord. He will certainly take care of us. You can be sure that the army you see today, you will never have to see again." At this point Moses stepped forward confidently, the waters of the Red Sea parted, and the people went across. When the pursuing army followed, the waters came together again, and the waves swallowed them up.

We see how the love that God had for His devotee Moses changed the course of events for so many people, and, thus, one scene in the divine plan was fulfilled. Jesus had another part to play in that grand drama. He was the prince of peace, the apostle of love. When asked which was the most important commandment, Jesus answered, "There is only one God. Love Him with all your heart, with all your soul, with all your mind, and with all your might." Jesus taught the people that to love God means to love your fellow being, to love not only your brother and kinsman and neighbor, but also to love the stranger and the foreigner and to even love your enemy. These pronouncements came from one who had realized the truth of the one eternal self. Jesus shone as a great light for all of mankind and for two thousand years He has been worshipped by hundreds of millions as the Savior come on earth.

Now mankind is going through its most troubled time in history. Swami quoted Jesus as saying that the Kali age will become so bad and man will become such a threat to himself that God, the Father, will have to come down to earth. And Swami said that this very Baba with the crown of hair, whose name is truth, and who wears the blood-red robe, is that Father come to save mankind. This is the modern Christmas story, the coming of the Savior, rising as a divine star over the earth and bathing all the world with His brilliance. We can find a powerful passage in the Bible, given during a period of great crisis, when the temple had been destroyed and the people exiled and estranged from their spiritual roots, that speaks of this present period as well. It was at that time of great spiritual darkness that God resolved to gather all His people together again and bring a new era of peace and goodwill on earth. He said, "Now the days have come when I will put My love in your inward parts and write it in your hearts forever. And you will all know Me, from the least to the greatest of you. I will create a new heaven and a new earth. The way things used to be will be forgotten, never to trouble men's hearts again." Recently, Swami said that soon a new era of peace will start and that He will act directly in the minds and hearts of people the world over and be known in all the nations on earth.

Is this then the full story of the great drama that is now unfolding around us as the Avatar graces the earth with His presence during this time of great crisis? No, the story does not stop there. Swami's advent goes far beyond the Biblical theme of the coming of the Savior. Swami has revealed to us a destiny which is beyond anything we could ever have dreamed. Swami was asked the question, "Bhagavan, over three thousand years ago, Moses led the people out of slavery and brought them to the promised land. Then two thousand years ago Christ came and taught them the way to the kingdom of heaven. Now we pray that another Messiah will come and bring final salvation. Swamiji, are You that Messiah who has come to deliver us all?" We expected that He would answer in the affirmative, since he had previously spoken in this way of His mission. But this time Baba answered differently, and in the process gave His highest teaching. He said, "No, it's not like that. Not one Messiah. You are all Messiah. In truth, you are God. Here and now you have the strength to save yourself and to also help others. Live in God. Live in love. Always think God. As you think, so you will be. Dust if you think, dust you are. God if you think, God you are. Think God. Be God. Realize it! Realize it!"

This is the inspiring message of the Avatar, bringing to light again the ancient teachings of sanathana dharma (the eternal life principle). This is the fulfillment of all our religions; it is to hear this that He has gathered us in from the ends of the earth. This is the path of self-discovery, which, step by step, leads us to realize that we are the one transcendental principle, that we always have been and always will be the supreme Atma, ever pure, eternal, unchanging. With this revelation comes the mind-shattering realization that, in essence, we and the Avatars and all the great Godmen of history are exactly the same. This is the momentous message that Sai has come to bring and with it He has lit the light which will forever banish our night of ignorance. "I am God. I am God. I am no different from God. Fear and grief can never touch me." That is the mantra He has given us. It heralds the birth of the divine child of peace and love within our hearts. When that birth comes, every day will be Christmas and every day a celebration, for then **our** star will have risen in the morning sky and will shine as a beacon of hope for all mankind.

from an address given Christmas Day, 1985

by Al Drucker
Brindavan, India

"I am fulfilling all your desires.... I am 'yes' to those who say 'yes'; I am 'no' to those who say 'no.' 'No' and 'yes' are words you speak; from Sai it is always 'yes, yes, yes.'"

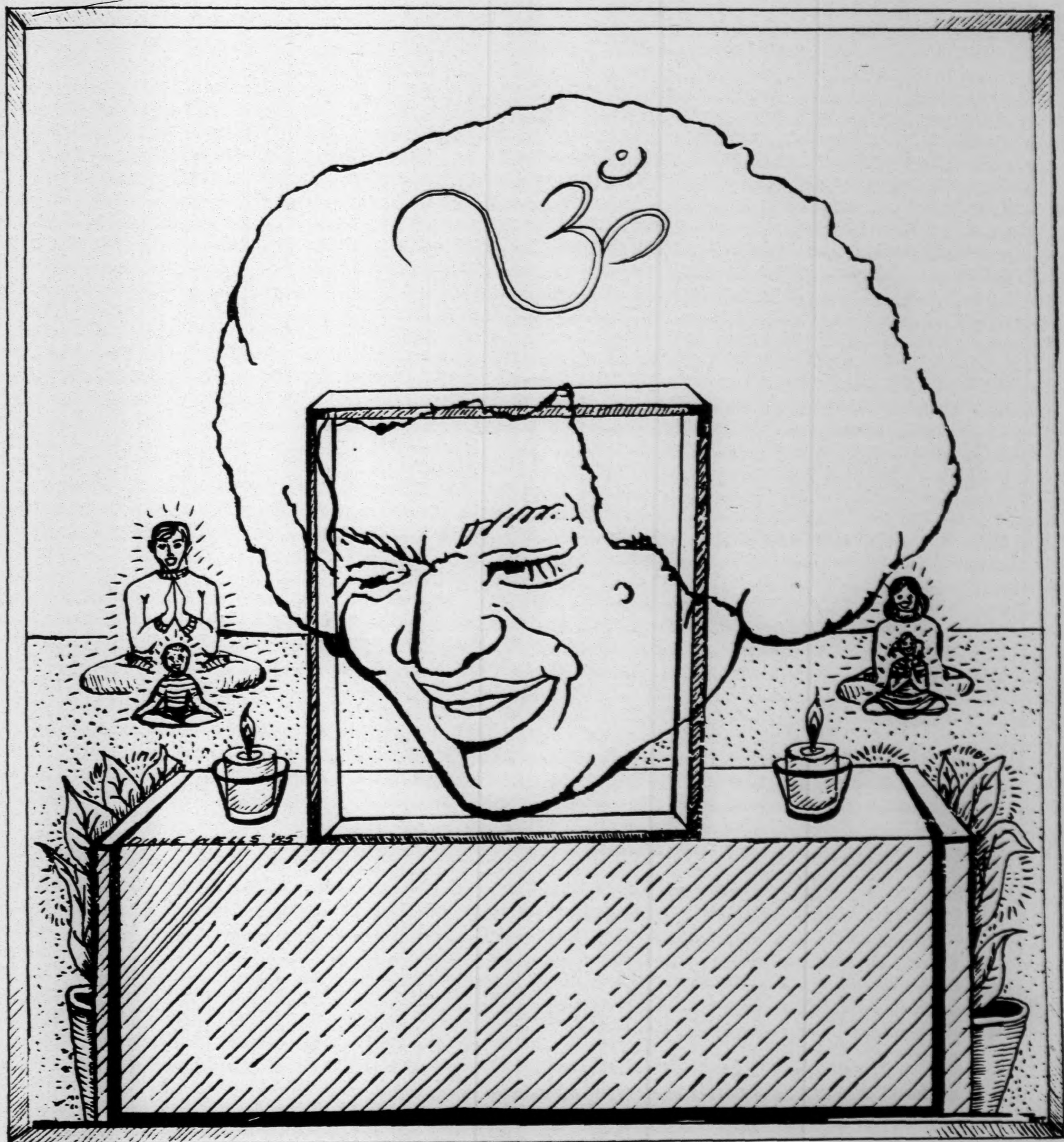
--Baba

Sathya Sai Speaks, Vol. XI, pp. 294, 287

**CHILDREN'S CORNER:
AN EARLY START WITH BABA**

In the early morning hours
When most folks are asleep
You can feel our Swami's power
If a promise you will keep
Call it quiet sitting
Or even meditation
Just keep your mind from flitting
By your concentration
You'll feel such joy in loving God
With a mind that's still
There's really nothing odd
About listening for His will
Look deeply at His photo
And say a little prayer
You'll find your love will grow
As you're sitting there
Ask Him for protection
Thank Him for His grace
Ask for your perfection
As you gaze upon His face
You'll find then, as you rise
And begin to start the day,
Your thoughts will be more wise
As you go along your way.

Story Auntie
Prasanthi Nilayam



DIVINE DISCOURSE ON PEACE

December 9, 1985

"Embodiments of Love! All the while we aspire to live in a state of peace and comfort, but where can we find this peace? Is peace to be found in the material world around us, external to ourselves? Assuming that it is available in the world, the world should confer on you lasting peace, but your experience is otherwise. Peace is, as you know, within yourselves.

"The beast which roams freely, sights a mirage, and, mistaking it for a pool of water, runs thither, only to be disappointed that, after all, there is no water there. In the same manner, man deludes himself into believing that there is peace to be found in the world around him. He runs after all that is material and all that is ephemeral, only, in the process, to run down his enthusiasm and become despondent and dejected. It is because of external influences that one forgets that which is lasting and worthy of being sought. He runs, instead, after things which are transient and fleeting and, as a result, becomes dejected and helpless. Truly speaking, every individual naturally has this element of peace within him. Unfortunately, he does not recognize it and, as a result, is subjected to anxiety and agitation. Only peace can confer on you a state of comfort and joy.

"The saint Thyagaraja had this to tell the world in the form of song: that it is through peace that we can get joy and comfort. When others ridicule us, criticize us, deride us, we lose our sense of peace and equanimity and tend to give rise to feelings of hatred and anger. In such moments, when we are provoked to the extreme, we should strive to keep our peace intact. We should also look deeper into this aspect. For instance, if someone is criticizing us, is there any justification for this criticism? If we, indeed, are at fault then certainly we should rectify our shortcomings. On the other hand, if we are free of any shortcoming or fault, we should not give way to a sense of agitation over unjustified criticism. Secondly, does the person who is criticizing have the right and authority to do so? We should also look at the motive behind criticism from another person. Why is he criticizing us? If his motive is jealousy or egoism, then certainly we should say: 'It is natural on his part to behave this way. He is only utilizing what is natural for him.' But it is not natural for us, so we should also bring to the surface our own natural qualities. Our natural quality is one of peace. We are the embodiments of peace. It is peace which is an ornament of one's existence. For a sadhaka (spiritual aspirant), it is like a jewel adorning him or a shield covering him. This being our nature, we should try to demonstrate this identity of ours.

"There are those who are given to feelings of jealousy, ego, ignorance,

and thereby they tend to go off the track. By being carried away this way, they will not be benefited in the long run. What man needs most is peace. Without peace, there is no life. Either by striving hard for it, or by any other means, we should attempt to keep our sense of peace intact. The cuckoo may sing and the crow not relish this sweet song, the duck may not rejoice in seeing a swan, but neither gains from putting attention on these aversions. If you let feelings carry you away, you are, in the long run, losing your own nature.

"Dharmaraja was the king of kings. He was the very embodiment of all that is noble and virtuous, a mighty person. His brothers were Bhima, Arjuna, Nakula, Sahadeva--all valorous and mighty. Dharmaraja was a sadhaka and had Krishna Himself as his God. The Pandavas were thus endowed, but what happened to them? They were subjected to increasing stress and strain. The Kauravas drew them to the forest and also brought the wife of the Pandavas, Draupadi, into disrepute. But what finally happened to proclaim the name and fame of the Pandavas was the peace that Dharmaraja embodied. He proclaimed, 'Peace is our dharma. We can achieve anything through peace. We cannot secure peace by being distressed, or having a sense of hatred or agitation; in fact, by doing so, we might be doing harm to society.' The world of today has lost this sense of peace and, therefore, there is chaos and confusion everywhere. There is the fear of war, the fear of famine and other catastrophes, and the distinctions based on castes, creeds, and the like. There are cravings for power, thoughts directed towards one's own selfish ideas, and student populations carried away by agitations and fears. What is the cause for all of this? It is because we have not been able to realize our nature, which is peace.

"What is peace?' you might ask. It is the fragrant flower born out of pure love. It is the fragrance derived as a result of one's good deeds. It is something which comes to you because of your deeds in past lives. You have lost everything, if you lose this noble and fragrant quality of peace. From ancient times there have been rishis (sages) striving to proclaim the greatness of shanti, or peace. They were criticized, ridiculed, derided, and subjected to untold miseries, but they never lost their peace. This is the primary thing one should exhibit. You lose your identity, if you lose the quality of being imperturbable.

"You are born of the human race, you are a human being, you move in a society of human beings, and you are called a 'human being,' but what good does it do unless you bring forth human qualities? It is peace which adds fragrance to one's life. When you take a sharp axe to a sandalwood tree, the tree does not harm the axe, the axe harms the tree and gets the fragrance of sandalwood. In the same manner, when you light an incense stick, although it burns away, it still radiates its perfume all around.

In the same manner, the true sadhaka, the true devotee, should see to it that he keeps his peace intact and, under all circumstances, he should spread happiness all around. This is the primary sadhana, and through sadhana comes peace. Peace cannot be obtained from the world outside; neither will kith and kin, material possessions or buildings, name or fame give us peace. Peace is something which swells from within you, not something which is accumulated from the outside.

"Truly speaking, we have lost sight of what we should aim for in this life and, as a result, are frittering away our time and energy. We must strive to face up to the enemies within, not the enemies outside of us. This is the type of sacred sadhana that every sadhaka should embark upon. In this creation of ours, there are trees, and other types of life-forms such as animals, birds, and beasts, which come to help man. But man has become selfish and is harming his own race. He brings harm to his parents, his teachers, and to God Himself. What is the main reason for this? It is nothing other than selfishness and to further his own ends that man goes to such extremes and forgets himself. All the time, no doubt, he continues to talk about ideals such as sathya, dharma, shanti, prema, and ahimsa, but he does not practice them. This is the main problem: rather than talking endlessly about them, practice these important ideals. Only when man furthers such noble deeds within himself can they become steppingstones for further high deeds. In this world, whatever we do through the medium of the body, the result will be in tune with the body. But man does not strive to understand this significant truth. If you want a crop of a certain variety, you ensure that the seeds are healthy and don't sow seeds which are faulty or suffering from disease. You sow seeds which are good and healthy, and then the fruit that comes will also be good and healthy. In the same manner, sow seeds that give life to thorns, and you will get thorns which will only harm you.

"But there is one thing to remember: when you sow, you cannot reap at once; to reap what you have sown, a certain time is necessary. This is the truth you must understand. You might feel: 'Well, I have done a bad deed today, but I have not had any bad result from it.' Do not be misled. You have only sown the seed today; the fruit will come to you at a later date. Do not forget this basic truth. You may sow but one seed, but that seed will give you hundreds of fruit. In the same way, when you embark upon one evil deed, this is going to multiply at a later date and will come back to you in many ways. In the same manner, do but one good deed today, and any number of good deeds will come your way at a later date.

"So either the good or the bad that you are experiencing is the result of what you have done at a previous stage. These are not the influence of the people or circumstances around you. The type of action, or karma, you indulge in proclaims your nature. It gives you what you have to get.

What comes your way becomes your habit; your habit becomes your nature; and your nature, in turn, determines the fruit. So the fruit is not in our hands. You want to experience that which is good. Then do some good now by maintaining peace. If you want to go to Bangalore from Whitefield, you must take the train which goes towards Bangalore, not the one which goes towards Kolar. How will you reach your destination if you take a train going in the opposite direction? We experience anxiety and wish to experience peace, but we keep doing things which are contradictory to the achievement of peace. You can see this weakness in many people today. It could be in the smallest of things that we cannot exercise patience. Suppose your child comes along to talk to you while you are reading a book. You become impatient and cannot even bear the presence of your own child. Or a mosquito comes and sits on your nose. You try to drive it away, but it comes a second and third time. You become impatient and try driving it away with greater vigor. Here it is! A small, insignificant mosquito can cause you to lose your innate sense of peace and become agitated.

"This is your weakness. The moment you arrest this weakness you will become a sadhaka. There may be people around us indulging in criticism, ridiculing us, and harming us in many ways, but still we should not let go of the peace within us. A man who does not understand his nature, who does not understand what is sacred, who is filled with selfishness and points everything towards his own ends, will go astray. But those true sadhakas, who want to do good and who want to sanctify their lives by being selfless, must maintain their inner peace. You have an elephant and any number of dogs may bark when they see it, but has the elephant lost anything in the process? Likewise, the dogs may bark at the stars; do the stars fall down? Similarly, there are people who are given to insignificant thoughts and ideas. We should try to exercise patience with them and thereby experience grace. The very essence of man is peace; if you have lost peace, you have lost everything in life.

"From ancient times, the sages of this land have experienced a sense of peace--peace of the body, of the mind, and of the soul. There should be perfect harmony and peace. Your thoughts, words, and deeds have to be in harmony. This has a special common parlance in the Vedantic language. Every time we end a program, arati or bhajans, we chant 'shanti, shanti, shanti.' What for? The first 'shanti' is 'may we enjoy peace for the body.' The body should not be heated up by a sense of hatred, jealousy, attachment, and the like. Whatever news you have to receive, receive it in a state of peace and calm, whether good news or bad. Therefore, the peace and harmony of calm in the body is necessary. If you lose this peace for the body, you subject yourself to disease. The second 'shanti' pertains to the mind. That is its nature, that is the truth, and that is

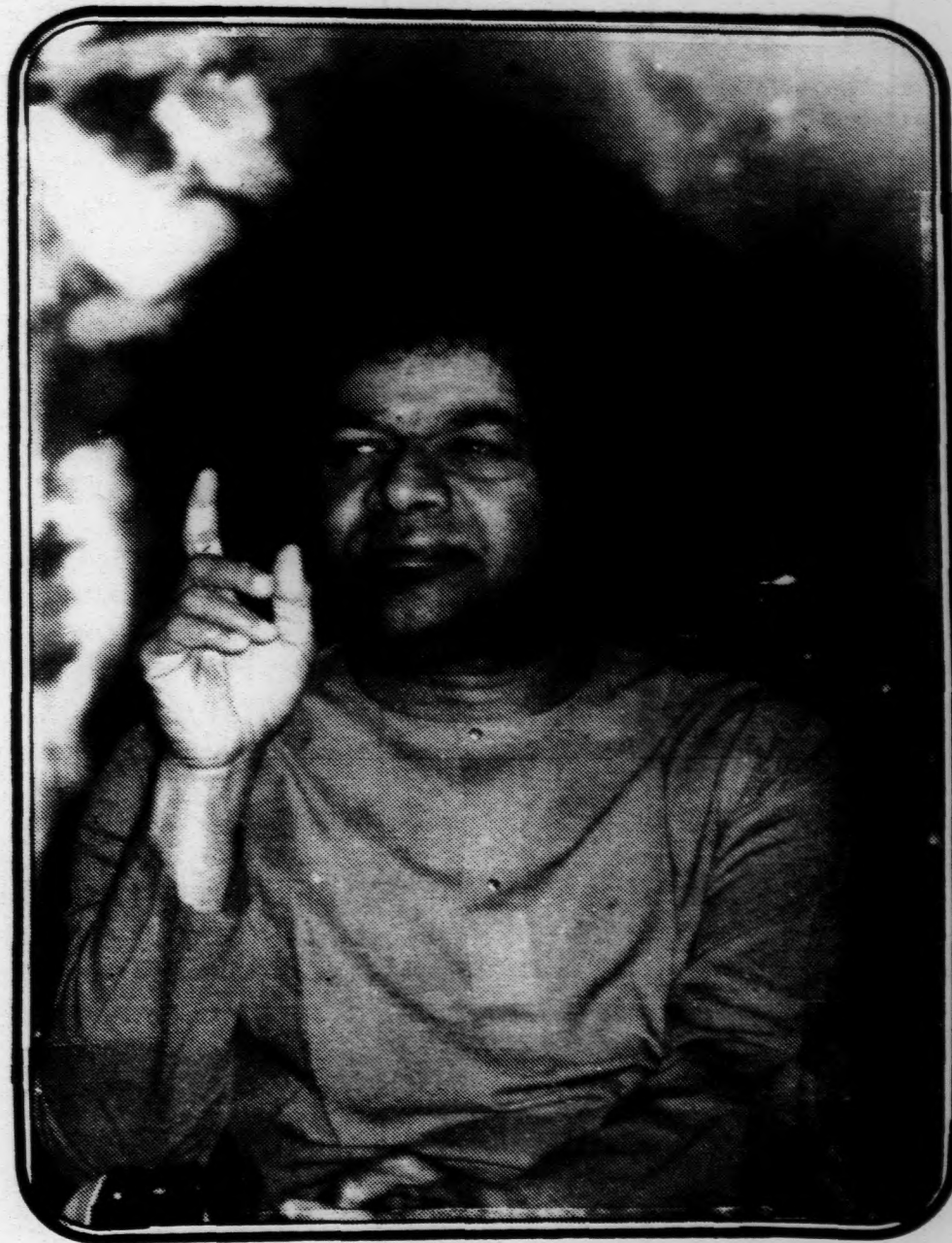
what you must understand. Peace of mind is essential. You should say, 'Something that is not within me can never become mine.' People may come and point out something which is not within you, but why should you hate them when something does not belong to you? You should maintain your sense of calm. Since they are speaking about something which is not yours, why should you care? Why lose your sense of peace when the other person has not?

"Through this mistake, we are losing something which truly belongs to us and that is peace. As an example, if someone were to come face to face with Me and point a finger at this hair of Mine, and make derogatory comments such as 'Bald-headed Sai Baba! Bald-headed Sai Baba!', I would not be perturbed. If they removed themselves to a distance, they would then acknowledge what I truly have--a crown of hair. I would not be affected because a crown of hair is what I have and a bald head is something I do not have. If people make unjustified comments, you don't have to get carried away. This is the resolve you must have: stick to the path of truth, your own nature.

"The one who is evil and the one who is noble both take the same path. What is the distinction between them? The sadhaka should have something which identifies him as a sadhaka. It is the essence of love, his own true nature, his own peace which identifies him thus. It is his peace which is Ramaraja, the kingdom of Rama, the kingdom of love. It is this love you must further. There should not be any room for hatred. Nor should we cause any agitation in society. In order that we may honor our true nature, our own race, caste, creed, religion, and country, peace is necessary. Ancient India had this peace in abundance. How many people attacked and tried to invade this country? But this country only responded with peace and forbearance when the time came.

"You must also wait for the time to come. Have patience. Keeping in tune with prevailing circumstances strengthens your sense of peace. If you heat iron red-hot, and give it a blow, you can break it. But if you strike a blow to this iron when it has cooled, you do not do any damage to it. That is why it is said: when the opportune moment comes, strike, and you will achieve success. Peace is the cause of your success. Jealousy, egoism--these have brought the world to a sorry state. Love and peace alone can get the world back on the right track. Our thoughts, our actions, our emotions: fill these with love, truth, and peace. Love is the main cause of all our successes. There may be people who hate us, but love them. Only then have you lived a life in tune with what is laid down in this country.

"So you must sustain and nourish this essential element of peace. Workers in the Sathya Sai organization should be filled with love and peace, and



participate in service activities. There should be no room for ego or hatred, nor for any weakness on our part. We should not become weaklings, nor become despondent or dejected. We must be bold, brave, courageous, and be a positive influence on society. This is what Sai would like everyone to do. This is the ideal before you. Therefore, through a sense of forbearance, patience, peace, and love, undertake your task; this is your true sadhana.

"There are, no doubt, nine different types of bhakti, but each of these has two essential elements: love and peace. Six types of bhakti are distinctive in their own way, but, in each, peace reigns supreme. The first of these is shanti bhakti, the bhakti of peace. That is like the engine

which leads you on, right to the forefront. Bhishma had fallen and was resting on a bed of arrows. For no less than fifty-six days he underwent untold suffering, but he bore it all with a sense of forbearance, patience, and peace, waiting for the propitious moment to come for him to shed his body. The moral of this is that whatever suffering you might undergo, face up to it with a sense of peace and equanimity. If you allow insignificant things to rob you of your peace, you are wasting your time and energy in this life. When you get carried away and become agitated, you believe you are punishing others. No, you are punishing yourself. You might, through argument and agitation, recover something which you have lost, but if you lose peace, you have not profited. Don't lose your peace. Ride over moments when you might lose peace. That is your sadhana.

"Premaswarupulaara! Embodiments of Love! Sathya Sai's nature, His ideas--nobody can understand these. Sathya Sai is One Whose heart is pure and selfless. At no time, in no place, and under no circumstances has He caused any harm to others, nor will He ever cause harm to anyone. This nature of Sathya Sai has to face up to challenges and any number of difficulties. But just because we are up against such moments of anxiety, we should not become weaklings. Life is a challenge; meet it. Life is a game; play it. Life is love; enjoy it. Life is a dream; realize it.

"The first among these is 'life is a challenge.' We should face up to and overcome this challenge and be successful. This is the main aim before every true sadhaka. As far as Sai is concerned, He is never ruffled and there is no change whatsoever in Him. There are any number of people who have concocted stories, as so many people see things in their own ways. As the Upanishads say, 'There are so many heads in the world; each head thinks in its own way.' Each one builds up his own story and there is nothing wrong in that, yet we need not be influenced by it. Let's be guided by our own thoughts. Let us be good, noble, and virtuous. This is what one's true nature should be. What is sadhana? It is not doing japa, dhyana, or singing bhajans. It is the building up of these qualities of love and peace. Japa, dhyana, etc., are merely instruments for you. They are the means which help you to obtain that which is permanent--Love and Peace."

Sri Sathya Sai Baba

NOTEWORTHY DATES FOR 1986

Poor Feeding, May 6

Handicapped Day, July 20

Blood Donation, September 21

Akhanda Bhajans, from 6:00 p.m. on November 8, to 6:00 p.m. on November 9

SAI BOOKS, TAPES, AND OTHER ITEMS

SATHYA SAI BOOK CENTER OF AMERICA

P.O. Box 278
Tustin, CA 92681-0278
(714) 669-0522

BOOKS

SPIRIT AND THE MIND by Dr. Samuel Sandweiss. This second book by Dr. Sandweiss 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. 360 pages, 28 color pictures Soft cover \$6.30

MY BABA AND I by Dr. John S. Hislop. Contained in this second book by Dr. Hislop are valuable sections on the relevance of Baba's teachings, conversations with Him, and a collection of letters from Sai which treat the reader to an aspect of a personal relationship. 304 pages, 6 pages of color pictures Soft cover \$6.30

SAI BABA-THE ULTIMATE EXPERIENCE by Phyllis Krystal. This personal account of Mrs. Krystal's experiences with Baba is told with clarity, logic, and love. The way in which Sai's lessons have added new meaning to her work as a psychological counselor, wife, and mother are told with good humor and sensitivity. 277 pages, photographs in color and black and white Soft cover \$7.95

GOOD CHANCES by Howard Levin. The author joins a group of young Westerners who live at Sai Baba's ashram in the early 1970's, and for many months he works, serves, observes, and learns from the spiritual Master. 242 pages Soft cover \$3.25

BHAGAVAD GITA by Camille Svensson. This is a translation by Mrs. Svensson from the original Sanskrit language with excerpts from Sathya Sai Baba's discourses used as explanations of the Bhagavad Gita text. 248 pages Soft cover \$3.40

SATHYA SAI BABA-GOD AS MAN by M.N. Rao. Compiled in three parts: Sathya-the Man; Sathya Sai-the God man; and Sathya Sai Baba-God as Man. The book is a complete account of Sai Baba's life, and it presents details which required Mr. Rao's painstaking research. 415 pages Soft cover \$4.95

PRASANTHI, PATHWAY TO PEACE by Professor N. Kasturi. This delightful volume was one of the publications offered during the Sixtieth Birthday. 118 pages Soft cover \$1.35

LOVING GOD: EIGHTY FIVE YEARS UNDER THE WATCHFUL EYE OF THE LORD by Professor N. Kasturi. This is, in part, autobiographical and tells of Prof. Kasturi's many years with Sri Sathya Sai Baba.

387 pages

Soft cover \$4.50

ADVENT by Michael Hollander. A collection of inspirational poems by a long-time devotee of Sathya Sai Baba. 89 pages

Soft cover \$2.95

SAI FOUNDATION

7911 Willoughby Avenue

Los Angeles, CA 90046

(213) 656-9373

When ordering, please include \$1.00 per item for postage. California residents add 6½% sales tax.

NEW VIDEOTAPE

VC-16 SATHYA SAI BABA: SIXTIETH BIRTHDAY CELEBRATION. This new videotape also includes events from the Fourth World Conference of the Sri Sathya Sai Organizations, and Baba's homecoming (after one and a half years) to Brindavan. 2 hours

VHS or Beta Max \$55.00

Also available in P.A.L. systems for overseas use.

NEW CASSETTE TAPES

SCQ24 SATHYA SAI BAL VIKAS PRAYER BHAJANS AND 108 NAMES by Majumdar. 85 mins.

\$6.00

WHEREVER THERE IS BABA. English devotional songs by David Lenhoff, Aileen Sander, and the children and members of the Sathya Sai Baba Center of Honolulu, Hawaii.

\$6.00

AMAZING GRACE. English devotional songs by John Hoban, Karen Macklin, and the Sathya Sai Baba Center of Phoenix, Arizona.

\$6.00

BIRTH DAY PUBLICATIONS

P.O. Box 7722

San Diego, CA 92107

(619) 296-3194

A number of books can be obtained through Birth Day Publishing Company. Please contact them for a free brochure.

SRI SATHYA SAI BABA'S BOOKS FOR THE BLIND

The Sathya Sai Newsletter is happy to announce that all of Baba's books (with the exception of Sathya Sai Speaks, Volume XI) are now available in English Braille. For prices and more information, contact: Doris McLaughlin, 1626 Madrono Avenue, Palo Alto, CA 94306

SATHYA SAI NEWSLETTER

Published quarterly, with annual rates of:

One Year

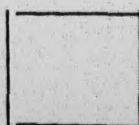
STATE ZIP

SATHYA SAI NEWSLETTER
1800 East Garvey Avenue
West Covina, California 91791

ADDRESS CORRECTION REQUESTED

NON-PROFIT
ORGANIZATION
U.S. POSTAGE PAID

West Covina,
California 91791
Permit No. 1060



An X in the box indicates that, according to our records, your subscription expires with this issue.

SP/86

SATHYA SAI NEWSLETTER, Spring, 1986, Volume 10, No. 3. All rights reserved. Reproduction in whole or in part without written permission is prohibited.

PRINTED UNDER THE AUSPICES OF THE SATHYA SAI BABA COUNCIL OF AMERICA