



SATHYA SAI ***Newsletter, USA***

SUMMER—1995
Volume 19, Number 4
June, July, August

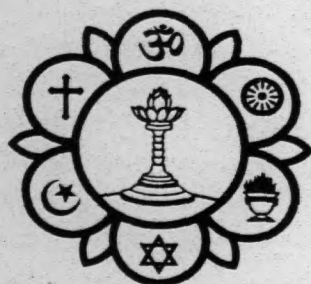
Sathya Sai Newsletter, USA

June, July, August 1995

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

Sai's Message	Sathya Sai Baba	1
What is Our True Nature?	Sathya Sai Baba	2
The Gayatri Mantra & About the Author	Mary E. McGrath, M.A.	6
What If???	Jonathan L. Roof	11
What Next from the Avatar?	Barbara Bozzani	13
Music, Flowers and My Baba	Rajshree Gaitonde, M.D., M.H.S.	14
More on Gayatri	Sathya Sai Baba	16
On Bhajans—Again?	Suman Govindan	18
Baba Listens to English	Crystal Pearl	19
Smile, Be Beautiful	Unknown	20
Sathya Sai, Avatar	Freda Quennville & Phyllis Roberts	21
Announcements		22
Gayatri, More Explanations	Dr. Eruch Fanibunda	24
Children's Corner, Recipe	Dyan Ellebracht	26
Sathya Sai Book Center of America	Bob Bozzani	32
Sathya Sai Service Opportunities Newsletter.....	Enclosed in this issue of the SSN	
Compiled and Edited by	Judith Wechsler & David Gries	

***The Sarva Dharma symbol, the logo of the Sri Sathya Sai Organization,
depicts the unity of all religions.***



Photographs, drawings and literary contributions are always welcomed by the *Sathya Sai Newsletter, USA*. We reserve the right of discrimination in selecting and editing material for publication. Kindly send any material to: **Sathya Sai Newsletter, USA, P.O. Box 660908, Arcadia, California 91066-0908 or Fax (818) 355-8284.**

—Barbara Bozzani, Editor

Sai's Message



If you plead that you have no time for repetition of the Lord's name (japa) and meditation (dhyanam), I will say that it is but laziness that makes you argue so. How can any lower task claim the time that is legitimately the right of the one task for which man is born? Rise everyday as if you are rising from death. Say, "Thus I am born. Make me speak soft sweet words; make me behave comfortingly toward all; let me do deeds that shower happiness on all, and form ideas in my mind which are beneficial to all. May this day be made worthwhile by Thy service." Sitting on your bed, pray like this before you start the day's schedule. Remember this pledge throughout the day.

When you retire at night, sit up and examine the experiences of the day. See whether you have caused pain or displeasure to anyone by any word or deed. Then pray, "I am now dying and falling into Your lap. Forgive me for any lapse; take me under Your loving shelter."

—Sathya Sai Baba

Sathya Sai Speaks, Vol. V, page 308

Sai's Message

What is Our True Nature?

*Just as the thread in the necklace
is not visible,*

*Atma is invisible in the manifest
world.*

*God pervades the whole universe
but is not visible.*

*All that is good and bad happens
by the movement of time.*

*Prosperity or poverty also occur
with the change of time.*

*Time alone is responsible for all
events which occur
in the physical world.*

*Is there anyone in the entire world
who is not subdued by time?*

There is none at all!

Embodiments of divine love! Time is moving extremely fast. The life span allotted to each person is melting away like a piece of ice. But unfortunately, people are leaving their bodies before they realize the purpose of life. Human birth is difficult to obtain. It is sad to see that people leave their bodies before attaining the goal. Realizing the duty and goal of life, people have to sanctify their lives and their bodies by engaging in good actions. If only they will it, there is nothing which individuals cannot achieve in this world. But, before they undertake any spiritual practice, they should realize their true nature and strength. Today, people think they know everything, but still they cannot achieve happiness. What is the reason for this? They may be able to count the stars and to make a landing on the moon, but if they don't

have integrated awareness, they do not know themselves.

External vision does not bring about understanding of the integrated nature of man. Integrated awareness can be understood only by inner vision. Only then can one attain a taste of bliss.

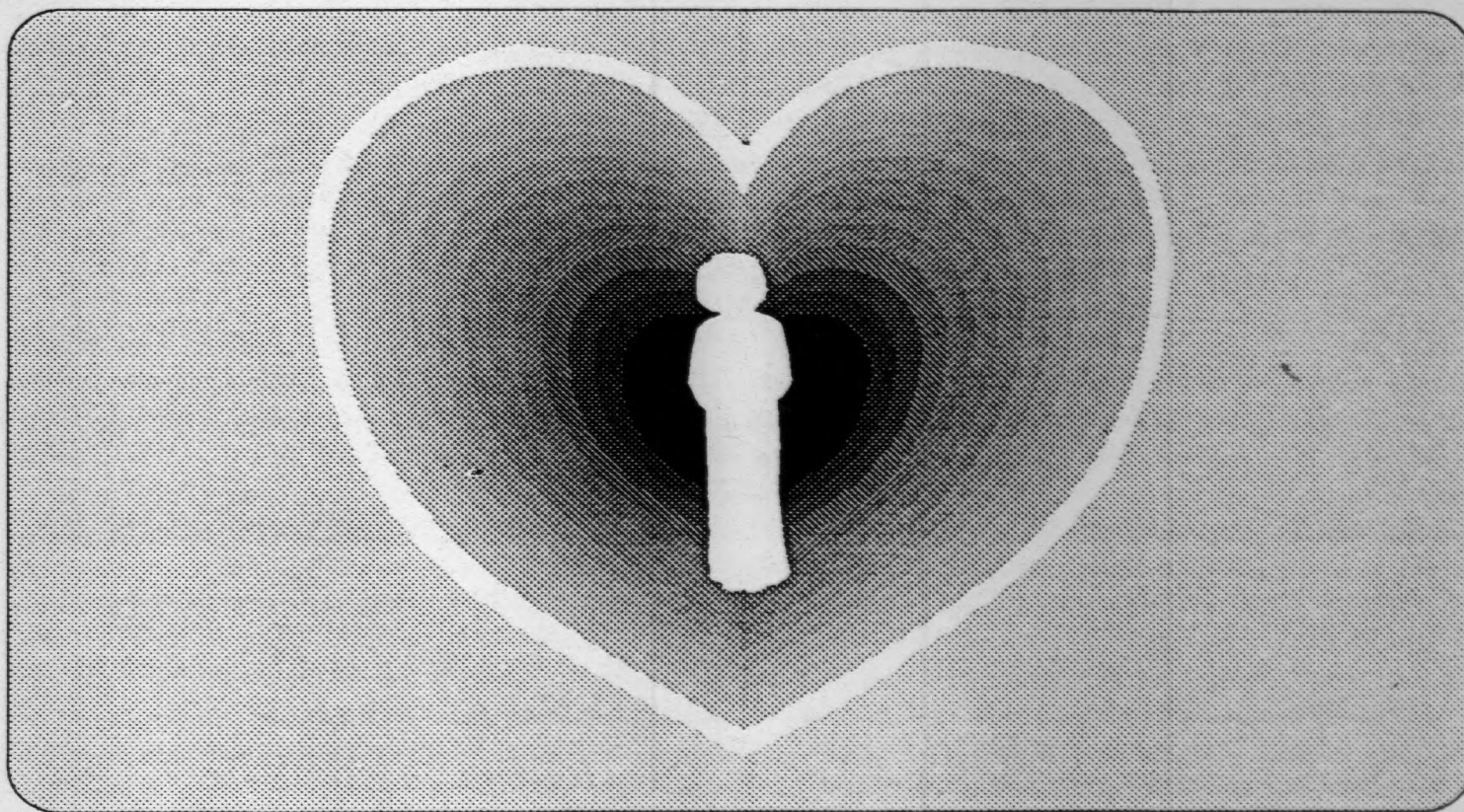
Bound to What?

What is it that binds a human being? Only when people realize what causes them to be bound, can they make an effort to break that bondage. Are one's spouse and children the objects of bondage? No! Are they one's property and possessions? No! Are they one's desires or sense objects? No! Really, the greatest bondage for mankind is not knowing one's Self. A person who does not know who he really is cannot escape sorrow. As long as one has sorrow, one can never taste bliss.

What are the sorrows? There are three types of sorrows which cause grief: The first one is the sorrow of untruth (*asath*), the second comes from inertia and darkness (*tamas*), and the third one is caused by death (*mrutyu*).

You cannot have true joy until you give up what has to be given up and know what has to be known. You cannot attain bliss until you reach the goal which has to be reached. What is the thing that has to be given up? What is the thing that has to be known? What is the goal to reach? Reflect upon these three.

First, you have to give up worldly-mindedness (*jagatbhavam*), the reason



*and God lives in the heart.
They come together, play the game,
and then separate themselves.
There is one Director who
directs the play of life.
Like a puppet show,
there are good and bad puppets,
and all of them exist together.
They are not two separate entities.*

God and the individual Self are not separate. Because of ignorance, one gets the feeling of separateness. People are deluding themselves, looking at a rope and thinking that it is a snake. The very moment we realize it is only a rope, the fear of the snake disappears. The snake never appeared, and the rope had never disappeared. What existed before and after realization of the truth was only a rope. Similarly, looking at the world, we think it is the nature of the individual

cloth. If you remove the thread, there is no cloth. In the same way, if Divinity is separated from the person, then there is no individual Self. If the individual Self is removed, then life has no meaning. Therefore, it is essential to realize that the individual Self is the Supreme Soul. Only then can you be rid of sorrow.

Third, what is the goal? It is reaching your original home or source. What is this home? Knowing one's Self is reaching this original home. God has enabled humans to realize this truth. How can one search for one's Self? You cannot search for your Self in just any place; it can only be found within. It is madness to search for God outside. God's eyes, feet, hands and ears are everywhere, and everything is pervaded by God.

To know one's Self is to reach God. In Vedantic parlance this is described as the method of *nethi, nethi* (not this, not

Cassette Tapes of the Sathya Sai Newsletter, USA

Please check one ☐ New ☐ Renewal ☐ Address Change

Send a one year subscription for cassette tapes of the *Sathya Sai Newsletter, USA*, at a cost of \$12.00 per year (postage is included). Find enclosed \$ _____ for a one year subscription which includes four (4) cassette tapes. (Offer available in the United States only).

Send check or money order (no cash please) to: *Sathya Sai Newsletter, USA, Cassette Tapes*, P. O. Box 660908, Arcadia, California 91066-0908.

Name _____

Street _____ Apt. _____

City _____

State _____ Zip _____

Embodiments of divine love! Time is moving extremely fast. The life span allotted to each person is melting away like a piece of ice. But unfortunately, people are leaving their bodies before they realize the purpose of life. Human birth is difficult to obtain. It is sad to see that people leave their bodies before attaining the goal. Realizing the duty and goal of life, people have to sanctify their lives and their bodies by engaging in good actions. If only they will it, there is nothing which individuals cannot achieve in this world. But, before they undertake any spiritual practice, they should realize their true nature and strength. Today, people think they know everything, but still they cannot achieve happiness. What is the reason for this? They may be able to count the stars and to make a landing on the moon, but if they don't

or sense objects! NO! Really, the greatest bondage for mankind is not knowing one's Self. A person who does not know who he really is cannot escape sorrow. As long as one has sorrow, one can never taste bliss.

What are the sorrows? There are three types of sorrows which cause grief: The first one is the sorrow of untruth (*asath*), the second comes from inertia and darkness (*tamas*), and the third one is caused by death (*mrutyu*).

You cannot have true joy until you give up what has to be given up and know what has to be known. You cannot attain bliss until you reach the goal which has to be reached. What is the thing that has to be given up? What is the thing that has to be known? What is the goal to reach? Reflect upon these three.

First, you have to give up worldly-mindedness (*jagatbhavam*), the reason

being that the world is not separate from God. The whole world is permeated by God; the entire universe is a form of God. You are subject to grief when you give up sacred and divine thoughts and are filled with worldliness. Therefore, it is essential to see the world as the form of God, not as the mundane world. Only when you have divine perception will you be devoid of sorrow, and then you will be filled with happiness. You have to give up worldly-mindedness, then you will certainly attain the state of divine *Atmic bliss (Atmananda)*.

Second, that which has to be given up is the feeling of separateness and individuality. Who is the individual (*jiva*)? The true individual Self is God.

*The individual Self
resides in the body,
and God lives in the heart.
They come together, play the game,
and then separate themselves.
There is one Director who
directs the play of life.
Like a puppet show,
there are good and bad puppets,
and all of them exist together.
They are not two separate entities.*

God and the individual Self are not separate. Because of ignorance, one gets the feeling of separateness. People are deluding themselves, looking at a rope and thinking that it is a snake. The very moment we realize it is only a rope, the fear of the snake disappears. The snake never appeared, and the rope had never disappeared. What existed before and after realization of the truth was only a rope. Similarly, looking at the world, we think it is the nature of the individual

self. But the entire world is a form of God. When one realizes that the supreme God is everything, he or she will be free from the feeling of individuality and worldly-mindedness. One will be free from sorrow when one realizes that the individual Self is none other than God. Know that God resides in the universe and that, similarly, the universe resides in God. It is a unique and friendly relationship between God and the universe. This relationship is inseparable. These are the valuable words of Sathya Sai.

People assume that sorrow is the nature of the world, and that joy is the nature of God. To think like this is a great mistake. Joy and sorrow are always together, it is impossible to separate them. No one can separate them. If you are free from sorrow, you become filled with joy. The relationship is like thread and cloth. If you remove the thread, there is no cloth. In the same way, if Divinity is separated from the person, then there is no individual Self. If the individual Self is removed, then life has no meaning. Therefore, it is essential to realize that the individual Self is the Supreme Soul. Only then can you be rid of sorrow.

Third, what is the goal? It is reaching your original home or source. What is this home? Knowing one's Self is reaching this original home. God has enabled humans to realize this truth. How can one search for one's Self? You cannot search for your Self in just any place; it can only be found within. It is madness to search for God outside. God's eyes, feet, hands and ears are everywhere, and everything is pervaded by God.

To know one's Self is to reach God. In Vedantic parlance this is described as the method of *nethi, nethi* (not this, not

this). By this method, you try to enforce the idea that you are not the body, mind, intellect or conscience. But realize that all these belong to you—they are your instruments, and you are the master. When you realize the truth that you are the master and pervade everything, then sorrow cannot touch you.

Your Intellect

Pure intellect is a gift from God. However, people are using their intellect in search of earning a living instead of realizing the indwelling Divinity.

If a mirror is given to you to have a glimpse of your face, but you put the mirror in front of someone else, how can you see your own face? You should use your intellect like a mirror to recognize who you really are. That is a direct experience, it is realization. But unfortunately, you have forgotten your own true nature and are searching elsewhere for it. You ask everyone whom you encounter, who they are, but never try to find out who you really are. One has no right to question others as to who they are when one is not aware of one's own true nature. This is the greatest ignorance. As long as you are ignorant, you cannot realize your own true nature. Consequently, you can never have bliss until the truth is known. You cannot have bliss until you are free from sorrow and grief.

Each new day should be celebrated to remind everyone of their divine nature and of the unity of existence. God is the embodiment of time. Everything is found in God, time is the very soul of God. Your real focus must be only toward God. When you know God, you know everything. Unfortunately today, many of you have forgotten the Creator and

are focused on that which is created. Only if you can really understand the Creator, then you can understand creation in the fullness of all of its aspects.

God's Power, God's Names

God expresses Himself with four powers. He is described as *Chaturatma*, that is, *Atma* which has four powers: The first power is *Vasudeva*. The second power is *Samkarshana*. The third power is *Aniruddha*. The fourth power is *Pradyumna*. [Sathya Sai Baba went on to explain]

Vasudeva refers to the one who pervades the entire universe—the one to whom all belong and, also, the one who has the entire universe within Himself. He is the indweller of all beings—not only living beings—He pervades the entire universe. So *vasudeva* means one who is inside and outside of all beings, the one who is everywhere.

Samkarshana means one who attracts all beings to Himself and, also, the one from whom all beings emerge. Because He has the power to transform one to another, He is called *Samkarshana*. In the sacred text, the *Bhagavatham*, it is described how by the power of *samkarshana* He was able to transfer Himself from the womb of Devaki to the womb of Rohini. *Sam* means holiness, and *akarshana* means attraction, so *samkarshana* means He who attracts sacred and holy beings to Himself. The syllable *sa* refers to *salokhya* or living in the abode of God; *saroopya* refers to behaving like God; *sameepya* refers to living close to God; *sayujya* refers to merging with God.

The third power is *aniruddha*. Nobody can attain *aniruddha* except by God's grace. The principle of *aniruddha*

refers to the principle of omniscience, omnipresence and omnipotence.

The fourth power is *pradyumna* which means one who commands infinite prosperity and wealth, one who bestows joy and grace on those who worship and offer everything to God. This prosperity does not refer to mere material wealth. Health, intelligence, education, and good character are also types of wealth. All these represent different aspects of prosperity. Another name given to God is *Easwara* which means He who is the repository of all types of wealth. Still another name for God is *Bhagavanthudu* which refers to six types of prosperity—glory, righteousness, wealth, fame, wisdom and detachment—which God has and, therefore, He is called *Bhagavan*. All the names of God have direct meanings and are not just to be uttered from the mouths of devotees by rote or habit. Because of all these names and definitions, sages have described Him as *Samvacharaayana Maha*. This refers to God, who is the one, then willed Himself to become many. He then became creation. This is the unity found in diversity.

For example: When you build a house you give different names to different rooms, like living room, bedroom, kitchen, dining room, bathroom, etc. Those rooms have been created by dividing one space. Similarly, various names and forms are due to the differences in external appearances. Once you remove the names and forms, you see only one, the *Atma*. To discriminate on the basis of different bodies is ignorance. When an individual is taught to remove this ignorance, then the real effulgence of the *Atma* will manifest, and one will find the

unity of the indwelling Divinity, the *Atma* in all beings.

Faith Like Steel

In every human being there is one wish-fulfilling tree, but it is surrounded by weeds and bushes. Once you remove the debris, you can see the tree. *Atma* is the wish-fulfilling tree inside every human being, but it is surrounded by the weeds and bushes of desire and sensual pleasure. It is like thorny bushes covering a flowering plant. So again, the thorny bushes of desire are covering the wish-fulfilling tree of the *Atma* within. When you remove these bushes, you get the vision of the *Atma*. But you are not making the effort to recognize the *Atma* within. A tree does not know the sweetness of the juice from the fruit it bears. Likewise, the creeper cannot enjoy the fragrance of its own flowers. How can a person, whose vision is external, understand the essence of inner life? You should try to follow the path of inner life, not the path of external life. For this, faith is essential.

The human mind is highly fickle. Because of this fickle mindedness, people forget their divine nature. You should have firm faith in God—like a ball of steel—not like a dry leaf. If you put a ball of steel and a dry leaf side by side, a small breeze can make the dry leaf fly away, but even a forceful wind cannot shake the ball of steel. Today, people are like dry leaves. They run away from God when their desires are not fulfilled. There is no strength or energy in these people. Energy is Divinity. Today, people have become dependent on matter instead of divine energy.

Please turn to page 27

The Gayatri Mantra

*Om, Bhur Bhuvah Suvah
Tat Savitur Varenyum
Bhargo Devasya Dheemahi
Dhiyo Yo Nah Prachodayat*

We are most fortunate in this age of the Avatar, Sri Sathya Sai Baba, to have been given the highest meditation, the vehicle of supreme truth, the most sacred *Gayatri Mantra*. The *Gayatri* is a universal prayer, not confined to any sect or creed. It does not ask for mercy or pardon but asks for a clear intellect, so that truth may be reflected without distortion. It is extremely powerful as the *Gayatri* is both a prayer and a mantra. It is chanted, not only for our own well-being, but for all of humanity.

Baba spoke to me about the *Gayatri Mantra* in an interview at Prasanthi Nilayam in 1981. Describing the beauty and importance of this mantra, He said, "All the names of God are there—Jesus, Buddha, Krishna, Rama!"

I did not immediately comprehend what Baba meant by this, as I could not hear these names, nor did I understand the profundity of this prayer. I began to search for further meaning in as many books as I could find, but I did not find more than a few. It was as if Swami was telling us to practice, to do, and then we would know.

Practicing, reading and listening to Baba's explanations eventually reveal meanings that cannot completely be conveyed by mere words. Baba says, "*The Gayatri is the embodiment of the quintessence of the Vedas, the embodiment of*

all forms of Godhead. For this reason, it is known as the 'Mother of the Vedas'." Since the *Vedas* represent all wisdom for all time, then all the names of God certainly must be there, if only in seed form.

Baba further explains, "*When we understand the full efficacy and significance of the Gayatri Mantra, we will be in a position to understand the underlying unity, the Atmic principle (principle of the indwelling Divinity) prevailing in all human forms.*" In other words, we will have the vision of God always and everywhere. We will have achieved God-consciousness, Self-realization, and as a result, we gradually and naturally experience, even in the beginning, the ultimate benefits of that holy state.

A mantra, when given by a competent guru does the following:

- It awakens the subtle spiritual powers of the disciple, because it is a mass of radiant energy.
- It increases the creative forces of the individual.
- It produces the harmony that is so necessary for the realization of spiritual truth.
- It is Divinity itself which manifests in the form of sound.

The word "*Gayatri*" means, "that which when chanted saves." It is the eternal sound, an elaboration of *Aum* (or *Om*), the *Pranava*, "the word that was in the beginning," as mentioned in the *Holy Bible* in the Gospel of St. John.

When we pray the *Gayatri Mantra*, we are calling upon the energy of the sun, not just the physical sun, but the

spiritual giver of light, the illuminator of all experiences, the *Atma* itself. This flame of love in the cave of the heart, which is the center of our personality, is compared to the physical sun around which the planets revolve. This light of pure consciousness within us is being invoked in the *Gayatri Mantra* to shine more and more on our intellect. In other words, when reciting the *Gayatri*, the seeker prays for and receives:

- A steady intellect without agitation, pure and clean, without being soiled by passions.

- A subtler discrimination, more capable of quicker and more precise judgments, and a better comprehension of situations in which we find ourselves.

- A clearer perception of the world along with the solutions to our problems and those of others.

It is not only the intellect that is benefited by *Gayatri*. Baba promises health of the spirit and the physical body when we are faithful to this spiritual practice (*sadhana*), as *Gayatri* protects both the organs of the body and the vital force. Sai Baba says, *"Can darkness and confusion hide when the sun has risen and bathed the earth in splendor? Can sorrow prevail when you have infused yourselves with that effulgence? How can we be devoid of strength derived from the very fountainhead of Brahman?"**

However, Swami reminds us that the full benefits can only be enjoyed by those who combine the recitation of this mantra with a righteous life. The good thoughts that we have, and the good deeds that we do comprise the negative pole; the sacred energy that we receive

from the chanting of the mantra is the positive pole. Both are needed, and there is a very close relationship between the two. The purity of both combined, lifts us above karma to the realm of *nishkama* karma, desireless action that does not bind.

Baba says that if we recite the *Gayatri* at least three times in the morning and three times in the evening, we will be free from the effects of our karma. He says, *"By chanting Gayatri with feeling, with fervor and with faith, we transcend karma and sanctify our lives."*

The *Gayatri* is divided into sections. **Om** introduces the first part. It is the holy breath that pervades our breath and every particle of the universe. Baba says, *"The name of Sai fills the whole earth. There is no place where I am not."*

Om is a powerful meditation even by itself, and so its inclusion before another mantra significantly adds to the effectiveness of that mantra. It both removes obstacles in our path and aids the unfolding of the spiritual consciousness. It opens the heart that we may enter into the most important relationship that we will ever experience—that which exists between our individual soul and the source of our being, the supreme Self.

Bhur, Bhuvah, Suvah also are mantras which prepare the way, arousing the subtle spiritual powers of the seeker and attuning the consciousness to the higher realms. These three seed mantras indicate the presence of the Divine in the gross, the subtle, and the causal levels of creation—the physical, the mental and the spiritual—the earth, the atmosphere and that which lies

**Brahman*, the Universal Absolute. Mere words cannot describe It.

beyond the atmosphere.

The Divine spiritual powers that are aroused by these pure sounds dwell in the depths of every human heart—as above, so below—as in the macrocosm, so in the microcosm. Just as a seed contains a flower within itself, so these mantras contain Divinity.

Now we are prepared to contact the highest truth, the divine **Savitur**, the presiding deity of our solar system.

Of course, our consciousness is already one with the universal consciousness, but we must bring this to our awareness and vividly imagine and experience this unity.

Sathya Sai says, *"In the source, the eternal flame within our hearts, we find pure love of the highest order. We find our soul in this flame; the spiritual heart is there as pure consciousness."* When we invoke adoration to **Savitur**, we are asking that this flame be ignited and take possession of our being.

Tat Savitur Varenyum:

Tat means the ultimate reality which defies description.

Savitur is the life-giving power contained within the sun.

Varenyum is the most excellent, most adored.

The ancients knew that the sun was a powerful force in their lives, not only as the center of physical life, as science has long recognized, but of the emotional, mental and spiritual life as well.

I.K. Taimni in his book entitled *Gayatri*, says, "Within the physical sun and interpenetrating the solar system are hidden subtler worlds of unimagined splendor and power. . . . All forms of consciousness in the solar system are limited expressions of God's consciousness.

All powers are derived from His power. We literally live, move and have our being in Him."

Likewise, Sathya Sai Baba has told us, *"I am the totality, all of it."* He is the mighty sun which is the vehicle for this all-embracing pure consciousness which contains in essence all of the names of Divinity.

The *Gayatri Mantra* reveals this consciousness to us gradually and **Bhargo Devasya Dheemahi** is this divine radiance and grace emanating from that which we contemplate.

Just as the sun's reflection in a pool of water is determined by the purity of that water, so our purity determines the depth and intensity of the divine light that is reflected in our consciousness. The sun remains unaffected always and shines alike on all creation. It is our devotion, fervor and faith that we bring to this mantra, this purity of heart that will enable us to see God.

There is another point regarding the word **Dheemahi**. It is plural in form, which emphasizes the fact that this mantra is for the development of spiritual consciousness which cannot be accomplished in a singular state, and it implies the unity of all beings. Any prayer that is relatively free from the narrow selfishness that is so characteristic of human nature reaches the heart of the Divine with power and swiftness. It has been said that the *Gayatri* is a cry from the *jivatma* to the *Paramatma*, from the individual soul to the Supreme Spirit, the very source of our being and therefore, it must be answered!

All of humanity then benefits from the spiritual forces that result from this highest meditation that is *Gayatri*. What

a tremendous service to mankind, and all the more so because it is work done in silence on the deeper levels of consciousness.

The last part of the *Gayatri Mantra*, *Dhiyo Yo Nah Prachodayat*, is a request for the divine light to illumine our intellect. It is in the nature of a surrender to God in which the soul lets go of all else to be one with the light.

This "letting go" has been likened to the archer who builds up the energy by drawing the bow to its utmost limit and then releases the arrow to the target. So the first parts of the mantra demand an active effort on the part of the seeker. The last parts are passive, so that the action of the Divine may be made manifest.

Baba says that the surrender of the soul in *Gayatri* is similar to the surrender of the bride in marriage. Before marriage, the bride is alien to her husband, while after marriage one-half of all he possesses belongs to her. Before surrendering to God they are strangers and aliens, but ". . . once surrendered, they are one with the Lord and can demand anything."

Many great sages, rishis and saints through the ages have spoken about the *Gayatri Mantra*, and there are many more quotations in the scriptures—the

Smrutis, the *Puranas*, the *Upanishads* and the *Book of Manu*. They say, among other things, that the *Gayatri* is a mantra with sovereign powers; it is the philosopher's stone or divine elixir that can serve as a passport to bliss. (The philosopher's stone traditionally is that which transmutes the lead of human nature into the gold of divine nature.)

The scriptures also say that all questions of mankind regarding truth have one answer, and that is *Gayatri*. Perhaps that is the reason why the famous scientist, J.B.S. Haldane said, "The *Gayatri Mantra* should be carved on the doors of every laboratory in the world."

Ramana Maharshi, the great *jnani* (a spiritually wise being) of South India, when asked if *Gayatri* would be a suitable *japa* (spiritual repetition) for stilling the mind, answered, "Can anything excel it? Only those who cannot do it look for others. It contains the whole range of truth in it. This *japa* will lead to *dhyana* (true meditation), and it is the means for realizing the Self."

—Mary E. McGrath, M.A.
Weed, California

References

- *Gayatri* by I. K. Taimni
- *Gayatri, the Highest Meditation* by Swami Keshavadas



For those who would like to hear the *Gayatri* chanted properly and have a further explanation, we recommend cassette tape # **C-019**, entitled *Gayatri Mantra* available at the Sathya Sai Book Center of America, 305 West First Street, Tustin, CA 92680. This is a learning tape with the explanation given by Dr. John Hislop, and the chanting done by Dr. M.V.N. Murthy. The cassette also offers the singing of *Aumkar* and *Suprabhatam*. The cost is \$2.50 plus mailing.

About the Author

Mary McGrath Tells Her Story

I was educated in Catholic schools on the East Coast, and received my Master's Degree in Education from Holy Names College in Oakland, California. So, I have been exposed to examples of devotion and piety ever since I can remember. For this, I am extremely grateful as it prepared me to instantly recognize Sathya Sai when I first read about Him in 1977. At that time, I was a teacher of Transcendental Meditation, a devotee of Jesus and Mary and quite content with my life.

It wasn't until I became ill with pneumonia, which medicine could not cure, that I paid attention to the fact of a living Avatar. A friend gave me some holy ash (*vibuthi*), and I was well in two days! I then began to read books about Baba and immediately experienced the same pure and powerful vibration that I had known in my spiritual life previously.

I had no difficulty changing the form of my devotion. Light merged with Light, and Sai became the center of my life.

In 1979 at Christmas, I made my first trip to India. I have now, just returned from my tenth trip, and to tell of the interviews and innumerable graces and blessings I've received over the years would require at least a small book. (The

fact is that I am in the process of writing a book on that subject as well as completing another book entitled, *Women of the Silence, Women of the Light and the Teachings of Sathya Sai Baba*.

There was one interview, though, that was especially significant. In the summer of 1979, I had a dream in which Swami sat next to me and materialized a gold medal and taught me the *Gayatri Mantra*. From then on *Gayatri* became my spiritual practice (*sadhana*). But it wasn't until the summer of 1981 in an interview in Prasanthi Nilayam, that Swami verified the dream and asked me to "tell" this mantra. I did so in His presence. He lovingly corrected some of the pronunciation and when I left there, I felt that my work would be to research the meaning of this mantra and to tell others what I had learned.

During another interview, He had told me to "*teach with bhakti* (devotion)." Whenever possible, I teach and talk about the *Gayatri Mantra*, and I have continued my teaching as a Learning Disability Specialist in schools and privately. But most important is to always remember Sai's instructions "*teach with devotion*."

—Mary E. McGrath, M.A.

Never give up the Gayatri, you may give up or ignore any other mantra, but you should recite the Gayatri at least a few times each day. It will protect you. . .

—Sathya Sai Baba

Sathya Sai Speaks, Vol.X, chapter 24

What If???

What if Sri Sathya Sai Baba came to your next Sai Baba Center meeting? Wouldn't that be a joyous occasion! Members would hasten to offer Sai a comfortable chair. All would take care to explain the meeting format and would strive to carry out the program in a manner pleasing to Him. His wishes would be solicited, so that He would be happy and would come again. Oh, what would we do for such an opportunity?

The truth is that Sathya Sai does visit our meetings. But he often attends wearing the guise of a newcomer. He appears unfamiliar with our prayers and songs. Sometimes he arrives clothed as if unfamiliar with our rules of dress. He has been known to wear his shoes, and sometimes he even sits on the wrong side of the room. Alone in back he observes without comment. He assumes a form cloaked in innocence. What is this gray powder that is passed among the people? What is this language everyone sings? Leaving as quietly as he came, will he ever come back?

It has been said that Sai sends newcomers to the centers and the results of that interaction are His will. But are we doing our part to welcome and guide our guests? Do we perform our duty as pure instruments? Why do so many come, never to return again? We must ask



We need to speak to our guests and share . . .

ourselves, "Have we served others to the best of our ability?"

How can we hope to serve in community activities if we are unable to serve even those who seek us out? The message of Sathya Sai is the greatest gift we have to offer. His message will affect

the widest transformation on society. Simple good manners and common courtesy demand that we expend our best efforts on behalf of these guests.

Our purpose is not to proselytize and convert. But how can we fail to share the great good fortune that we have found? We are custodians of a sacred flame which we nurture for others. Ours is not a closed club of secret rituals and uncommunicated goals. If we attend center functions only for our own enjoyment and our own satisfaction, we have missed the very purpose of the organization. In our programs, can we remain attached to our own comforts and preferences while disregarding the needs of others? Once we have learned of Sathya Sai Baba's love and grace, our goal should be to attend meetings for the purpose of giving rather than receiving.

Several steps can help to make Sai Baba Center meetings more friendly to newcomers.

- Of course we should greet visitors and explain our program. A meeting outline with a description of our prayers and rituals helps newcomers to understand what is taking place. This outline could be placed in the front of the song book.

- A brochure that lists meeting times and places together with some simple Sai teachings might make a nice introduction to the center.

- Some centers also have written guidelines for speakers at guest nights.

- Sometimes we need to remind ourselves to use understandable words to explain the teachings in a manner that newcomers will understand.

- A newcomer's orientation session can also be useful to help new people understand our activities and organization.

- Although many of us have fond feelings and memories of Indian songs and prayers from our trips to Prasanthi Nilayam, perhaps a liberal portion of English songs would help our visitors to understand the love and devotion that we feel for Sathya Sai Baba. Many beautiful songs in English are now available with audio tapes and simple guitar chords. A little effort in this direction goes a long way in making a center more hospitable to newcomers.

- We need to speak to our guests and share with them the joy and love that we have found. No rules, handouts, or programs can be a substitute for simple kindness. In fact, newcomers have been heard to say that they have returned to the center because of the love and consideration they received from the members. They may not get the opportunity to find Swami's love if they do not first discover our love for them.

These people whom Swami sends to our centers are a wonderful resource. They hold new ideas and talents which will further our efforts in Sai's service. But we first need to help them to see what we have already found.

So what will you do when Swami comes to your center? Will he wear an orange robe? Probably not. Will he openly reveal himself to you? It is unlikely. Will he come once and never return? Perhaps. The answer is up to you.

—Jonathan L. Roof
Tucson, Arizona

Have a tender heart and a sweet voice. Examples are the best instructors.

—Sathya Sai Baba
Sathya Sai Speaks, Vol. VII, chapter 77

What Next from the Avatar?

I was fascinated by the story of an interview my husband, Bob, had with Baba during a recent trip to India. During that interview, Baba described to Bob, His latest project. Swami was, as usual, charming, animated and enthusiastic as He revealed the plans for His most recent, beneficial gift to mankind—to bring fresh, pure water to thousands of villagers. Sathya Sai explained that this project would include the construction of dams, reservoirs, and a complicated network of pipelines. At that point, He held His arms over His head in a kind of circle to demonstrate the enormous size of the pipes and said, *"Very good pipes; they will last 2,000 years!"* Baba emphasized that the water would flow through the pipes—no open waterways that could become polluted. Only the Avatar could undertake such a project and have it completed by November 23, 1995. It was early in March when Bob had this meeting with Sai, and as far as was known then, the work had not begun. But in less than nine months the system will be in good working order. This would be an impossible task for any of us mere mortals—even though Sai tells us we are God, too—the magnitude of the project is overwhelming, but then so was the Super Specialty Hospital, and it was completed on God's schedule. I have no doubt that the water project will be in place on the same divine schedule.

Later in Bob's interview, Swami became more serious and spoke of the three necessities for humankind:

He said that first, there must be clean, pure water, for without it people

cannot be healthy. And without water there can be no plants, no food supply for humans or animals.

Second, is education, but it must be education with character. Swami used to say, *"Education without character is useless."* Later, He amended that by saying, *"Education without character is dangerous!"* True education must include the inculcation of values such as those taught in Sathya Sai Education in Human Values and the *Bal Vikas* programs. There are five values—truth, right action, peace, love and nonviolence—these are not just nice sounding words, but are the five seed values from which all character-building values emanate. If secular education were to include these, could we not look forward to a better world where there would be richness of character, and people could resolve their differences in peace and harmony?

Third, there must be health care for those who need it. Baba then emphasized preventative health care through the practice of proper hygiene, improved nutrition, no smoking or taking alcohol, etc. Baba often says, *"Health is wealth."* Without health life has no quality, and one cannot even concentrate on God.

The formula is quite simple, yet far reaching and profound as are most of Sathya Sai's teachings: pure water, education with character, and health care for everyone. All these may not make planet earth an utopia, but it would certainly be a better world now and for future generations.

—Barbara Bozzani, Editor
Sathya Sai Newsletter, USA

Music, Flowers and My Baba

I grew up in a beautiful home aptly called Sai Kiran in Madras, India, where both my parents were ardent devotees of Shirdi Sai Baba. As a young child, I was introduced to Him and I accepted Shirdi Baba as my Lord—no doubts at all. My father was C.E.O. for flight operations at Indian Airlines, Madras; my mother was a brilliant psychologist, an artist and an ideal mother. I was blessed to have such loving wonderful parents.

My story begins when I was about ten years old. One evening, I was returning from school with a friend who lived close by. Her father was transporting us, and on our way home, he took a detour to see an important person. I don't remember the exact location of the home where we went; all I remember was that there was a huge crowd present. We were taken through a separate entrance onto a stage, and my friend's father asked me if I would like to garland this VIP. Because I did not know who this person was, I was a little hesitant, besides, the garland of roses was larger than I was.

Suddenly, there was a hush, and a slender figure in a bright orange robe appeared close to me on the stage. His large crown of hair caught my attention. I asked my friend who he was. She simply said, "Sai Baba."

My initial reaction was, No! He cannot be my Shirdi Baba whom I pray to daily. He looked so unusual, and I was confused. When I got home, I rushed to my parents and told them about this stranger, and my friend's claim that he was Sai Baba. Mother tried to explain

the reincarnation principle, but soon my parents realized it was of no avail. I was so stubborn, my mind was filled with Shirdi Sai Baba. I had no place in it for any other Baba!

The years rolled by, I became a teenager. My parents were invited out often. One day they received a very special invitation from friends to visit their home in Madras and meet both Swami Chinmayananda and Bhagavan Sri Sathya Sai Baba. It was a momentous occasion. My parents were delighted to have been included in this very private, exclusive audience. That day was December 27; it was all the more special because it was my dad's birthday.

Swami Chinmayananda was a personal friend of our family, and my godmother, an ardent devotee, always took me with her to see him whenever the opportunity presented itself.

When that day arrived, my mother insisted that I wear a saree since I was going to be in the presence of such great men, great gurus. I wore a beautiful deep blue saree with gold embroidery. My mom had to pin it up in so many places that, to this day, I still remember the experience.

That morning, when we arrived at the our friend's home, we were ushered into a room where, seated on divans, were Swami Chinmayananda, and Bhagavan Sri Sathya Sai Baba. There were about twenty-five adults present; my brother and I were the only children there. Swami Chinmayananda recognized me, and invited me to sit at his feet. Just across from me, seated on another

divan was Sathya Sai Baba. I was still awkward around Baba. He had just given a sweet simple talk, then He started to sing *bhajans*. The voice was positively divine. I have always had a great love for music, even as a child, and I loved to sing. I was enchanted, almost mesmerized, by the divine melody. All my inhibitions and fears disappeared, and I moved closer to Sai Baba and started singing with Him. It was so thrilling, I can to this day remember that first *bhajan* Baba sang, "*Madhava Murahara Madhura Manohara Giridhara Gopala*." (Embodiment of captivating sweetness, God of love, Guardian of souls). My mother was so moved that tears were flowing from her eyes while listening to Him singing. Then Bhagavan specially blessed my father on his birthday. It was a red letter day in all our lives.

That day marked the beginning of resolving the conflict in my mind that Sathya Sai Baba could be an incarnation of Shirdi Baba. Throughout the years Baba has guided me through medical school, marriage, and a successful medical career. Sai Baba has been so very

patient with me, and finally this January in Puttaparthi, He gave me such a wonderful personal experience and put an end to all my conflicts. I finally realized the ultimate truth; Shirdi Baba and Sathya Sai Baba are the same! It was my sheer ignorance, my challenging nature and stubbornness that took me so long to accept this ultimate truth. I cannot thank Sathya Sai Baba enough for being so patient with me. I shall remain ever grateful.

Recently, on my son's birthday, May 15, while I was singing *bhajans* in my prayer (*pooja*) room, a thought passed through my mind, "Dear Baba, I wish you would throw a flower at me as a sign of your grace."

That very night I had a fascinating dream. Baba was standing in front of me with a huge bouquet of flowers in His hand, lo and behold, He started showering me with flowers—roses, jasmine, all varieties. I was overwhelmed. I cannot put into words how I felt, it was sheer bliss! Such is His grace.

—Rajshree Gaitonde, M.D., M.H.S.
Carmichael, California

An Avatar is capable of all things at all times, yet the Avatar will not undertake to demonstrate His powers at all times. An Avatar will undertake to demonstrate such powers when exceptional circumstances demand it and will shed the grace on a deserving person only. . . .

We should examine why the formless Lord takes the form of a human being and comes into the midst of humans. He comes in that form, so that He may mix with human beings and set examples and ideals which they should learn.

Many people innocently ask why an Avatar tolerates hunger and suffering in the world. They say that He, who has all powers, should remove suffering in one moment. Then why should an Avatar come in human form at all? He can remain as a formless Divinity and do those things from that position. To expect the Avatar to simply remove all suffering is very foolish. People should attempt to make good use of the mental and physical strengths that have been given to them.

—Sathya Sai Baba

Summer Roses On The Blue Mountain, pages 51-52

Sai's Message

More on Gayatri

The *Gayatri Mantra* has within it the validity of the Vedas. It contains the essence of Vedic teachings. Each of the four Vedas* has a core axiom enclosed in it: That Thou Art (*Tat Thwam Asi*), Consciousness is *Brahma*** (*Prajnaan-am Brahma*), This Self is *Brahma* (*Ayam Atma Brahma*), and I am *Brahman**** (*Aham Brahmasmi*). When all of these are synthesized, the *Gayatri* emerges.

Gayatri is all gods in one: The sacred thread (a triple strand, worn by Brahmin boys after their initiation into *Gayatri*****) is to be worn by everyone after they have been initiated into *Gayatri* recital. They have to chant it three times a day: when the sun rises and sets, as well as, when the sun is at its zenith. The rites are in adoration of the trinity: Brahma, Vishnu and Shiva. The purpose of the rites is to bless the novitiate to lead a good life at all times—past, present and future—in all places—heaven, earth and the nether region. *Gayatri* divinizes the five elements, and is worshipped for its five aspects: **Om** is the first, **Bhur Bhuvah Suvah** the second, **Tat Savitur Varenyum** the third, **Bhargo Devasya Dheemahi** the fourth, and last **Dhiyo Yo Nah Prachodayat**.

Through meditation on the *Gayatri*, one can become aware of the inner motivating principle of the five elements, the five vital airs in the body, and the five sheaths that encase the *Atma* or the Divinity which lies within. Just as there are three basic energies that govern mankind—the physical, metaphysical and psychical—*Gayatri* has three facets—*Savitri* fosters the physical, *Gayatri* fosters the metaphysical, and *Saraswati* fosters the psychical. These three instruments have to be cleansed and sublimated, so that mankind can realize the goal of life. Through the recital of *Gayatri* and meditation thereon, this great task can be achieved.

—Sathya Sai Baba

Sanathana Sarathi, August 1981, page 187

Immense Powers

Sage Viswamitra discovered the mantra named "*Gayatri*" which is affiliated with the energy of the sun (*surya*). This mantra has infinite potential, it is a vibrant formula. It has immense powers—powers that are truly amazing—for the sun is its presiding deity. Students of the *Ramayana* (story of Rama) know that

*The four Vedas or holy texts are: *Rig Veda*, *Yajur Veda*, *Sama Veda*, and *Atharva Veda*.

***Brahma*, Creator, God engaged in the emergence, creation and evolution of the universe.

****Brahman* is the Universal Absolute. Words cannot describe It.

****The thread ceremony is a kind of rites of purification for young Brahmin boys of the Hindu faith. It could be compared to a Bar Mitzvah for young boys of the Jewish faith or, the Holy Communion in the Catholic religion.



same sage, Viswamitra, initiated Rama into the mysteries of sun worship through mantra. The *Gayatri* enabled Viswamitra to use rare weapons which bowed to his will when the mantra was repeated with faith. Through the power attained in this way, Viswamitra was able to become a great scientist and create a counterpart to the cosmos.

The person who is able to increase the capabilities of his hands and his senses is now considered a scientist.

This is incorrect. In the past, the term *vijnani* (one who has extraordinary wisdom) was correctly applied to those who developed spiritual power and discovered the formulae for delving into the Divine within; they were imbued with faith and devotion and could spontaneously demonstrate that power in actual day-to-day living.

—Sathya Sai Baba

Sathya Sai Vahini, as published in
Sanathana Sarathi, June 1980, page 122

Westerners have investigated the vibrations produced by this mantra. They have found that when it is recited with the correct accent as laid down in the Vedas, the atmosphere becomes visibly illumined.

—Sathya Sai Baba

Sathya Sai Speaks, Vol. X, chapter 24

On Bhajans—Again?

Why do we need to discuss *bhajans* or devotional singing again?

In most of our center meetings, singing takes between one-third to one-half of the scheduled meeting time. Since we consider singing so important, we must ensure the quality of this part of our program. Sathya Sai Baba Centers are growing. Newcomers need to know that we operate using some basic guidelines. Folks who have been around a long time often need to be reminded of them. We look to the singing to uplift, not only our own spirits, but the spirits of everyone around us. Swami, Himself, places an extraordinary emphasis on the value of devotional singing, and has said that those who sing devotional songs get a double promotion, for they both derive and distribute joy.

Guidelines have been tabulated into some "Dos and Don'ts of Devotional Singing." First, let us look at what to do.

Do

1. Do appoint a *bhajan* coordinator in each center—this may or may not be the devotion coordinator. The individual should have a sense of music and be able to assist members in singing correctly.

2. Do remember that there are three vital components to devotional singing:

•melody •rhythm •devotion

If even one of these is missing, the song will fail to uplift.

3. Do have regularly scheduled practices—once a month, every two weeks or whatever suits the members. Bring to your practice any new songs you wish to lead or an old one you wish to learn.

4. Do practice the song till you have it right. Only then should it be introduced into the formal meeting.

5. Do sing each *bhajan* as follows:

•First round—each line is sung twice at a moderate speed.

•Second round—each line is sung once at a faster speed.

6. Do sing songs that appear in your center's songbook. If you are going to lead a new *bhajan*, distribute sheets with printed words and translations where needed. People need to understand what they are singing.

7. Do accompany the *bhajan* with cymbals, harmonium, etc. only if you can play the instruments correctly and keep proper time. Accompaniments should not be too loud, or else they will drown out rather than support the singer.

8. Do recognize the needs of the membership and guests. Some centers are committed to including English devotional songs in the program.

Don't

1. Don't take too long when leading a *bhajan*. A long *bhajan* can be monotonous. And often, other members are waiting to lead a devotional song.

2. Don't attempt a new song at the meeting before it has been practiced with the group.

3. Don't sing complex *bhajans* in which the majority cannot easily participate. Unless almost everyone sings, the purpose of the *bhajan* is frustrated.

4. Don't sing long introductions.

—Suman Govindan
New Canaan, Connecticut

Baba Listens to English

Baba has said that it is important to understand the meaning of every prayer, chant and devotional song that we offer. He says that when we understand the meaning of prayers, we do so by utilizing our intelligence, not our minds, which He says, ". . . are a *bundle of desires*." Our intelligence enables us to connect with the God within or the *Atma*. As most of our prayers and devotional songs are not in English, I have found this directive difficult to follow. Admittedly, while engaged in group *bhajan* singing, a distractive mental process occurs when I attempt to understand the meanings.

For years, I have studied the meanings of the Indian *bhajans* and prayers, trying to understand them. However, what usually happens when I sing in an Indian language is that I lose the flow of the prayer as I am trying to grasp the translation. At best, I am able to hold on to only a few of the meanings. I find that in this process, prayer for me is downgraded to a mental activity rather than a gift of devotion to God from my heart.

In recent years at the Sathya Sai Baba Centers, more devotional songs have been sung in English. Baba has even encouraged His college students to sing some of these songs for Him on various occasions. (English *bhajan* tapes for listening enjoyment and learning are available from the Sathya Sai Book Center of America and other distributors).

When English songs are sung, I find I can clearly understand their meanings. This understanding enables me to open my heart even more to the Lord. Because many of the English songs use Baba's

teachings as the theme, they act as reminders to practice His teachings in daily life. I still enjoy singing the traditional Indian *bhajans* at the Sai Baba Centers, but find that I spiritually respond best when a verse in an Indian language is paired with a verse in English to the same melody.

This language issue left me with a challenge as to what prayers to offer to the Lord upon awakening, before taking food and when retiring for the night. I enjoy the benefit from prayers such as: *Gayatri*, *Asathoma* (prayer for truth, light and immortality), *Loka Samastha* (prayer for peace) that we recite in our centers. After years of struggling with foreign languages, I felt that I needed to add more to my private worship.

At a Sai Conference in Southern California, I was given copies of prayers which have successfully filled this void. The morning and evening prayers were written by Baba, in English. The food prayer is based on an Indian food prayer. When I say these prayers, I always add whatever may come to my heart at the time and close with *Sai Ram*, two Indian words naming God and which have great meaning to all followers of Sathya Sai Baba around the world. These prayers speak to my heart as well as provide me with great comfort and spiritual fulfillment.

Morning Prayer

"Oh Lord,

*I am now born from the womb of
sleep.*

I am determined to carry out all

*tasks this day as offerings to You,
With You ever present before my
mind's eye.*

*Make my words, thoughts and deeds
sacred and pure.*

Let me inflict no pain on anyone;

Let no one inflict pain on me.

Direct me; guide me this day!"

Evening Prayer

"Oh Lord,

The tasks of this day,

the burden of which I placed on

You this morning, are over.

It is You who made me walk, and

talk, and think, and act.

I therefore place at Your feet

all my thoughts, words and deeds.

*My task is done; receive me, I am
coming back to You.*

Food Prayer

"Dear Lord,

*You are the food, You are the creator
of the food,*

You are the provider of the food.

and the consumer of the food.

Therefore, we offer all that we eat at

Your lotus feet, and ask You

to bless this food and bless us,

so that we will do Your will

in this world, do Your service

in this world.

And thus, achieve self-realization."

—Crystal Pearl

Grand Terrace, California

Smile, Be Beautiful

Few realize the power of a smile. It's remarkable how the stretching of a few muscles on the face can do wonders not only for one who gives the smile but, also, for one who receives it.

N. Osborne's comments on smiling are worthy of remembering, "A smile costs nothing but gives so much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it, and none is so poor that he can be made rich by it. A smile creates happiness in the home, fosters good will in business and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble. Yet it can't be bought, begged, borrowed or stolen, for it is something that is of no value until it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has none to give."

Not for nothing did Swami Vivekananda say, "By being pleasant always and smiling, it takes you nearer to God, nearer than any prayer. A clouded face on the other hand, not only takes us away from God but makes us carriers of the melancholy virus." So Swami Vivekananda advised, If you have a clouded face, do not go out that day, shut yourself up in a room. What right have you to carry this disease out into the world?"

The only way to keep this disease away is to smile. This keeps us healthy and makes us beautiful. No one has ever seen a smiling face that was not beautiful.

—Author and Source Unknown

Words and Music for English Devotional Song

Sathya Sai, Avatar



1. When I call on You, You— an-swer.
2. Oth-er people—are not strang-ers;
3. Thru the ag-es— I have wondered,
4. In tears of bliss and sweet sur-rend-er,

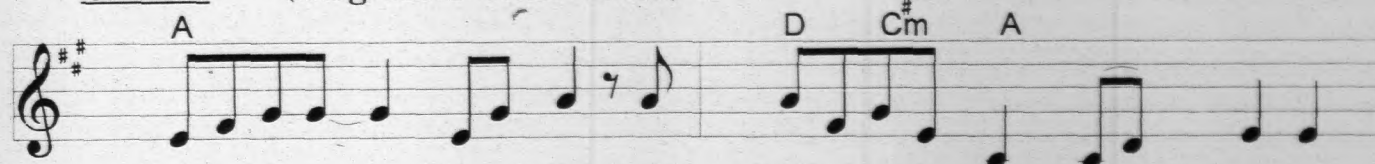
When I seek You—, You are here,
You're the heart— be-hind their door,
lost in sorrow— and in fear,
now I o——pen up the door,



1. wait-ing at the door, Sath-ya Sai,
2. bring-ing love to earth, Sath-ya Sai,
3. but you were al-ways there, Sath-ya Sai,
4. and find you in my heart, Sath-ya Sai,

A - va - tar——.
A - va - tar——.
A - va - tar——.
A - va - tar——.

Chorus (sing after each verse)



You are wis-dom—, you are truth; you are the shin-ing door that— o- pens



in my heart.

—Freda Quennville, Lyrics
—Phyllis Roberts, Music

Those who sing bhajans get what can be called "a double promotion," for they derive joy and distribute joy.

—Sathya Sai Baba
Sathya Sai Speaks, Vol. X, chapter 16

Announcements

Akhanda Bhajan

The global *Akhanda Bhajan* will be held this year on **November 4th starting at 6:00 P.M., ending on November 5th at 6:00 P.M.**

—D. Hejmadi

Central Office, Prasanthi Nilayam

Center Guidelines

A copy of the current *Sathya Sai Baba Center Guidelines* will be sent to all Center Presidents. Please become familiar with the contents. If anything is unclear, or the center is not complying [the answers are usually in the guidelines], consult your Regional President. One of the primary duties of all Regional Presidents is to assist the Center Presidents in making the centers a better place to study and practice the teachings of Sathya Sai Baba. [Do share the guidelines with all center members and interested guests].

Service Guidelines

All centers are to receive two copies of the *Guide to Service in American Sathya Sai Baba Centers*—one copy for the Center President and one for the Service Coordinator. Swami has said, “*On the spiritual path, the first step is selfless service.*” For answers to questions, ideas or concerns regarding service, consult your Regional Service Coordinator or Regional President; they will assist in finding an answer.

Bal Vikas Guidelines

Two copies of the *Sathya Sai Bal Vikas Guidelines* will be sent to all centers—one for the Center President and one for the Education Coordinator. These guidelines have been developed so that we can all have a better understanding of the children’s education program. The *Bal Vikas* program falls under the administrative responsibilities of the Center President. It is important to understand that the *Sathya Sai Bal Vikas Guidelines* were given by Swami, and that the teachers have been given specialized training in Sai education. If there are questions, consult your Regional Education Coordinator before trying to make any changes in the program.

Additional copies of these materials may be obtained from the Sathya Sai Book Center of America, 305 West First Street, Tustin, California 92680

•phone (714) 669-0522 •fax (714) 669-9138

Excerpted from a message by

—Dave Lambert, President

S.S.B. Central Council

Please note: Each Center President has a list of all the Sathya Sai Baba Centers, officers and coordinators in the United States; consult with him/her when that information is needed. The list is not to be used for promoting one’s own agenda, products or seminars.

Oops! 

The *Sathya Sai Newsletter* has made an oops, otherwise known as a mistake! In the last issue, Spring 1995, we published Sai Conferences and Retreats for 1995 on pages 28-29. An incorrect telephone number was given for the July 1-3 retreat at Casa Maria, in Montecito, California. Mr. Allen Parigian's correct phone number is (805) 646-3250. We apologize to those who have been inconvenienced by this mistake, especially to the Parigian family. But our most humble expression of regret goes to whoever has the wrongfully printed phone number. Sorry!

Newsletter Editor

A New Book by Dr. Hislop

I am very happy to inform you that Dr. Jack Hislop has agreed to have all his recent talks transcribed from audio tapes and published in a new book. . . . It is our intention to place this wonderful book at Swami's feet during the 70th birthday.

Your cooperation will be appreciated by all Sai devotees. Please check with your regions [your centers, and in your closets] for audio cassette tapes of talks given by Dr. Hislop. Mark all tapes as to the date and place in which the talk was given. Kindly send tapes to: Dr. Jack Hislop, P.O. Box A-Y, Chula Vista, CA 91912.

Attention All Devotees

It has come to our attention that several individuals and/or organizations are using Swami's name in association with their healing workshops. They are teaching a "system of natural healing" called Reiki and claim that Swami has approved, blessed, and/or initiated them in this practice. Let it be known that Sathya Sai Baba has not given His permission to associate His name with those practices. Swami has not initiated anyone in any special healing technique.

Baba has come for the good of all people everywhere. He has said repeatedly that He relates to every man and woman, heart to heart. He has assured us on many occasions that He requires no intermediaries. We must remember Swami's words and not be swayed by the charisma or convincing arguments of people who would exploit.

—Michael Goldstein, M.D.

Travel Information

May we remind those of you who might be contemplating a trip to India to see our beloved Sai, that there is an abundance of information available on traveling to India. An information packet can be obtained, free of charge, containing the following: instructions regarding passports and visas, currency, health suggestions, customs and traditions in the ashram, food, a check-off list of items to take along and more. Remember, the living conditions are Spartan, but worth some minor inconvenience. To receive your packet, contact: Sathya Sai Information Center, % Elizabeth Chilcote, Rte. 2, Box 442, Sante Fe, NM 87505 •phone (505) 438-3366 •fax (505) 438-4455.



Gayatri Mantra

More Explanations

Baba has said that the first nine words of the *Gayatri* contain a nine-fold description of the Ultimate Reality. [For further clarification, let us explore this].

Nine-Fold Description

Aum or **Om** represents sound as the basis of creation.

Bhur represents the earth, the gross.

Bhuvah represents the atmosphere, the ether, the subtle.

Suvah represents heaven, the region beyond *Bhuvah*, the causal.

Tat stands for *That*, the Ultimate Reality is referred to as *That* because it defies description through speech or language.

Savitur stands for divine *Savitri*, equated with the life-giving power contained in the sun.

Varenyum is to adore.

Bhargo represents radiance, luster and illumination.

Devasya is divine grace.

The remaining words constitute the prayer:

Dheemahi means, we contemplate.

Dhiyo stands for intellect.

Yo Nuh Prachodayat is requesting, urging, praying.

Baba said that this prayer is directed to the Divine Mother, "Oh Divine Mother, our hearts are filled with darkness. Please make this darkness distant from us, and promote pure illumination within us."

Full faith in the *Gayatri* will be generated in the seeker only when he/she has developed the requisite degree of enthusiasm and reverence toward the recitation of this mantra.

Baba says, "*Start today with Gayatri, and continue it with increasing fervor. Do it cheerfully with evident relish for your own sake and for the sake of the human community.*"

When should one recite the Gayatri Mantra?

Sai says, "*As the utensils need to be cleansed everyday, thrice a day, so too, our hearts need to be cleansed thrice each day.*"

The fixed occasions are dawn, noon and dusk. Besides these times, Baba has said that it can be repeated anywhere, anytime. In addition, it should be recited before taking food and while pouring water over one's head during a bath. Baba has explained that the mantra purifies the food and removes all the ill effects of subtle vibrations such as bad thoughts which may have been generated by the person responsible for preparation of the food. It also protects one from the harmful effects of germs which may have gotten mixed with the food. A sip of water should accompany the recitation. When one pours water over one's head it is a holy ritual (*abhishekam*) to the divine resident within one's self. While soap and water are responsible for cleansing the outside of the body, the mantra takes care of purifying the inner equipment of

the individual. The mantra can also be repeated anywhere, regardless of the weather conditions, or if one is traveling, walking, working, lying awake or dreaming in bed.

How many times should one recite the Gayatri Mantra?

Baba advises us to recite it three, nine or eleven times before meals. For *Gayatri* recitation there is no limit but, traditionally, it is repeated 108 times. Unfortunately, the pleasure of contemplating the might and majesty of the mantra is overshadowed by the effort

required to keep track of the count. But, nevertheless, the more one chants the mantra, the greater the benefit.

Finally, Baba has said, "*Solar energy has to be drawn down to reinforce the inner vision of man, the soul latent in mankind. When the soul force is strengthened, the intellect, the senses and moral emotions are activated and guided along fruitful lines. Can darkness confuse the brain or hide the truth when the sun shines? Therefore, rely on the Gayatri to draw down effulgence from the sun, so that it may impart illumination to your intellect.*"

Like Measuring Outer Space with a Yardstick

It is very difficult to understand the correct meaning of Vedic words, unless God or *Brahman*, who formulated them within the rishis (sages), undertakes to explain these words. The sacred Vedic words have been handed down to us from time immemorial through an unbroken chain of the teacher/student (*guru/shisya*) relationship, until the sage, Vyasa, collated and wrote them down for posterity.

The Vedas have been in existence long before any of the organized religions came into being and also long before any of the Avatars came down to earth. That is the reason why Baba has said that the Vedas belong to all mankind and are not limited to any particular religion. Similarly, the Vedic mantras existed long before any of the present day languages were evolved. So to try to explain this infinite sound as the Ultimate Reality through our present-day limited words, is like trying to measure outer space by means of a yardstick. For this very reason, it is impossible to translate and rewrite these mantras for recitation in English or Hindi; they would never have the same vibration or sound.

It has been said that because *Brahman* was in existence well before mind and intelligence came into existence, *Brahman* cannot be understood by one's mind or intelligence. Therefore Baba has said, "*To describe the infinite aspects in terms of limited words and limited experience is not possible. The wise sages who were well-versed in the Vedas and mantras, realized that it is not possible to explain and describe the aspects of Brahman in terms of words, and they are only indicating It by their silence. They have been saying that experience alone is the correct way of realizing Brahman, and that public display is not correct.*"

Having acquainted yourselves with some preliminary aspects of Vedic mantras, we are now in a position to try to understand the *Gayatri Mantra*.

—Dr. Eruch Fanibunda

Excerpted from *Vision of the Divine*, pages 79-88

Children's Corner Recipe



Ingredients:

Select one large bunch of 4 to 16 year-olds from anywhere in the USA, add their parents and 14 "Baba-riffic" teachers.

9 gallons—"Be Happy" concentrate

9 bushels—"Thank you Baba, Thank you Baba, Thank you Baba"

Each week add one or more layers of the following spices:

Prayers, stories, quotes, music, service activities, guest speakers, nature study, games, art projects, working with clay, speaking in public, performing in plays and programs, field trips, etc.

Method:

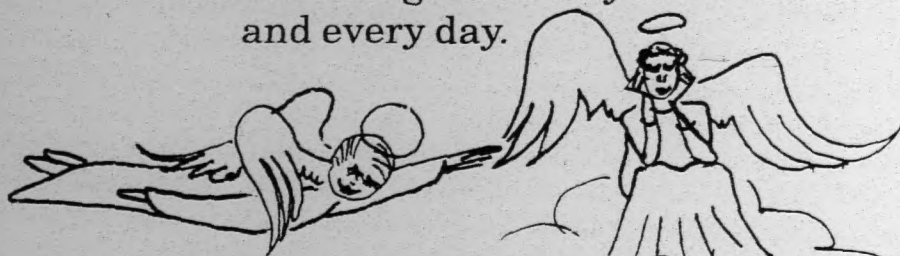
Sprinkle each layer with the spices of Sathya Sai's five human values: truth, right action, peace, love and nonviolence. In the center of all place G.O.D., and top with Love. Mix well.

Result:

Makes wonderful side dish of "See Good, Do Good, Be Good." With aging, makes a truly remarkable main dish of "See God, Do God, Be God."

Servings:

Serves enough for everyone in all the worlds to enjoy a large helping each and every day.



—Dyan Ellebracht, *Bal Vikas* Teacher
Orange, California

- Try making up your own recipe for creating a better life, a better world, cleaning your room, helping your parents, being nicer to your brother/sister, etc.
- Surprise your family by trying to make a recipe that can be eaten. But REMEMBER to have an adult help you.
- Don't forget to pray before each meal. If you're in a public place, you can always pray silently.

Whatever difficulties, sorrows, or losses you may encounter, you should have firm, unwavering faith. That is true devotion. All human beings should develop true devotion and full faith. One who does not have faith in oneself cannot have faith in God. One who has no faith in himself or herself cannot be called a human being. People who have faith in the world are slaves to desire. Instead, they should become slaves of God. Such people who are enslaved by desire cannot be called human beings. They should discard that such ignorance, that alone would give the correct meaning to the title, "human being."

People have become worshippers of that which is created. However, it is acceptable if they do not differentiate between the Creator and creation, and if they accept creation as being a part of the Creator. In spite of doing spiritual practices for many years or for many lifetimes, if people still think of creation and the Creator as two separate entities, they cannot realize their true nature. People should use their intelligence to realize their true nature.

Of what use is intelligence which is utilized for attaining only worldly knowledge and not character? Modern education does not help in the development of character. Even if one is adept in millions of types of knowledge, that knowledge is of no value if it does not help the development of character and virtue. Life has no value without character; one should have the kind of education which develops good character and virtue.

What is the meaning of virtue? True virtue makes one recognize the principle of *Atma*. This principle of *Atma* is all-pervading. In the *Bhagavatha*, virtue

is described in the form of God's stories, His plays, and mysteries, which are sacred. They can and give joy, and can help one cross the ocean of life (*samsara*).

Wealth, Humanness, Strength

Embodiments of Love! Divinity has eight divine treasures, such as—sound in the form of Brahman, pervading the universe of animate and inanimate beings, divine light, speech, super consciousness, eternal bliss, illusory power and auspiciousness. Creation is pervaded by these eight aspects. What is the meaning of creation? Creation is an expression of the will of God. Everyone has emerged out of creation and should have the qualities of the Divine. Can you expect a tiger to be born from the womb of an elephant? Or a deer to be born from the womb of a tiger? Impossible! Similarly, humanity which has emerged from Divinity should have only divine qualities, not demonic or animal qualities. Without compassion and love, you cannot be called a human being. So every human being is born to express his or her inherent Divinity.

Jesus first declared that He was a messenger of God, because He came to spread the message of God. So too, everyone is a messenger of God. But, instead of being messengers, they are behaving like "miss[ing]-engines," that means forgetting their true nature. When you have faith that you are a true messenger, only then can you advance to the next stage which is, "Son of God," and finally to the realization, "I and my Father are One." The result of that experience is known as the "Holy Spirit." In Vedanta this is called the transcendental state, which is beyond body, mind,

wakefulness, deep sleep and the dream stages. So the purpose of human life is to manifest this Divinity which is inherent within each of us.

What is the meaning of the words, human being? The one who manifests one's inherent and hidden Divinity is called a human being. Only such persons go on to become historic individuals. If we want to develop true individuality we have to manifest this Divinity. This should not be anything new to you, it is your true nature. Your true nature is that you are *Atma*—the Divine which is inherent in all—your real strength is the power of *Atma*. People pray to Swami for more strength, complaining that they have no strength. You have enough strength, but you are not making good use of it. Then what is the use of granting more strength? We sanctify our lives when we understand the meaning of words like *vyakti* (one who manifests one's inherent Divinity) and *swabhava* (one's true nature).

What is Ego?

First of all we have to eliminate the feeling of ego (*ahamkara*). *Ahamkara* is misinterpreted as arrogance, pride or carelessness. This is not the correct meaning. *Aham* means I, *akaram* means the form or the body—I am this body. Considering the body as the self is real ego. You have to destroy that feeling. When people behave in a careless or arrogant way, it shows their animal nature but does not mean ego.

“Without compassion and love, one cannot be called a human being. Every human being is born to express his or her inherent Divinity.”

In this world, you have to understand the meaning of every word as it describes an object. For example: This is a chair [Sai points to a nearby chair]; “chair” is the name used to indicate this particular object. The world is full of objects and words are used to denote them. There is no single word in this world which has no meaning. People may argue that there are phrases like “sky flowers,” “castles in the air,” etc. These are not single words, but are combinations of words. Each word has a meaning of its own and an existence of its own.

There is the word “God” which cannot exist unless God exists. But people may argue that they are not able to see God. He is seen, but they deny it. God is seen in the form of creation. Thus, ignorant people, though they see God, don't realize that they are seeing God. The very world which they see is nothing but different forms of God. In the *Bhagavad Gita*, God is described in His cosmic form. One has to understand the subtle meaning of the words. We misunderstand these things by using our cleverness and crooked thinking. We can understand God only through purity of heart, not by intellectual reasoning.

A Steady Mind

If your mind is not steady, then the desires that come out of the mind are not steady. In the holy *Bhagavad Gita*, Arjuna who was very intelligent, dutiful, detached and purehearted, said that his

mind was unsteady and wavering. Are you greater than Arjuna, or more intelligent than him (Arjuna)? You may have obtained degrees like an M.A. or a Ph.D. which Arjuna did not have. It is not great to obtain these worldly degrees. Arjuna had obtained the degree of D.G., Divine Grace. Lord Krishna described Arjuna as the "Son of Immortality" and as His "dear devotee." That is a great achievement. You will become equal to Arjuna if you attain that kind of grace. God does not address everyone as a real devotee. If you are a real devotee, then, God will call you "His devotee." It is not good to call yourself a devotee, only God can to call you His devotee.

If you send a registered letter to a friend, it is only when you receive the acknowledgment, that you know that the letter has reached its destination. So also, when you send your letter of devotion to God, until you receive acknowledgment from Him that you are His devotee, you are not a devotee. If you didn't receive an acknowledgment, it means that the letter has not reached God. Where did the letter go? Was it the wrong address? In the *Puranas*, God is said to reside in heaven. All His addresses are only "in care of" addresses. His real address is "Indweller of the Heart." Your heart is the true address of God. To reach this address, you should keep on trying. Try until your conscience is satisfied. If your conscience is not satisfied, how can you expect God to be satisfied?

How to Purify the Heart

Purify the heart first. That means, we have to get rid of undesirable qualities, bad thoughts, feelings, words and actions. This body has been given to you to

serve others. You should serve others by righteous means.

In the great epic, the *Mahabharata*, Dharmaraja, the eldest of the Pandava brothers, is the embodiment of truth and righteousness. He is compared to the *Atma* and his wife, Droupadi, is compared to nature. Bhima, the second brother, is compared to the life principle. Arjuna, the third brother, is compared to the principle of *Aham* (I). Nakula and Sahadeva, the fourth and fifth brothers, represent the organs of action and perception. All of them, including their wife, Droupadi, followed the commands of Dharmaraja, who represents *Atma* and who is the embodiment of truth and righteousness. The Pandavas followed the path of truth and righteousness and they were successful. The example is clear: our body, mind, life principle, organs of action and perception should follow the path of truth and righteousness. These are also called the five sheaths: They are food sheath (*annamayakosa*), life sheath (*pranamaya-kosa*), mind sheath (*manomayakosa*), wisdom sheath (*vijnanamayakosa*, and bliss sheath (*anandamayakosa*). These sheaths cover the principle of *Atma* [like five layers of clothing]. Only when you get rid of these five sheaths, can you realize your true nature, the *Atmic* principle. Otherwise, it is impossible to realize the *Atma*.

If you want the food on the plate to reach your stomach, you must [make an effort], put your hand to your mouth. So perform good actions with your hands and repeat God's name with your mouth. If you follow these two methods, you will realize *Brahman* (the Universal Absolute) and merge in *Brahman*.

Mere repetition of God's name is not enough; even a tape recorder or a record player can do that. It must come from the core of your heart. When you record Swami's discourses and songs on a tape, even if you cut the tape into pieces, you will not be able to hear Swami's voice unless the tape recorder is connected to a source of electricity; then you can hear the voice of Swami clearly. It is better to record it on the tape of your heart and connect it to the power source of *Atma*, then you can always hear the sound of *Om*. *Om* is really God in the form of sound. The sound which generates in silence is *Brahman*. When you sit in solitude, you hear a special sound emanating out of the silence.

Sri Ramakrishna, a great Indian saint, used to eagerly and silently wait for God to come and shower His grace. When Rani Rasamani, one of his devotees, asked Sri Ramakrishna why he was observing so much silence, he replied, "God is subtler than the subtle and greater than the greatest. If you are making too many noises, you cannot hear God coming." Only in absolute silence can you hear God coming. In fact, that should be the only sound one hears. This is the reason why all should minimize their talking; then, they will be able to hear the inner voice of the *Atma*, the sound of God, which is subtler than the sound of breathing. Sri Ramakrishna described this as "supreme devotion."

There are five elements in creation. If you say there is a sixth element, that would be Divinity. One should surrender to God. Once you surrender, then you can experience Him every moment of your life. If you wish to embark on a new life, you need not wait for the arrival of

a new year. To wait for a whole year means waiting for twelve months—so many days, hours, minutes, and seconds. Treat every second as a new beginning, sanctify every moment of your life. This can be done by realizing the unity between the Divine and the individual. When this union is achieved, bliss is experienced. Only when sugar (of *sath*, truth) and water (*chith*, awareness) are mixed together can you get sweet syrup (*ananda*, divine bliss). Obtaining this bliss is the primary task for everyone. Every second should be regarded as an expression of the Divine.

Does God Come & Go?

Months come and go, but God neither comes nor goes. In this context you have to bear in mind three things: The first, is that which goes, and after it goes will not come back. The second is that which after it comes, will never leave. The third is the one that neither comes nor goes. That which, when it comes, will not go is *jnana* (the highest knowledge). When this sublime knowledge comes to us it should not leave us. The knowledge which comes and goes relates to the waking and sleeping states. But true knowledge, when once it is acquired, will never go away. Knowledge which is lost is not true knowledge.

Ignorance is that which, once it is gone, will not return. If it returns, it is ignorance piled on ignorance. This has been described in Vedantic parlance as delusion within delusion. That which does not come and does not go is the *Atmic* principle. That which is omnipresent, where can It go? Where is there the place for It to go? You set up a door to separate yourself from the outside. If

Subscription form: *Sathya Sai Newsletter, USA*

Please check one:

☐ New

☐ Renewal

☐ Address Change

Send _____ subscription(s) for _____ year(s). I have enclosed a check or money order in the amount of \$ _____ payable to: **Sathya Sai Newsletter, USA**, P O Box 660908, Arcadia, California 91066-0908.

Your subscription includes: **Service Opportunities Newsletter**, twice (2) a year.

Let us know as far in advance as possible of any change of address, so your service will not be interrupted. Please include the old address label if possible.

Name _____

Street _____ Apt.# _____

City _____

State _____ Zip _____

sheds tears of bliss, that is all that is needed. As long as there is no surrender, there will be a need for doors and the like. Why are doors erected? To regulate the entry and exit of persons. But, it is the irony of the *Kali Age* (the most difficult age, the time in which we now live) that the door is kept open for the entry of all kinds of undesirable creatures. Man's mind is kept open for the entry of evil thoughts. The door should be barred against the inroads of egoism and acquisitive impulses. The door of the mind should be kept sacred. Regard the entire cosmos as the mansion of the supreme Lord. It has no streets or doors. Total surrender is the way to enter the mansion.

Begin Now!

The advent of a new beginning is greeted by welcoming the new and bidding farewell to the old. This is the

Over for Subscription Cost >
usual practice in the ordinary world, but this is not entirely a worldly affair. The observance of a beginning is based on statements in the almanac. The almanac is an artificial, man-made work and is not related to anything permanent. The sun and the moon remain unchanged, but the calendar is a man-made device. For the Divine, there is no coming or going; God transcends such concepts. He is the Lord of what is called the "Kingdom of God." Each one has to acquire the proper qualifications to enter that kingdom. All are not entitled to enter it, but every person should aspire to achieve that right. That is the essential purpose of human birth. People are bound by their actions in the world. Your actions should be good. Be pure in your speech, develop a sacred vision, and purify your hearts.

—Sathya Sai Baba

Prasanthi Nilayam, January 1, 1992

Sathya Sai Newsletter, USA

P. O. Box 660908

Arcadia, California 91066-0908

Your Subscription Includes: Sathya Sai Service Opportunities,

A Service Newsletter sent twice (2 issues) a year

The **Sathya Sai Newsletter, USA**, is published quarterly (4 issues a year), at a cost of:

	Two Years	One Year
United States	\$10.00	\$5.00
Canada, Mexico and Puerto Rico	16.00	8.00
All Other Countries*	24.00	12.00

*For countries other than the United States, the subscription cost is computed for airmail. Foreign subscribers, please send a check or international money order in **U. S. currency only**.

< Over for Subscription Form

When Kani Rasamani, one of his devotees, asked Sri Ramakrishna why he was observing so much silence, he replied, "God is subtler than the subtle and greater than the greatest. If you are making too many noises, you cannot hear God coming." Only in absolute silence can you hear God coming. In fact, that should be the only sound one hears. This is the reason why all should minimize their talking; then, they will be able to hear the inner voice of the *Atma*, the sound of God, which is subtler than the sound of breathing. Sri Ramakrishna described this as "supreme devotion."

There are five elements in creation. If you say there is a sixth element, that would be Divinity. One should surrender to God. Once you surrender, then you can experience Him every moment of your life. If you wish to embark on a new life, you need not wait for the arrival of

will not come back. The second is that which after it comes, will never leave. The third is the one that neither comes nor goes. That which, when it comes, will not go is *jnana* (the highest knowledge). When this sublime knowledge comes to us it should not leave us. The knowledge which comes and goes relates to the waking and sleeping states. But true knowledge, when once it is acquired, will never go away. Knowledge which is lost is not true knowledge.

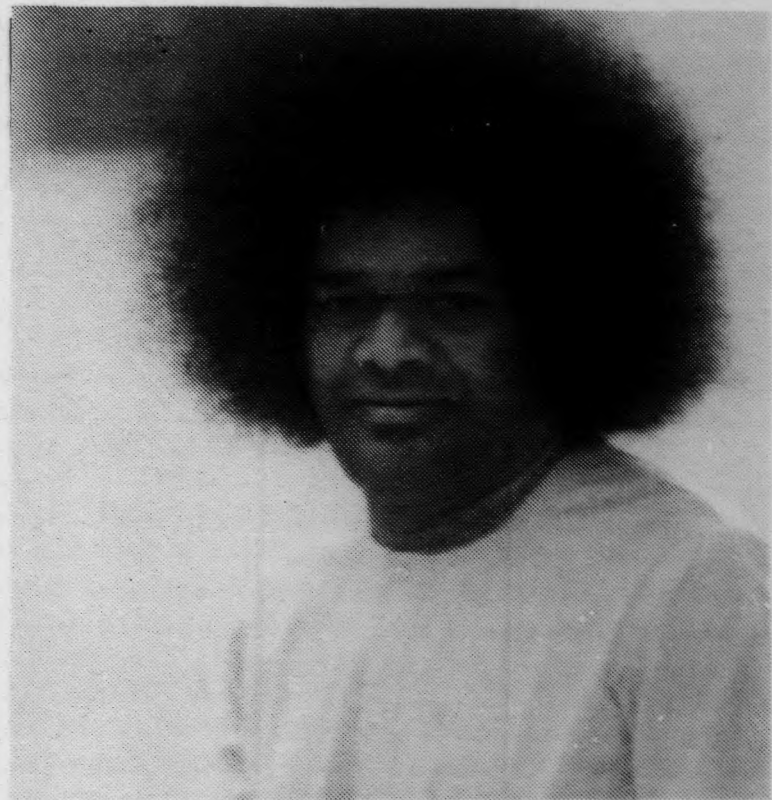
Ignorance is that which, once it is gone, will not return. If it returns, it is ignorance piled on ignorance. This has been described in Vedantic parlance as delusion within delusion. That which does not come and does not go is the *Atmic* principle. That which is omnipresent, where can It go? Where is there the place for It to go? You set up a door to separate yourself from the outside. If

there is no place outside, there will be no need for a door. There is no place where the Divine is not present. Where can the Divine come or go?

Such questions are the products of confused book knowledge. That is the state of mind of a confused person described in a song by a *gopika* (a cowherd maid). The doubting mind calls for closing the door to truth. The mind with faith asks for the opening of the door. Seeing the plight of these persons, who are racked by both doubt and faith, Radha (a great devotee of Lord Krishna) was amused. Radha observed, "When the whole universe is the mansion of the Lord, where is the need for a street or a door? When the cosmic Lord is shining within, where is the need for a door?" When one offers one's entire life to the Lord and sheds tears of bliss, that is all that is needed. As long as there is no surrender, there will be a need for doors and the like. Why are doors erected? To regulate the entry and exit of persons. But, it is the irony of the *Kali* Age (the most difficult age, the time in which we now live) that the door is kept open for the entry of all kinds of undesirable creatures. Man's mind is kept open for the entry of evil thoughts. The door should be barred against the inroads of egoism and acquisitive impulses. The door of the mind should be kept sacred. Regard the entire cosmos as the mansion of the supreme Lord. It has no streets or doors. Total surrender is the way to enter the mansion.

Begin Now!

The advent of a new beginning is greeted by welcoming the new and bidding farewell to the old. This is the



Every second is an expression of the Divine.

usual practice in the ordinary world, but this is not entirely a worldly affair. The observance of a beginning is based on statements in the almanac. The almanac is an artificial, man-made work and is not related to anything permanent. The sun and the moon remain unchanged, but the calendar is a man-made device. For the Divine, there is no coming or going; God transcends such concepts. He is the Lord of what is called the "Kingdom of God." Each one has to acquire the proper qualifications to enter that kingdom. All are not entitled to enter it, but every person should aspire to achieve that right. That is the essential purpose of human birth. People are bound by their actions in the world. Your actions should be good. Be pure in your speech, develop a sacred vision, and purify your hearts.

—Sathya Sai Baba

Prasanthi Nilayam, January 1, 1992

Sathya Sai Book Center of America

305 West First Street, Tustin, California 92680, USA

Phone: (714) 669-0522 or Fax: (714) 669-9138

The Sathya Sai Book Center of America has recently printed a new catalog and price list which will make ordering easier and shipping faster. If you have not already received a copy of the catalog please let us know, and we will send you one free of charge. We also encourage the use of our **fax machine: (714) 669-9138** to place your order; it is faster than the mail and less expensive than a phone call.

We have the good fortune to be able to take advantage of the wealth of material written by Baba and the translations from His discourses. The Avatar of this age, Sri Sathya Sai Baba, is here now! We encourage all to learn more about His teachings by reading the *Vahini* series (books that He has written Himself), the *Sathya Sai Speaks* series (translations of His public discourses), and the *Summer Showers* series (Baba's discourses given to college students).

All of the information in these books is current and relevant to today's world. These teachings consist of basic truths that are not confined to specific religions, creeds or cultures.

—Bob Bozzani, Trustee

Sathya Sai Book Center of America

Do not stuff your head with the trivialities that fill the columns of periodicals, or the absurd details of the personal lives of popular movie stars. Do not get excited by such external events. Keep your head high over the flood waters and do not be carried away like stalks of straw.

—Sathya Sai Baba

Sathya Sai Speaks, Volume X, chapter 4

Classics By and About Sai Baba—These four volumes by Prof. N. Kasturi make up Baba's biography through 1979. They were formerly entitled, *Sathyam-Sivam-Sundaram*, now entitled, *Sathya Sai Baba*.

<i>Sathya Sai Baba, Part I</i> (the years to 1962)	\$4.00
<i>Sathya Sai Baba, Part II</i> (the years from 1962 to 1968)	3.00
<i>Sathya Sai Baba, Part III</i> (the years from 1969 to 1972)	4.00
<i>Sathya Sai Baba, Part IV</i> (the years from 1973 to 1979)	2.50

Sathya Sai Speaks Three decades of discourses by Sathya Sai Baba

<i>Sathya Sai Speaks</i> , Vol. I (the years 1953 to 1960) reprint, not yet available . .	\$2.75
<i>Sathya Sai Speaks</i> , Vol. II (the years 1960 to 1962)	3.75
<i>Sathya Sai Speaks</i> , Vol. III (the years 1963 to 1964)	2.75
<i>Sathya Sai Speaks</i> , Vol. IV (the years 1963 to 1965)	3.75
<i>Sathya Sai Speaks</i> , Vol. V (the years 1964 to 1967)	3.75
<i>Sathya Sai Speaks</i> , Vol. VI (the years 1967 to 1968)	3.75
<i>Sathya Sai Speaks</i> , Vol. VII (the years 1966 to 1971)	4.00
<i>Sathya Sai Speaks</i> , Vol. VIII (the years 1970 to 1973)	3.00
<i>Sathya Sai Speaks</i> , Vol. IX (the years 1974 to 1975)	3.00
<i>Sathya Sai Speaks</i> , Vol. X (the years 1976 to 1979)	4.00
<i>Sathya Sai Speaks</i> , Vol. XI (the years 1979 to 1982)	3.50

Summer Showers Discourses by Sathya Sai Baba given to college students.

<i>Summer Showers in Brindavan</i> , 1972	\$3.25
<i>Summer Showers in Brindavan</i> , 1973	3.00
<i>Summer Showers in Brindavan</i> , 1974	3.00
<i>Summer Roses on the Blue Mountains</i> , (in Ooty) 1976	1.50
<i>Summer Showers in Brindavan</i> , 1977	1.50
<i>Summer Showers in Brindavan</i> , 1978	2.00
<i>Summer Showers in Brindavan</i> , 1979	2.00
<i>Summer Course, Indian Culture & Spirituality</i> , 1990	3.25

The Vahinis A series of books written by Sathya Sai Baba. This collection of 15 volumes contains the wisdom that has prevailed throughout the ages.

<i>Bhagavatha Vahini</i> (on the life of Sri Krishna)	\$3.25
<i>Dharma Vahini</i> (on morality)	1.50
<i>Dhyana Vahini</i> (on meditation)	1.25
<i>Gita Vahini</i> (on the classic, <i>Bhagavad Gita</i>)	3.25
<i>Jnana Vahini</i> (on wisdom)	1.50
<i>Leela Kaivalya Vahini</i> (a stream of wisdom from the divine pen)	1.30
<i>Prasanthi Vahini</i> (on divine peace)	2.00
<i>Prasnothara Vahini</i> (on religious scriptures)	2.00
<i>Prema Vahini</i> (on divine love)	1.50
<i>Ramakatha Rasavahini, Part I</i> (on the classic Rama story)	5.00
<i>Ramakatha Rasavahini, Part II</i> (on the classic Rama story)	3.75
<i>Sandeha Nivarini</i> (a question and answer series)	2.00
<i>Sathya Sai Vahini</i> (basic spiritual values)	4.00
<i>Sutra Vahini</i> (on Fatherhood of God, brotherhood of man)	1.75
<i>Upanishad Vahini</i> (on the classic, <i>Upanishad</i>)	2.00
<i>Vidya Vahini</i> (on knowledge which illuminates)	1.75

SATHYA SAI NEWSLETTER, USA

P. O. Box 660908
Arcadia, California 91066-0908

ADDRESS CORRECTION REQUESTED

DATED MATERIAL

Nonprofit
Organization
PAID
Arcadia,
California 91066
Permit No. 71

© **Sathya Sai Newsletter, USA**—Summer 1995, June, July, August. Printed under the auspices of the Sathya Sai Society, USA—All Rights Reserved. Reproduction in whole or in part—without written permission—is prohibited.