

Teaching is of two kinds: indirect and direct. The teaching through the Vedas and the Vedangas, deduction and induction, reasoning and inference, is indirect. When this understanding is experienced and realised, it becomes, Direct. The Parabrahma which is Sathyam, Jnanam and Anandam is self-evident and so, its understanding can at best be only, Indirect. Looked at from one point of view, the Brahman knows neither indirect nor direct. It is unique, being beyond both. To obtain this direct knowledge of the Absolute the first requisite is Sadhana, and the first step in this Sadhana is the service done to the Sadguru, with full faith and full submission. The Sadguru too should be instructing the Sadhaka always and in simple ways, the nature of Brahman. When the disciple grasps this instruction, it becomes Paroksha-jnanam or Indirect Knowledge. This Paroksha-jnanam itself can be transformed into Aparoksha or Direct Knowledge by constant Manana, or Recapitulation, Turning over in the Manas or Mind. The Indirect Knowledge is as shifting as letters drawn on water, while the Knowledge gained in the Aparoksha way is indelible like letters carved on rock.

When the sound ‘horse’ is heard, the form of the ‘horse’ presents itself before the mind; so too, at the word, ‘Brahman’, the nature of Brahman will come into the consciousness. This is what is called Dhyana, by those versed in the Sadhana Chachushtaya, or the First Principles of Sadhana. To be stabilised in Dhyana, the aspirant should cultivate the control of the senses and the passions, that is to say, Sama, and Dama and also, the attitude of acting without any desire for the fruits of action. Whoever is an adept in the Six Qualifications, Sama Dama etc., can easily see with the mind’s eye the swarupa of Brahman as soon as he hears the exposition of its nature. Phalabhoga-vairaga or renunciation of the desire for the enjoyment of the fruits of one’s action is also essential. When this Vairagya is rooted deep, the Chitta becomes pure and Uparathi or Withdrawal of the Senses from the objective World is made possible.

Yoga too is of two varieties: Rajayoga and Jnanayoga. In Rajayoga, there are Eight Stages which have to be well cultivated, and realised. Of these, some are external, some internal. This is the Aryan path. In the Jnana Yoga, there is no “external” at all. Both these yogas have as their goal, the stilling of the agitations of all levels of Consciousness. For those who have calmed all these agitations, everything is Brahman. Primary for this purpose is Jnanayoga more than Rajayoga; at least that is the opinion of the Knowers of Brahman: they say “that is the thing to be known, to be reached.”

But, according to the Wisdom of the Upanishads the direct knowledge of the Brahman can be got by the Eightfold Yoga of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.

Yama: Yama includes Ahimsa (Non-violence), Sathya (Truth), Astheya (Non-stealing), Brahmacharya (Celibacy), and Aparigraha (Non-acceptance).

This is the usual meaning given to Yama, but I would say instead, that it means the giving up of attachment to the body and to the senses. The Brahma entity (Which is devoid of Name and Form, and Qualities, which is without End, without Joy or Sorrow, and without modifications, which is Eternal and of the Nature, of Sat-Chit-Ananda) appears, as a result of Delusion, as all this Creation (endowed with all Qualities and Modifications, viz. Name, Form, Transformation of Rise and Decline, Joy and Sorrow.) This Appearance has an End; it has various other limitations; it appears to be ever moving and so it is called Samsara. Thus, this Brahma entity appears in both the individual form of Vyashti and the collective form of Samashti and deludes even great Scholars and Pandits.

One single Chaitanya becomes manifest in different ways as all this multiplicity. Therefore, we speak of the particular and of the Collective i.e., collection of Particulars. Of course, the Particular (the Vyashti) is a super-imposition on the Brahman, a super-imposition, like seeing the snake on the rope, the lake in the mirage; each of the three bodies, the Sthoola, the Sookshma, and the Karana, is itself for the knower of Brahman, a super imposition. To say that it is real or unreal is not correct; it is neither, real or unreal, it is Mithya The ignorant man caught in the meshes of this Delusion believes that Samsara is ever lasting and a source of happiness.

Falsely identifying themselves with the body, men suffer in the coils of attachment towards their mother, father, wife, children, relatives and friends. They do not realise (through the constant contemplation of the Brahman having the characteristics of Sat-chit-ananda, through the never ceasing discrimination between the change-less and the changing, through association with the good, the service of the wise, and the acquisition of purity of intelligence) that they have neither body nor senses, that they are Brahman (the sustenance and Support, the Adhishtana of the three-fold Body and everything else). The establishment of one's intellect in this Consciousness is the real renunciation or Vairagya of the body and the senses, implied in the word, Yama, as defined by me earlier. This is what is called Yama, in the Jnanayoga.

Joy in times of good fortune and sorrow in times of bad, mistaking the pain of the body and the senses as one's own, such dual attitude and feeling must be overcome. Step by step, the identification with the body and the senses has to be given up. This is the sign of one's acquiring the Anga of Yama. This Anga is the very foundation of Jnanayoga.

Niyama: Niyama means purity, being always full of joy, engaged in Tapas or Japam. That is what is mentioned in Rajayoga; Soucha, Santhosha, Tapas, Swadhyaya. Easwarapranidhana, these are the Components of Niyama.

But, I would explain it in the following manner. Niyama is the condition of steady Prema in the Paramatma or Godhead, at all times and under all conditions. "Saa parama prema roopaa", it is said in the Narada Bhakti Sutra. "It is the highest form of Prema." It is only when such steadfast Love towards the Absolute is gained, that the Soucha or Purity, the Santosha or Joy, the Tapas, the Swadhyaya or Study, the Easwarapranidhana or Surrender to the Lord, mentioned in the Rajayoga will also be got. When Yama is won,

Ananda and Santhi will become the possession of Man through the source of all Ananda and Santhi, the Sat-Chit-Ananda Parabrahma Entity.

For these two are not derived from the dry worldly material objects. “Rasovai sah” He is Sweetness “Ananda vai brahma” Brahma is Ananda, says the Upanishads. It is in and through Brahma that the material world is endowed with even the tiniest modicum of joy. Without the basic Brahma, which is the complete and the fullest Sweetness and Joy, this fleeting evanescent Appearance thereon cannot be so sweet and joy giving to the worldly-minded! It would have been, without that basic Rasa, terribly bitter. For this little sweetness that material objects give, that Ocean of Nectar is the cause. The association with the knowers of Brahma, the discussion with them of the Nature of the Absolute in a spirit of humility and earnestness, a thirst to realise the Reality, unwavering Prema towards the Lord, these are the characteristics of those established in Niyama. Such stalwarts will not be affected by derision or praise, by wind or sun or rain, by honour or dis-honour; they will tread the path of liberation free from all attachment to anything except the one single aim of realising the Ananda of Unison with the basic Brahma.

He who has realised the stage of Niyama will be ready to sacrifice everything for the acquisition of Jnana. He will run to any distance to listen to discussion of Brahman; he will obey every instruction of the wise; he will attach himself to those who teach him the science of Ultra-consciousness or Chinmaya-tattwa, as if they alone are his most intimate friends; he will put up with any trouble in fulfilling their wishes. These are the signs of the Niyamastha, or person who has achieved Niyama.

Asana: One should have a steady pose in sitting, that is to say, one should not either shake or sway. But, even if one sits like a rock, motionless and with all joints locked, it can never be called Asana. That is not the sign of real Asana. Asana means both steadiness of the physical frame and inner joy that blooms in the heart. So whatever the pose adopted by the sadhaka of Yoga, it must be both steady and comfortable. That is why Patanjali has advised, Sthirasukham-asanam. I am telling you the same thing, in another way: which is the best and most success-yielding Asana? It is that pose in which one is most un-affected by the external world. It is that pose which comes of the practice of the moral life, meritorious in the world and in accordance with the Vedic path. It is absolute lack of interest in matters unconnected with Paramatma. When some one whose ways you do not appreciate comes near you, there is no need to find fault with him; there is no need either to laugh at him or show him your contempt. It is enough if you continue to do your work, unaffected by his arrival.

Let those whose behaviour you do not appreciate follow their path, leave them alone. That is the Udaseenabhava, the attitude of unaffectedness. After the dawn of love to the Absolute, the aspirant gets this bhava towards all worldly things. To be more exact, one should constantly be turning over in the mind, the Reality of Brahma and the Unreality of the Jagat, Brahma Sathyam: Jaganmithya. One must avoid comradeship with the bad and too much of friendship with the good even! Attachment of this nature will drag one down from the Centripetal path, the Nivritti-marga to the Pravritti-marga. Give up attachment with the momentary, the things clothed with the trappings of Name and Form. Once you

have achieved this Udaseenatha, or attitude of unaffectedness, you will have unshakeable Shanti, self-control, and Purity of mind. You will have the steadiness and stability of Asana.

Sri Sathya Sai Baba

*To fall is dead easy; it is the climb that tests all one's powers. A car need not have a single good part for speeding down hill! When it is climbing up-hill every part has to be in tiptop condition. The sadhaka has to be ever alert.*

BABA

### **The Private Room**

On the western end of the front verandah of the Prasanthi Nilayam is the Private Room. On the verandah sit a medley of men women and children, the rich and the poor, the zamindar and the ryot, the uncommon as well as common man. They all sit facing the closed door, looking at watches, waiting impatiently for the Divine Doctor.

It is eleven, now. The sound of "OM" starts filling the Prayer Hall and overflows into the verandah. He is due, any time! The door opens; Baba's serene face casts a searching look at the expectant humanity. There is no smile on His Face, which indeed, looks very serious. Although He has known me for some time, (this is my seventh visit to Puttaparthi) He looked at me indifferently, as if I am not there! I wonder! Perhaps, He has changed since I saw Him last... But He spoke with such intimacy, then! And, now?

I thought that considering the obvious urgency of my problems (He should know better!) and the thousand and odd miles I had travelled hither, I would be His first invitee into the room. But, no. His eyes search on, for others!

I wait ..... In goes, the first invitee. The door closes and all of us wait on, counting the minutes, rehearsing how best and how quickly to acquaint Him with the disease or the difficulty. The door opens again.

Well! Surely, this time Baba will call in his old devotee... But, His Eyes are searching again. I wonder why He does not see the most obvious and call me in. O! I was not wrong after all. Don't I know my Baba?... No! There is some mistake. The call is not for me, but for the gentleman sitting behind me! Very gently, but with the same indifference He asks me to sit down and calls in, that stranger. (Yes He has come to Puttaparthi for the first time!)

The anxious wait is resumed. I am not sure anymore; my seniority, apparently has no claims in Puttaparthi! The story repeats itself many times; I am giving up hope. Wait! This time, the Finger beckons me. I turn back and look. No. This time, it is truly my turn. The Face is still very grave. I almost fear that He is about to give the most disheartening

news, or perhaps, chide me for some foolish thing I have done. Well! There is no retreat now. I go in.... The door closes.

Lo! That indifferent smile has melted into the most gracious enchantment. He pats on the back, asks me news about the family, bridges the past with the present and knits them with the future; He tells me why things are as they are, gives me the correct advice on my everyday problems, reminds me of my social duties, chides me for judging others harshly, and even talks with respect about persons for whom I have contempt! He talks on and on. It is almost half an hour and still, He is in no hurry! I get the feeling that I have been favoured and that I must be very dear to His Heart. He talks on my problems as if they are His own. The Great Psychologist delves into the innermost recesses of my heart and graciously overlooks the dark spots that I know are there. (Surely, He knows them all) With His characteristic Grace, He fills the heart with hope and courage and gives me the right perspective to view all my problems. Baba is still in no hurry! Each, according to His need and at the right time, the Divine Healer calls in and prescribes. He pats me on the back. I almost feel guilty that I should have misunderstood the expression on His Face. He opens the door and lets me out in to the wide world, with renewed hope and courage.

I look back, The Face no longer smiles! He looks at me with what seems to be indifference. The eyes are searching again for the next patient, trying to pulse other heartaches. After all, He alone knows whose heart aches more.

The Finger beckons again; and, into the private Room leaps another heart, in quest of cures for the body and the mind, which only this Divine Physician can give!

M. Venkatanarayana,  
M. Sc. Ph.D.

*You may have wealth but if you do not know the Way, it is so much wasted weight.*

—BABA

## S S S

S is for Sayi of Shirdi fame  
S is for Sayi now Parthi born  
S is for Sayi, the One to come  
SSS —the Triple Grace.

That S this S, the coming S  
Gita, Gotra, Sutra same!  
S for Leela, for Mahima, S

And last, not least, for Upadesh, S

S is for Sarathi, Sanathana—He,  
You’ve one more S. .. and that’s His Name.  
S is for Sathyam, for Sivam, S  
You’ve one more S...Sundaram is He.

The letter so lovely, it is always S  
Read this way, that, or up or down,  
One S, two S, and one more S  
Sri Sathya Sai is S S S.

If you deny with No, No, No  
He echoes O and welcomes you;  
Your yes and no do matter least  
He is S, S, S for all.

You ask Him this, you ask Him that  
Straight comes His Blessings, Yes, Yes, Yes.  
He gives you what you full deserve  
If you’re a Simple Sincere Soul.

Easy to spell is S, S, S;  
Easy to write and always right!  
Sweet to the tongue, honey to the ear,  
The One as three, the three in One.

—Sarma

## **Amrita**

Vaikuntha Ekadasi at the Prasanthi Nilayam is as holy and inspiring as in Vaikuntha itself; for the thousands of Bhaktas who gather there that day has the unique pleasure of the Darshan of the Lord Himself. This year, Baba came out on the portico of the Nilayam immediately after the Pranava-upasana was over and the Darshan was both thrilling and exhilarating. In the evening, Bhaktas, who had come by bus or car or cart or rail from far and near, gathered on the sands of the Chitravati around Baba. Bhajan was held for over an hour. Then, Baba discoursed on the significance of the Day and on the Initiation into spiritual regeneration, that the partaking of Amrita really signified.

Baba said:

“The Puranic story of Amrita Mathana was just now related to you. It was said that Indra and the Devatas were overcome by conceit and delusion and Tamas and soul, Durvasa the Sage cursed them with Old age, Grayness and Senility; they became easy targets for Rakshasas; therefore to restore to them their Divine Powers and remove from

them the evil propensities that had ruined them, the Lord proposed to give them Amrita, churned from the ocean of milk.”

“We have to take this story in its symbolic sense. All Puranic stories have a Yogic background, a philosophic meaning and a practical application. These three have to be kept in view while understanding them. They are not merely old tales told to while away the time. Indra insulted Durvasa and invited upon himself the curse because of Ajnana, the ignorance of his real Self. That led him on to the delusion of pride and anger. So, what must be done to restore him to sanity is to remind him and reteach him the Reality behind all the pomp and pageantry of office, that is to say, to initiate him into the truth that he is Amritam, Immortal, of the same nature of Parabrahmam itself. The churning is the symbolic expression for Sadhana, general or specifically Rajahyogic.”

“Once Ajnana enters, the Devatas lose also all their Rights and Privileges. Once Amrita of Falsehood enters into life, one loses contact with the Amrita or the Deathless. He dies many deaths, he who is afraid, who is false, who is blind to his own glory. That is the meaning of the story of the Churning of the Ocean of Milk.”

“Make yourselves holy. Make yourselves pure, by incessant practice, constant striving. You must get convinced that the world is after all a source of evanescent joy only and that the little joy it provides is wiped out by an equal measure of sorrow too. Discover also for yourselves by reasoning in your own mind that the present moment is the most precious and that not a single moment should be wasted in purposeless effort. The only reality is the Twin Birds on the self-same tree, the Jivatma that ‘tastes’ the fruits and the Paramatma that looks on.”

“Above all, be true to yourself. Do not deny with the tongue what you have tasted with the heart; do not bear false witness to your own precious experience. Be bold, be sincere; do not carp and talk cynically of the very thing you have adored and revered, simply because your company exults in such carping and such cynicism.”

“Mention was made of the Mohini-rupa and the way in which ‘the Asuras’ were misled, by the enticements of outward form. All this talk of the consorts of the Lord, of Lakshmi, Saraswati and Parvati being the ‘wives’ of the Trinity is fundamentally silly. These names are only convenient expressions for the Shakti that manifests itself from the threefold Divinity. For example, Lakshmi is the personification of the Daya or Grace of Vishnu, and that is why She dwells in the breast of Vishnu! The powers of Creation, Conservation and Destruction attributed to the three forms of the one God are coexistent and continuous, like the powers possessed by electricity to create conserve and destroy, all at the same time and to the same extent.”

“Man’s duty is to achieve unity with the Immanent Siva-Shakti from which he has emanated as a tiny spark. This is gained as result of incessant effort to purify oneself. The partaking of Amrita is, for you all, the initial step in this purification”.

After the discourse, when Bhajan was resumed, Baba materialised miraculously from the sands a pair of artistically ornamented silver Padukas which, He said later, could be fitted to the image of Shirdi Sai Baba in the Prayer Hall. Finding that the gathering around Him could be counted in thousands and feeling that if He materialised the Amrita while seated, all will not be able to see the miracle, Baba first ‘took’ from the sands a brilliantly white Shankha, ‘the vessel from which the Amrita will now emanate’ as He described it; then, standing up in the center of that vast and enthusiastic gathering, He poured on to a silver cup a sparkling stream of Divine Nectar from the Shankha. Returning to the Nilayam, Baba Himself most graciously poured a few drops of the precious Amrita on the tongue of every one present. He materialised a golden spoon also for this purpose! The devotees sat in long silent rows and Baba passed along each row, standing before each person to pour the nectar and bless. It was nearly midnight when the Bhajan sessions at the Prasanthi Nilayam closed and Baba finished the day’s self-imposed task of Benediction.

### **Nataraja** The Dance of Siva

“In the journey of the spirit across stellar space,  
even to the deeps of the planetary void  
Amid the islands of the Cosmos, the nebular spirals,  
The countless Milky Ways,  
And through millions of creation which sweep along  
Down space and time -----,  
I, yet, can hear resounding, the Cosmic Symphony  
Of all these planets, which forever succeed each other  
Are extinguished, and once more illumined,  
With their living souls, their humanities, their gods,  
According to the law of the Eternal—  
To become, to be, to be gone, to be in Samsara,  
.....I hear Siva (dancing.....)  
Dancing, in the Heart of the World,  
Dancing, in my own Heart!

Romain Rolland



## Mahasivaratri

The earning of eternal Bliss is the aim of human birth, for, man is the most highly evolved of all living beings and he is endowed with discrimination and the capacity to choose his ends and means. The worship of Shiva, the glorification of Shiva, the association with devotees of Siva—this is one of the methods of attaining the purity of mind necessary to realise the fact of the Omnipresence of Siva in the Universe. Of course, some places and sometimes are more helpful than other for all these. At Gokarna or Srisaile, one is reminded of the tapas and the bhakti of countless Sadhakas and the atmosphere is eminently conducive to prayerful hearts.

Similarly, for the worship of Siva, the Chaturdasi of the dark half of every month is declared especially auspicious. Baba has said that since the Moon is the presiding deity of the Manas and the Moon all but disappears on the fourteenth day, a little extra spiritual effort that day on the part of the aspirant will result in the conquest of the Manas, a conquest which is essential for Self-realisation. That is why the Fourteenth day is called Sivaratri; it is a Night dedicated to Siva par excellence. There is a Sivaratri every month but, the Sivaratri of the month of Magha is the greatest of them all, the Mahasivaratri.

The reason why the adjective Maha came to be added to this particular Sivaratri is that, on this night, a huge big wonder, a superb awe-inspiring miracle wrought by Siva Himself took place. That miracle is referred to in the Eesaana Samhitha as Lingodbhavam, the Creation of Lingam! Readers may now understand why, on that particular night, in the Prasanthi Nilayam, Baba too manifests the Leela of Lingodbhavam. Suddenly that night Brahma and Vishnu saw the rise of blinding glory of light, a flame of brilliance of a thousand suns! In the center of that effulgence, there shone a resplendent Linga! A voice from nowhere told them that, whoever among the two first discovered the beginning of the Lingam will be counted as superior to the other; for, when the Linga appeared, they were engaged in that wrangle. The Samhitha says that one of them searched for the source in the higher regions and the other, in the lower regions, both for over a thousand years, without success. Then, they returned sadder and wiser and paid homage to Siva giving their pride. This story is found also in the Brahmanda Purana. The Eesaana Samhitha says:

*Magha Krishna chathurdasyaamaadi devo mahaa nisi  
Siva linga thayodbhoothah koti surya sama prabha*

This is the reason why, the midnight of Mahasivaratri is celebrated as Lingodbhava muhurta. Fasting, vigil, visit to temples of Siva, worship of Siva, offering Him bilva leaves ..... These done on that day are supposed to be immensely beneficial.

The Sastras lay down fasting even from the day previous to Mahasivaratri; an early bath on that day, preliminary to Puja; another bath in the evening, the wearing of Vibhuti, the seeing of the Form of Siva in the sacred hour of Dusk, and the worship of Siva in the four quarters of the entire night, involving complete Vigil.

—Venkateswara Sastry

## Prasanthi Vahini

12

Sri Sathya Sai Baba

### Pranayama

Pranayama means usually the control and regulation of the inhaling and exhaling of the breath. In the Yogasastras, this is explained as rechaka, pooraka, kumbhaka etc. comprising the various stages of pranayama. But, I explain it this way: The control of the pranas or pranasamyama is possible only for these who consider this whole universe as 'unreal'. We are seeing golden ornaments of various types and styles, all are made of the same metal, gold but, still, one likes one ornament more, another ornament less, not all the things equally. We have given various names and forms ourselves to these articles according to the needs and fashions, likes and desires; but, yet, we are bound by a meaningless delusion which blinds us to the actuality. When the ornaments were thought of, when they were being manufactured, when they are in use, and when they are finally melted into a lump, they are and remain 'gold', isn't it?

Likewise, so many names and forms appear and reappear in this world, rise, grow and get destroyed, but that which is the basic substratum, the eternal, persists in and through all this change and remains eternal. Just as the multiple forms create the illusion and arouse feelings of hatred and love, so too these forms and names delude and create attachment. They make us believe that they are themselves the source of joy. But, do not Shrutis say, the Universe is nothing but Brahman, the Beginningless, the Endless, the Unblemished, the Ever-pure? They declare that the ornaments are passing phases, that Gold alone is eternal and real and true. Therefore, you must take everything to be Brahman and Brahman alone. Convince yourselves that all appearance are the product of Maya, practise always that type of discrimination, evince great interest in knowing the reality and be ever alert to recognise the truth that everything is Brahman.

Of course, in the deluded stage, the world appears as real and Brahman as a meaningless concoction. In the stage of intelligent charity, the Jagat is grasped in its true sense as unreal. The Fairy of Delusion overpowers you by her charms and by her arrows of falsehood and guilt. It is only the person possessed of the vision of universal Brahman that can soon escape her wiles. Such a person fully knows that names and forms arose a little time ago and disappear a little time after. In the Gita too it is said; "these, O Bharatha, appear in the middle only." (II 28) The world is subject to evolution and involution. To understand this, one need not wait till the end of the world; it is enough if the angle of vision is corrected. That is the gateway to real knowledge. That is real control of Pranas, the consciousness that the world is Unreal, or Mithya.

The genuine master of Pranayama will picture the world like letters written in pencil many years ago, indistinct, hazy, misty. Knowing that Brahman alone is all this he will never be drawn towards his environment however fascinating it may be. Earnings,

wealth, property, everything is unreal, valueless, not worthwhile. This conviction is the best sign of Pranayama.

### **Pratyaharam**

The tongue tastes, the eye sees, the ear hears, the skin feels and the nose smells, each sense acts thus throughout life, is it not? The senses have to be withdrawn from the external objective world and turned towards the internal Mental Consciousness or Intelligence known as Chitta. This process is called by Patanjali in his Yoga Sutras as Pratyaharam. However, I shall define it in another manner also.

The inward activity of the Chitta, that is to say, the perpetual insight of the Chitta, the fundamental directive force of all the senses, that is the real meaning of pratyaharam. It is only when the Chitta, or the Mind stuff realises that this is all Maya-born and Maya-maintained that it will draw back its feelers from the sensory world, and give up its worldly selfish attitude. The general nature of the Chitta is to waver and hesitate and flutter in its search for happiness and peace. When it knows that the things it ran after are transitory and meaningless, it grows suddenly ashamed and disillusioned. Then, it begins to illumine the consciousness and to clarify it.

The Sadhaka who has attained this stage will be watching the outer world as a huge pantomime; his inward look will give him such joy and contentment that he will repent for all the time wasted in external activities and pursuit of sensory joy. So, the straight, sharp, single—pointed vision of the Chitta towards the Atma within, that, is the real Pratyaharam.

### **Dharana**

Patanjali has explained that when the chitta is fixed in one place, it is named Dharana. I would say that it means more the undeviating attitude of the Chitta, its unwavering character. When the Chitta gives up the attachment to external objects, when it is saturated with repentance for past foolishness, when it is filled with remorse, renunciation and understanding, when it directly fosters the development of progressive qualities of head and heart, then truly it becomes fit to join the Ideal. It contemplates only the Ideal. Such fixed attention is what is meant by Dharana.

To whichever place the Chitta may wander, instruct it to find only Brahman there. Whatever ideas and pictures it may form, instruct it to find only Brahman, in those creations of the mind-stuff.

Treat your Chitta as a little boy. Bring up that boy, training it to become wiser and wiser, caress it into good ways, make it aware that all objects that are ‘seen’ are just products of one’s own illusion, remove all its fears and foibles, and focus its attention steadily on the goal only. Never deal forcibly with the Chitta; it will yield easily to tenderness and patient training. Correct its waywardness by means of the attitude of renunciation. Destroy its Ajnana by means of the instruction in the knowledge of the Atma. Strengthen the interest, it is already endowed with, towards the realisation of Brahman, let it give up the attraction towards the evanescent and the false, the mirages created by fancy and fantasy,

turn its face inwards away from the external world by these three methods, Dharana can be established firmly.

During both the waking and the dream stages, as well as during all the process of mental spinning and weaving of colourful pictures by the imagination, the Chitta has to be watched and trained, It must be made to flow, single pointed and steady, like water from a sluice, towards Brahman and Brahman only. That is real Dharana.

### **Dhyana**

Jnana that flows in a single direction is Dhyana. I have already described its various characteristics in previous articles. Dhyana, in short, is the uninterrupted dwelling of the consciousness in Jnana, the consciousness itself becoming thereby Jnanaswarupa. All this is Brahman. The ocean of Amrita is everywhere Amrita. Whether in the well, or in the tank or in the river, ocean, water is water. So too, when all is Brahman, all is the same substance appearing under a multiplicity of names and forms. Aakasa is there, inside the pot as well as outside it, and it is the same Aakasa, though it appears as two, interior Aakasa and the exterior Aakasa! The Brahman, too, appearing as various bodies with their own individual characteristics, is One and one Only. Like Aakasa inside the pot as well as outside the pot, it is One. Experiencing that One and only Brahman, avoiding all feelings of difference and distinction, that is the sign of Dhyana, the essence of the Dhyana experience, however much individuals may vary.

### **Samadhi**

When Form is ignored and Meaning alone is felt, that is Samadhi. This is the opinion of Patanjali. This can be explained in another manner also, when the person engaged in Dhyana, forgets both himself and the fact that he is engaged in Dhyana, then it becomes Samadhi. That is to say, when he is merged in the thing he meditates on, he enters into the stage called Samadhi. Dhyana fulfils itself, becomes complete, in Samadhi. Dhyana strives, proceeds through effort, but, Samadhi comes effortlessly. It is the culmination of the eight-fold discipline, the Ashtanga.

When one knows that there is absolutely no iota of distinction between the Jiva and the Atma, That they are One and the Same, then it is the highest Samadhi. It is the fruit of ripest Dhyana, the dearest moment of Yogis, the destroyer of Ajnana, the signal of the Grace of God. Incessant thirst to know the Atman as all, is worthy to be encouraged and welcomed, for, it is the path through which all doubts can be eliminated.

Samadhi is of two types, Savikalpa, Nirvikalpa. In Savikalpa, the Thriputi, or the Threefold nature of Knower, Knowing and Knowee will still persist. When it is realised that the Knower is Brahman, Knowing too is Brahman and the thing to be known is also Brahman, then there is no more Vikalpa or Agitation or Activity; that is the Nirvikalpa Samadhi.

Samadhi is as the ocean to which all Sadhana flows. The seven streams of Yama, Niyama. Asana, Pranayama, Pratyahara, Dharana and Dhyana all find their consummation in it. Every trace of name and Form disappear in that Ocean. He who

serves and He who receives the service, he who meditates and He who is meditated upon, all such duality is dispelled and destroyed. One will not experience even the experience, that is to say, one will not be aware that he is experiencing! Oneself alone, naught else—that will be the Samadhi. If there is aught else, it cannot be Samadhi. It is something like a dream, a fantasy, a passing vision at best. Samadhi can admit of nothing other than Brahman.

**Sri Sathya Sai Baba**

## **The Sathya Sai Avatar**

### **IV**

(Continued from the Dec, 60, Number, p. 211)

Baba grants His favours to whomsoever yearns and prays earnestly, whether they be good men or bad, respected or discarded by society, for what He asks for is only a sincere heart, that has implicit faith. Welcoming all and indeed inviting all, He takes them near and removes their pain in everybody's sight, and thus. He Himself strives to increase their faith. He grants them Darshan; He allows them to touch Him; He converses with them and instills in them such Love towards Him that even in their dreams they can no more think of anything else than His Love and His Mahima. Thus, He draws them many times to Puttaparthi, makes them weep when they leave and laugh when they arrive, sing of Him, speak of Him, Glorify Him and pray to Him and keeps them steady on the path of Truth, Dharma and Shanti. The appellation Sadguru is most appropriate for Sri Sathya Sai Baba. He reforms and revolutionises the character and attitude of every devotee by advice, satire, criticism, censure, encouragement, appreciation, abuse or even punishment. Once you place yourself at His Feet, He is certain to take you to yonder shore, by some means or other. Oh, how he has changed beyond recognition men of various types who have come into His care! They are themselves the witnesses of His Grace. People who have slipped into the wrong path must accept their error and repent, in order to earn His Grace; such persons receive it from Him in large measure. Every moment He will watch and pluck the least little sign of egoism in you and guide you into the right path, even you stray an inch away from it. He draws rich men also towards Him, for they stand in need of greater care and cure. They have greater temptations to overcome and greater chances to forget God and fall into evil ways and ruinous habits. The poor receive His Grace in countless ways. Indeed, among afflicted hearts, He makes no distinction, for He has come for all.

Of course, all Names are His, all Forms are His. But, yet, why do we say that it is best for devotees to adopt the name Sai Ram? Well. Listen to what follows: Rama and Krishna are beautiful Names and Forms, but they cannot be cognised by all now. Those who have realised them have described them in song and poetry, painted them in canvas and carved them in stone and described in books; but, it is difficult for everyone to contemplate these and feel them to be real and realise the Lord through them. That is the reason why the Lord has come to Puttaparthi now, so that He may be seen, and heard, so

that He may draw us near and make us experience His incomparable Love, His unique Power and His Divine Mahima and ultimately, grant us the Jnana of the One Formless All-pervasive Brahman through the contemplation of His Omnipresence. He has come to re-establish on the Earth the Golden Era of Dhyana and Samadhi and Renunciation; when He inaugurates that stage of His Earthly career, people will give up all and gather round Him at the Prasanthi Nilayam.

Therefore, hasten all of you to Puttaparthi; when those who have thrilled at His Mahima today describe it to you tomorrow, you will indeed repent that you were not there to see it! Hasten and cultivate the discipline He recommends and commands: Namasmarana, Samkirtan, Sympathy to all beings, and Service without caring for rewards, mutual love and brotherliness.

Peace can be established upon the Earth only on the basis of dedicated life, devoted life and spiritual striving. Baba therefore examines only this: how pure is your Heart? He does not care for scholarship or wealth or yogic attainments. He never does any purposeless act or speak any significance-less word. Indeed, He is the Great Mystery, the One Inscrutable Take care, do not be lead away from this Truth by His laughter or His jokes or pleasantry. Of course, you may find people who can recite the Upanishads or the Gita upside down; but, seek for someone who has put into practice at least a part of the teaching they recite. Like a fruit that is rotten inside, they are unfit to be guides or guardians. But, in Baba, you see all the Divine characteristics of Goodness, Grace, Wisdom, Power and Love. Nara and Narayana were then, two; but, now here they are in One Body, showing us at the same time Manava-dharma and Madhava-dharma. Well. However much is said and written unless you are destined to succeed in the race to the goal, you will not listen! May you be blessed with that destiny and that fortune.

(Concluded)

## **Vibhuti and Its Glory**

Both the Goddess Lakshmi and the Cow, Kamadhenu, arose from the Ocean of Milk, at the time of it's churning. Brahma granted a boon to kamadhenu by which its urine and dung became so pure and holy that Lakshmi herself dwelt therein. Balls of cowdung were burnt in the sacred Garhaspathya Fire and ash so procured is know in Sacred Texts as Naryabhasma. Those who do not worship the Garhaspathya fire are recommended to get the Bhasma prepared in the Oupasana Fire. This Bhasma is described in the Sastras as equal to the Vajra of Indra or the Chakra of Vishnu, for it can beat back the hordes of Sakinis, Dakinis, Bhootas Pretas Pisachas Brahmarakshasas and even the Yamadoothas. It is said that when once Kamadhenu approached Brahma and complained that men are burning the sacred dung, Brahma replied that the sacred fire is thereby being made more sacrosanct. Such is the greatness of the Vibhuti, made in the holy fire of the householder.

In the sastras, Brihaspathi has praised Vibhuti thus: Brahma is the Presiding Deity of the Bhasma made in the Oupasana Fire; Vishnu that of the Bhasma made in the Garhaspathya. Either of the two, if worn, will purify and save.

The Skanda Purana has a special section to clarify the effects of the wearing of Bhasma or Vibhuti. The person, who has Vibhuti on his brow, it says, is freed from the direst sin and he gets the merit of a bath in holy waters. It endows one with prosperity. It grants superhuman power. If it is worn along with the recital of mantras, it is highly effective. The Purana has also this passage which readers will find very interesting: If the Vibhuti which one wears has been given by some holy person, its effect is multiplied hundredfold; if it is given by an ascetic, it is even more power-charged; if granted by Siddhas, it is thousand times more protective and beneficial.

What then can we say of those who have the good fortune of receiving Vibhuti from the Lord Himself, in Human Form, at the Prasanthi Nilayam? Who can measure the effect, the power, the protective and beneficial potentiality of the Vibhuti He produces and gives? It renders our lives holy, worthwhile, purposeful, pure and sacred. One gets the 'created' Vibhuti from Baba only through the accumulated merit of many births, for Baba is indeed Lord Siva Himself. Of this, there can be no doubt.

K. Veerabhadra Sarma

## **Siva - Shakti**

Thillai is a unique place in South India, because Siva blessed the Harijan Saint, Nandanar there. Thousands of pilgrims go there during Sivaratri. Siva is there in Natarajaroopa, performing Tandava in the presence of Balagopala Krishna. Saivism and Vaishnavam merge in one symphony, in Thillai as in Puttaparthi. Thousands more gather for this festival at Srisailam, Draksharam, Simhapuri, Kalahasthi, Kasi, Perur and other holy places. Lingeswara has emerged automatically in several places (Swayambhu, as it is called) like Thiruvanjikulam in Kerala. At this place, Kannagi or Bhagavathi is also adored and Siva – Shakti is worshipped.

Sivaratri at Puttaparthi is unique and incomparable, for here Lord Siva in human creates on the day Lingams which manifest themselves from His Body. His Sivaratri message is itself an initiation to spiritual Sadhana. The joy and peace that one gets by partaking in the all-night-long Akhanda Bhajan are something one cannot express in words. Even for rank materialists and those who does not profess to believe in an after-life, for men of all creeds and no creed, Prasanthi Nilayam gives mental peace and the first lessons for self-realisation. For all such, the experience of Sivaratri is bound to be an eye-opener.

At Puttaparthi, spiritual freedom is a positive state of conscious enjoyment of the Infinite Divinity. Here all oppositions are consumed in the fire of Divine Love. Here is a

perfect one, our Parthi Baba! Let us not loose the Amrita; now is the chance, in this very life, to see Him, hear Him and be at His feet.

S. Lakshmi

## **Loka Pita**

Dr. E. V. Sastri, of the Indian Astro-Occult Research Association, New Delhi read the book, “Sathyam, Sivam, Sundaram”, and the immediate consequence was, his consultation of the famous astrological palm leaf manuscript wonders of Tamilnadu, the ‘Naadi Granthas.’ The remarkable revelations made about Baba in these five hundred years old writing confirmed and corroborated the accounts given in the book. So, filled with faith in Baba and admiration for the Masters of Astrological Science, the Rishis of the past, like Agastya, Buddha and Sukra, Dr. Sastri, otherwise know as Leo, came to Puttaparthi on Baba’s Birthday, on November last. He laid at the Feet of Baba one of the very Palm Leaves on which the remarkable predictions about Him were written, by the unknown scribe, five centuries ago!

The palm leaf is 36 centimetres long and 21/2 centimetres wide; the writing on it is so microscopic that there are 26 lines on each sides and about 250 letters in each line! One can discern the writing clearly only with the help of an extra-powerful magnifying glass! The language is ancient Tamil, cryptic, poetic and classic. There are palm leaves of this type which are in Sanskrit also, and K. M. Munshi speaks of one in the Tibetan script.

Dr. Sastri got the predictions about Baba from three sources, that is to say, from three different owners of these old palm leaf Naadis, one called Agastyanaadi, another Buddhanaadi and the third, Sukranaadi. The remarkable thing is that all three give the self – same identical chart of the position of the planets, at the moment of the Incarnation of Baba.

The slokas too thrill one, by the accuracy and make us respect our ancestors very much more, for their miraculous intuitive power of prediction. One Naadi says, “In His previous birth, subject was the Guru and Sage known as Sai Baba and widely adored by people.” Another Naadi says ‘Saayi yin avathaarama thaana, He is undoubtedly the Avatar of Sai!’ All three give the names of the parents correctly and declare that the Subject, named Sathyanarayana Raju, will renounce the world in His young age, start schools and hospitals, write books for redeeming the people of the world and engage Himself through out his earthly career in His Mission of propagating Dharma, being Himself, as the Buddhanaadi says, immersed in “Supreme Bliss”, “Peramanandam”. The Agasthyanaadi predicts that Baba be will a “Min maruththuva kkalai pandithar”, that is to say, “an expert in the lightning cure of all illnesses”; that He will be “Arulin thivya pirappu”, the divine incarnation of Grace; that He will shine as “Akhilaththaa pithaa”, the father, protector, teacher of all humanity.



The Sukranaadi writes that Baba will be endowed with all the Siddhis of Sai Baba; that He will establish everlasting happiness through Anbu (Prema) Arul (Grace) an Oli (Jnana); that the Aalayam He will build, though it will be a magnificent Maadom, will be a Tapa Nilai (a reservoir of Tapas); that He is one of the Avatars (Avathaarathilonru); that He will delight in the service of Humanity (makkaal sevaiinbam kaan).

Of course, for those who have been fortunate to have the Darshan of Baba and tasted the sweetness that emanates from His every word and deed, for those who have been blessed to grasp even a millionth part of the reality that He is, these Naadis are superfluous! But, even for such, I am sure these slokas written many centuries ago will give a thrill of joy and contribute to the consolidation of faith (if ever such contribution from any external source was needed).

(Ed.)

## **To Re-establish Dharma**

“My life has been rendered worthwhile” “I have been saved” “I was all these years asserting that there is no God, that all Japam and Tapam and Puja were mere showy emptiness; but, Baba, by the splendour of His Upadesh has dispelled the darkness” “My stony heart has turned into a fountain of joy at sight of His Lotus Feet”, “I and my son (who has been afflicted with a type of insanity since some years) were sitting on the edge of that mammoth gathering of about twenty thousand listeners; as we heard the speech, I discovered my son was getting saner and saner; the miracle happened the boy is normal and he worships and prays to Sathya Sai Baba”, “The districts of East and West Godavari are undergoing a big revolution; everywhere the talk is of Baba; everyone is on the march to have His Darshan.” “There is none else who can reform the world, now sadly fallen into untruth and unrighteousness; Baba alone can do it, Baba alone must do it”.

These are extracts from numerous letters received from the vast number of elated souls from the various places which Baba visited, between the 15<sup>th</sup> and the 31<sup>st</sup> January, 1961. Baba presided over the Thyagaraja Utsava Celebrations at Rajahmundry and spoke to the daily increasing multitudes of eager listeners on three days during the festival. He dilated upon the disciplines necessary for the Good Life, the duties and responsibilities of the elders and leaders to foster the underlying urge towards spiritual realisation and laid down practical rules of conduct and Sadhana, for men and women of all ages and stages. At the Jiva Karunya Sangha, He spoke about the motives for social service and the attitude of devotion and dedication in which it has to be performed. While at Rajahmundry, Baba paid short visits to Mirthipadu, Kakinada and other places and blessed the hundreds of devotees who were long praying to have His Darshan.

Baba reached Akiripalli, on the 24<sup>th</sup> Jan, after visits to Razole, Chebrole, Eluru, Nuzvid and Chiriwada on His way from Rajahmundry. On the 25<sup>th</sup>, Baba presided over the Anniversary Day Celebrations of the Markandeya Sanskrit College. People from even

distant villages had collected at the place to have Baba's Darshan and to hear His Message, the Authentic Message of the Avatar of the Lord, come to correct and guide Mankind.

Baba left Akiripalli on 26<sup>th</sup> for Hyderabad and from thence He returned to Prasanthi Nilayam in the early hours of the first day of February.

### **Baba's Program**

Feb. 1961, Installation of the marble image of Shirdi Sai Baba in the Naga Sai Temple, Coimbatore, on February 26<sup>th</sup> between 7 and 9 A.M.

Baba will be away from Prasanthi Nilayam from Feb. 20<sup>th</sup> to March 1<sup>st</sup>.

## **Jnana Vahini**

### **1**

**Sri Sathya Sai Baba**

“As fog before the Sun, Ignorance melts away before Knowledge.” Knowledge is acquired by uninterrupted inquiry. One should constantly be engaged in inquiry on the nature of Brahman: the reality of the I, the transformations that occur to the individual at birth and at death and such matters. As you remove the husk that covers the rice, so too the ignorance that adheres to the mind has to be removed by the frequent application of the abrasive Atmic Inquiry. It is only when full knowledge is won that one can get liberated, or, in other words, attain Moksha. After the attainment of the above-said Atmic knowledge, one has to follow the path of Brahman and act according to the New Wisdom.

All doubts that afflict the mind have to be solved by consulting those who know, or the Sadgurus one has the chance to meet. Until one gets firmly fixed in the path that the Guru or Sastra has shown, one has to obey the rules and directions steadfastly and be in their company or be associated with them one way or other. Because one can progress very fast if one keeps close to the Wise Person who has realised the Truth, one must with unrestricted renunciation and sincere earnestness follow the instructions of the Teacher and of the Sastras; this is the real Tapas; this Tapas leads on to the highest stage.

When ignorance and its concomitant delusion disappear, the Atma in every one shines in its own splendour. All that we see is as a mirage, the superimposition of something over the Real and the mistaking of that for this. Things have a beginning and an end; they evolve and involve, there is evolution as well as involution. When all is subsumed by involution, or Pralaya, only Moolaprakriti or the Causal Substance endures. Only the unmanifested Cause survives the universal dissolution.

When gold is melted in the crucible, it shines with a strange yellow glory. Where did that light emanate from? From the gold or from the fire? What happened was only the removal of the dross by the fire; the effulgence belonged to the gold itself; it is its very nature. The fire is only an instrument for the removal of the dross. Nothing has been added to the gold by the fire in the crucible!

If fire can give the splendour, then, why does not a stick or blade or pebble placed in the fire become as shining as gold? So one has to conclude that the splendour came not through fire but out of its own inner nature. The Prathyagatma, or the inner presiding Atma, is separate from the Five Sheaths of the individual, the Panchakoshas—it shines with its own splendour; it is the witness of the activities and consequences of the three Gunas; it is immovable; it is holy and pure; it is eternal; it is indivisible; it is self-manifested; it is Peace; it has no end; it is wisdom itself. Such an Atma has got to be cognised as Oneself!

To realise this Atma, this Jnanaswaroopa, there are four obstacles to be overcome: Laya (sleep), Vikshepa (waywardness), Kshaya (decline) and Rasa-aaswaadanam (enjoyment of bliss). Let us take these one by one.

**LAYA:** Sleep: when the mind withdraws from the external world, it enters into deep sleep or Sushupti, on account of the overpowering influence of Sarusara. The Sadhaka should arrest this tendency and attempt to fix the mind on to Atmavichara, or the Inquiry into the nature of the Atma. He must keep watch over the mind so that he may keep awake. He must discover the circumstances that induce the drowsiness and remove them in time. He must start the process of Dhyana again and again. Of course, the usual producer of drowsiness and sleep during Dhyana is indigestion. Over-feeding, exhaustion through too much of moving about, want of sufficient sleep at night, these too cause sleepiness and drowsiness. So, it is advisable to sleep a little during noon on those days when you wake up after a sleepless night, though generally all those who engage in Dhyanam should avoid sleep during daytime. Do not eat until you feel proper hunger. Practise the art of moderate eating. When you feel three-fourths full, desist from further eating; that is to say, you will have to stop even when you feel you can take a little more. The stomach can be educated in this way to behave properly. Over-exercise too is not good; even walking can be overdone. You can walk until you conquer drowsiness but remember, you cannot plunge into Dhyanam immediately after you have warded off sleep.

**VIKSHEPA:** Waywardness: the mind seeks to run after external objects and so constant effort is needed to turn it inwards, away from the attractions of sensory impressions. This has to be done through the rigorous exercise of the Intellect, of Inquiry. Discriminate and get the conviction driven into you that these are evanescent, temporary, transformable, liable to decay and, therefore, unreal, Mithya not Sathya. Convince yourselves that what are sought after as pleasurable and avoided as painful are only the fleeting products of sensory contacts; train yourselves in this way to avoid the distractions of the external world and dive deep into Dhyanam.

A sparrow pursued by a hawk flies in despair for shelter into a house; but it is anxious to again fly into the outer world, isn't it? So also, the mind is anxious to go again into the outer world, from the Atma where it takes refuge. Vikshepa is this mental attitude, the urge to run back into the world from one's shelter. The removal of Vikshepa alone will help the concentration of the mind in Dhyanam.

**KSHAYA:** The mind is drawn with immense force by all the unconscious impulses and instincts of passion and attachment towards the external world and its multitudinous attractions. It therefore experiences untold misery and might even get lost in its depths. This is the stage called Kshaya or decline.

The state of inertia into which one is driven by despair cannot be called Samadhi; or one might even indulge in daydreaming in order to escape from present misery; or one might start building castles in the air. All this is due to attachment, to the temptations of the outer world. There is another type of attachment too, the attachment to the inner

world....the planning within oneself of various schemes to better oneself in the future as compare to the past. Both these form part of what is called Kshaya. The basis for both is the attraction of the outer world. Attachment brings about desire; desire leads to planning.

**RASA-AASWAADANA:** When Kshaya and Vikshepa are overcome, one attains the Savikalpananda, the Bliss of the Highest Subject-Object Contact. This stage is what is called Rasa-aaswaadanam or the Enjoyment of Bliss. Even this is not the Highest or the Supreme Bliss, which one does not attain or acquire, but simply IS, becomes aware of, so to say. The Rasa, or the sweetness of the Subject-Object Samadhi is a temptation one has to avoid, for it is only the second best. It is enough joy to act as a handicap. The joy is as great as that of a person who has just deposited a huge load he has been long carrying, or as that of a greedy person who has just killed a serpent guarding a vast treasure he wanted to grab. The killing of the serpent is Savikalpa Samadhi; the acquisition of the treasure, that is the Nirvikalpa Samadhi, the highest stage.

When the sun rises, darkness as well as the troubles arising from it disappear. Similarly, for those who have realised the Atma, there is no longer any bondage, nor the sorrow arising from the bondage. Delusion comes only to those who forget their bearings: egoism is the greatest factor in making people forget their very basic Truth. Once egoism enters man, he slips from the ideal and precipitates himself from the top of the stairs in quick falls from step to step, down to the very bottom floor. Egoism breeds schisms, hatreds and attachments. Through attachment and affection, and even envy and hatred, one plunges into activity and gets immersed in the world. This leads to embodiment in the physical frame and further egoism. In order to become free from the twin pulls of pleasure and pain, one must rid oneself of body-consciousness and keep clear of self-centred actions. This again involves the absence of attachment and hatred; desire is the enemy number one of Liberation, or Moksha. Desire binds one to the wheel of birth and death; it brings about endless worries and tribulations.

Through inquiry on these lines, knowledge is rendered clearer and brighter, and liberation is achieved. Moksha is only another word for independence, not depending on any outside thing or person.

If nicely controlled and trained, the mind can lead one on to Moksha. It must be saturated in the thought of God; that will help the inquiry into the nature of Reality. The consciousness of the Ego itself will fade away when the mind is free from pulls and when it is rendered pure. Not to be affected in any way by the world; that is the path to self-realisation; it cannot be got in Swarga or in Mount Kailasa.

The flame of desire cannot be put out without the conquest of the mind. The mind cannot be overcome without the scotching of the flames of desire. The mind is the seed, desire is the tree. Atmajnana alone can uproot that tree. So, these three are inter-dependant: mind, desire and Atmajnana.

The Jivanmukta is established firmly in the knowledge of the Atma. He has achieved it by dwelling on the Mithya of the world and contemplating its failings and faults. By this

means, he has developed an insight into the nature of pleasure and pain and equanimity in both. He knows that wealth, worldly joy and pleasure are all worthless and even poisonous. He takes praise, blame and even blow with a calm assurance, unaffected by both honour and dishonour. Of course, the Jivanmukta reached that stage only after long years of systematic discipline and unflagging zeal when distress and doubt assailed him. Defeat only made him more rigorous in self-examination and more earnest about following the prescribed discipline. The Jivanmukta has no trace of the 'will to live'; he is ever ready to drop into the lap of Death.

Sri Sathya Sai Baba

*In the office, you turn over files; at home, you look over family affairs. Each has its allotted place. So too attend to Brahma marga and Dharma Marga, let each have its allotted place.*

Baba

### **Anandaganga**

On the 25<sup>th</sup> of the February, when Baba's caravan was slowly sliding down the 27 hair pin bends of the Dimbum ghat, towards the planes of the Bhavani, He was welcomed by the representatives of the Naga Sai Mandir at Coimbatore and of the citizens of Udumalpet. Halting for some time at Bhavani House, near the Bhavani Sagar Dam, Baba proceeded to Coimbatore, along the Mettupalayam road. A mile away from the Naga Sai Mandir, He was requested to ascend a gorgeously decorated and illuminated chariot drawn by two magnificent Kangayam bullocks, and taken in procession to the Mandir. It was indeed a thrilling experience to share in that universal joy and in that soul elevating Darshan.

Sunrise on the 26<sup>th</sup> saw all Coimbatore wending its way, on foot, or on cycles, auto rickshaws or cars or on bullock-bandies towards the Naga Sai Mandir, on the outskirts of the City. Precisely at 9 AM, Baba entered the premises of the shrine at the Mandir, and consecrated the slab on which the marble image of Shirdi Sai Baba was about to be placed, by placing below it a gold plate with some mystic symbols, as well the traditional Nine Gems of the Hindu Sastras, all of which He "took" by a wave of the Hand. Then, coming on to the specially decorated platform, He addressed the mammoth assemble of eager Sai Bhaktas for over an hour and a half. One could discern among the packed audience devotees from Malabar, Cochin, Travancore, Madurai, Tinnevely, Erode, Madras, the Nilgiris and even far off Rajahmundry, besides hundreds from the near by towns of Pollachi, Tiruppur, Dharapuram, Udumalpet etc.

Baba said that it was really amusing that He should install the image of His own previous Avatar. But, the occasion was really very significant and important. It deserves to be inscribed in letters of gold, for the only other instance of a similar kind was the

installation of the Iswaralingam by Sri Rama. He did it as a preliminary to the destruction of the Rakshasas, The Mission on which He had come. Baba said that this Avatar was for the purpose of Dharma-samsthapana or the Re-establishment of Dharma, and as a preliminary to that Task, this Avatar too is installing an image of a previous Form. He asked every one to install Naga Sai in their own hearts, as Hrudayasthayi, and not simply be satisfied with the exterior Mandir and the Sai Image installed therein. He explained the import of the word Sai Baba: Sa meaning the Sahasrapadma, indicating Yogic Supremacy, Aayi, meaning Mother and Baba, meaning Father. So, for the Jivi or the embodied soul, Sai Baba is the Mother and Father, as well as the Parabrahma, who presides over the thousand petaled Lotus, of the Yogic Mount. He warned the people against all types of pretenders who claim as Sai Babas, with no further credential than a smattering of Sanskrit and a packet of pageantry. Test them on the touchstone of character and conduct and see whether they have the Divine Powers of Creation, Preservation and Dissolution. It is impossible for any one to understand fully the Sai Avatar, either the previous one or the present Manifestation, much less to compare and pass judgement on this or that Avatar.

Baba, then, dwelt on the various practical steps necessary to lead the life of a Sadhaka, and to attain the real purpose of Life. He spent the entire day in the premises of the Naga Sai Mandir itself, giving Darshan to the vast multitudes that had gathered and moving among their serried ranks, so that each one might be blessed by a Vision of His Immediate Presence. Bhajan was held the whole day, at the elaborately decorated and extensive pandals put up by the Organisers round the Temple.

On the 27<sup>th</sup>, Baba proceeded towards Udumalpet town, where thousands had collected along the principal roads since the early hours of the day, to welcome Him and have His Darshan. A procession was formed on the outskirts of the Town, with a Bhajan party of women and Bhajan parties of men devotees from Udumalpet, of Puttaparthi, Erode and Salem, and a Vedic Recital Party from Kerala, interspersed by two Nadaswaram groups and one Clarinet group. Baba rode on a majestically caparisoned elephant flanked by an elephant on each side, with men holding tall silk umbrellas, white yak tail Chamaras and round Peacock tail fans. All along the route, devotees offered flowers and homage to Baba; there were welcome arches which hailed Baba as the Lord come to resurrect Humanity from the moral and spiritual trough into which it has fallen. The Procession was an exhilarating experience for all who witnessed it and participated in it. Baba very graciously rode through the streets of Udumalpet, in spite of the Sun, in order to give Darshan to about 50,000 people, who had assembled from all the surrounding villages and lined the streets, filled the terraces and even perched precariously on the treetops.

Addressing the public meeting in the evening, He called everyone before Him ‘Anandaswaroop,’ for He appreciated the Ananda which was pervading the entire town since morning and the Ananda in which the entire assembly was immersed. Then, He spoke on Bhakti and of virtue and courage as the true characteristics of a Bhakta. The signs of a devotee are kindness to all living beings, repentance for faults and errors and misdemeanors, fear of slipping on to the wrong path and fear of the Lord,

brought about by the awareness of His Omnipresence. He called upon the people to make full use of the present Era, and partake in the resurgence of Dharma, by strenuous effort towards self-improvement.

He stayed on at Udumalpet for three more days, moving out for short visits to Palni, Keeranoor, Amaravathi, Ganapathipalayam, Guruvappanaickanoor and Bodipatti, and always and everywhere Blessing the devotees and Bhaktas with the joy of Darshan and the consolation of His Compassion.

Leaving Udumalpet on the evening of Thursday, 2<sup>nd</sup> March, Baba stopped for a while at Poolankinar village and reached Coimbatore about 8.30 PM. At the request of the Trustees of the Naga Sai Mandir, He drove to the Temple and gave Darshan to the vast assembly of devotees who had gathered there for Thursday Bhajan. Baba left Coimbatore about 8 AM on the 3<sup>rd</sup>; He proceeded direct to Cherangode village on Mangorange on the Gudalur-Calicut Road, climbing up the heights of the Nilgiri Hills, along the road that presents a beauty spot at every turn. All along the route Bhaktas, who had somehow succeeded in getting to know of Baba driving along that road, stood in groups awaiting Him with flower offerings or what was more thrilling, with a garland of Bhajan songs! Baba blessed the Bhaktas at Cherangode, visiting their houses and showering His Grace on them. Returning to Gudalur about 6 PM, Baba drove down the Ghats and reached Mysore city about 9.30 PM. He spent the night at the Sathya Sai Nilayam and continuing the journey on the 4<sup>th</sup> March soon after Sunrise, He reached Bangalore at about 10 AM. From Bangalore, Baba returned to the Prasanthi Nilayam, Puttaparthi on March 7<sup>th</sup>.

The sincere devotion of the many thousands who were rewarded by Baba with His Darshan and His Upadesh during His short tour in Tamilnad was a spiritual tonic to all who witnessed it. Both Coimbatore and Udumalpet have a number of families who are for many years attached to the Sathya Sai Avatar and Baba, in His overwhelming Grace, found time in the midst of all this exacting round of engagements to bless about fifty to sixty families, by visiting their homes and personally accepting their Homage! The Ananda Ganga, which Baba is, has entered the plains of Aryavarttha and of Bharathavarsha, nay, of the Jagat itself. It has started fertilising and sanctifying the minds and hearts of mankind.

- ❖ Devotees of Baba will be missing hereafter the genial and heartening company of Sri. K. Kondala Rao M.A, I.A.S.(Rtd), who passed away at Bangalore immediately after returning from the Coimbatore and Udumalpet tour of Bhagavan with many fellow devotees. May his unshakable faith, indomitable enthusiasm for work, sincerity and clarity of thought inspire us all and make us, as eager as he was, for the service of the Lord.

**Mahashakti**



Our Venkateswarulu just now spoke of the Lord as the Sutradhara of the Mayanataka, as the Director of a Drama of Delusion. But, the Delusion is in you, not in the Lord, who is possessed of only Mahashakti. Unable to grasp that Mahashakti, and to understand its manifestations, man envelops himself in doubt and delusion, that is all. He also said that I am by birth an Andhra etc., but, the whole World is my birthplace. I am not to be identified with this or that Province or State. Dakshinamurti does not belong to Dakshinapatha alone. Again, Venkateswarlu mentioned the various points spoken about me, by those who have neither seen nor experienced Me. These are all unnecessary and useless diversions, which distract. The sculptor should see before him only the Form of His Ishtadevata and he should strive to remove quickly with his chisel the stone that envelopes that Form. So too, all discussion whether this Sai is that Sai or that Sai is this Sai, is irrelevant. The same sugar is poured into different moulds to prepare several types of sweets. So also, Rama, Sai, Sathya Sai all are the same sugar; that is enough for the aspirant; he will realise the truth in good time. “Do not worry your mind with such problems; do not mix with people who talk loosely of Holy subjects. One thing I may tell you now: There is no one in this world who does not belong to Me; all are Mine. They may not call out My Name or any Name, but, still they are Mine.”

You are seeing for yourself how the thirsty souls are gathering in numbers everyday at Puttaparthi. I have told you often that in a matter of a year or two the multitude will be so large that you may not get much chance to approach Me with your spiritual problems and difficulties. So, hurry to me with them, even now. While in other places I speak generally on the need for Bhakti etc., here at Puttaparthi, I emphasise the practical discipline of every day life, because this is the HQ of an army under training. So, you should cultivate Truth, and Love and make yourselves examples for all who might contact you.

**BABA** (Discourse on 14/2/61)

## **Mahasivaratri**

Before the Hoisting of the Prasanthi Flag on the Nilayam, at 8.30 AM., the IInd Edition of “Sathyam Sivam Sundaram”, in English, and the Ist Edition of the Tamil version of the same, as well as the Tamil Translation of “Prema Vahini,” published by the Sathya Sai Samaj, Perambur, were offered to Baba and He blessed the authors and Printers. Sri Kondala Rao expressed the gratitude of the readers of “Sanathana Sarathi” to Baba, on the completion of 3 years of its publication. At 9 AM, the Andhra Home Minister, Hon’ble Sri M. Narsinga Rao inaugurated the Water Reservoir and Distribution System of the Nilayam. In the evening Dr. B. Ramakrishna Rao, the Governor of Uttar Pradesh, recited a few poems he had composed on Baba. Baba’s discourse, which followed, was interrupted by the intimation of the impending Lingodbhavam, which manifested in the form of three lingas, ‘gold’, ‘pancholoha’ and ‘sphatika’. On the 14<sup>th</sup>, during Uyyalothsavam, Sri Venkateswarlu read some pages from his Telugu Book. Baba

gave a discourse thereafter, a summary of which appears elsewhere. There was also a Harikatha, by Brahmasri Dikshit Das on Krishna Rayabhara.

*Swami Purushothamananda of Vasishta Guha, about whom our readers must have read in the Sanathana Sarathi and “Sathyam Sivam Sundaram,” attained Mahasamdhi during Lingodbhava Muhurtha, on Mahasivaratri. It is indeed a fitting consummation for a life, spent in the ceaseless pursuit of the Reality behind the Manifested World.*

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I, B.V.RAJA REDDY, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Prasanthi Nilayam  
16<sup>th</sup> March 1960.

**Sri. B. V. RAJA REDDY**

### **Sathya Sai Speaks**

Take this electric fan, for example. The three blades are the three gunas. When they revolve quickly, they look like one and even disappear from the vision, is it not? It is then that we get the coolness of the breeze. So too, make the Gunas go out of sight, and you get the coolness of Shanti.

A man prayed to an image of Siva and later, giving it up, he started worshipping Vishnu and placing even that image in a shelf, he installed Saraswati instead. He burnt incense before the Goddess and finding that the perfumed smoke was being wafted towards Siva on the shelf, he stuffed some cotton into the nostrils of the image! And, at that instant, Siva appeared before him! Why? Because, he had by that act shown his faith that it was not stone but actual living God.

Keep with yourself all the good habits and qualities you have; do not part with them. But, offer onto the Lord all the evil you can recognise in you, 'O, Lord. Yours, not mine.'

## **Jnana Vahini**

### **2**

**Sri Sathya Sai Baba**

Aparoksha-brahmajnana or Direct Perception of Brahma is the name given to the stage in which the aspirant is free from all doubt regarding improbability or impossibility, and is certain that the two entities, Jiva and Brahman, are One, and have been One, and will ever be One. When this stage is attained, the aspirant will no longer suffer any confusion, he will not mistake one thing for another, or superimpose one thing on another. He will not mistake the rope for the snake. He will know that all along there was only one thing, the rope.

He will not suffer from Abhasa-avaranam also; that is to say, he will not declare, as he was wont to do previously, that the effulgence of Brahman is not in him. In the heart and centre of every Jivi, Paramatma exists, minuter than the minutest molecule, larger than the largest conceivable object, smaller than the smallest, greater than the greatest. Therefore, the Jnani who has had a vision of the Atma in him will never suffer sorrow. The Atma is there, in all living things, in the ant as well as in the elephant. The whole world is enveloped and sustained by this subtle Atma. The Sadhaka has to direct his attention away from the external world and become in-sighted; he has to turn his vision towards the Atma. He must analyse the process of his mind and discover for himself wherefrom all the modifications and agitations of the mind originate. By this means, every trace of 'intention' and 'will' has to disappear. Afterwards, the only idea that will get fixed in the mind will be the idea of Brahman. The only feeling which will occupy the mind will be the feeling of Bliss, arising out of its establishment in the Satchidananda stage.

Such a Jnani will be unaffected by joy or grief, for he will be fully immersed in the ocean of Atmananda, above and beyond the reach of worldly things. The constant contemplation of the Atma and its glory is what is connoted by the terms, Brahmanabhyasa and Jnanabhyasa, the practice of Brahma or the cultivation of Jnana.

The mind is so influenced by the passion for objective pleasure and delusion of ignorance that it pursues with amazing quickness the fleeting objects of the world; so it has to be again and again led on towards higher ideals. Of course, this is difficult at first; but with persistent training the mind can be tamed; then it will get fixed in the perpetual enjoyment of the Pranava, OM. The mind can be trained by following the methods of quiet persuasion, the promise of attractive inducements, the practice of withdrawing the senses from the outer world, the endurance of pain and travail, the cultivation of sincerity and constancy and the acquisition of mental equipoise, that is to say, the methods of Sama, Dama, Uparathi, Titiksha, Shraddha and Samadhana.

The mind can be turned towards Brahman and the constant contemplation of Brahman by the study of the Upanishads, the adoption of regular prayer, the sharing with others of the ecstasy of Bhajan and the adherence to Truth. Very often, with the progress of Dhyana, new desires and new resolutions arise in the mind. But one need not despair the mind can be broken, provided one takes up the task in right earnest and follows a regular

routine of training. The final result of this training is Nirvikalpa Samadhi or the Unlimited, Unmodified Bliss-Consciousness.

Nirvikalpa-samadhi gives full knowledge of Brahman, and that, in turn, results in Moksha or Liberation from birth and death. The mind must be attuned to the contemplation of Brahman; one must strive to tread the path of Brahman and live in Brahman, with Brahman. Atmajnana can be won only by the triple path of 'giving up Vasanas', 'uprooting the mind' and 'the analysis of experience, to grasp the reality'. Without these three, the Jnana of the Atma will not dawn. The Vasanas or instincts and impulses prod the mind on towards the sensory world and bind the individual to joy and misery. So, the Vasanas must be put down. This can be achieved by means of discrimination (Viveka), meditation on the Atma (Atmachintana), inquiry (Vicharana), control of the senses (Samam), control of the desires (Damam), renunciation (Vairagya) and such disciplines.

The mind is a bundle of Vasanas; verily, the mind is the Jagat itself; it is all the world for the individual. While in deep sleep the mind does not function, and so the Jagat is practically non-existent for the individual. The Jagat is born, or 'enters the consciousness' and dies or 'disappears from the consciousness', according to the cognitive power of the mind. When therefore the mind is destroyed, the world too is destroyed and one is free, one is liberated; one attains Moksha.

Whoever succeeds in controlling the Chitta or the Consciousness can have a vision of the Atma. Consciousness is the grown-up tree: the seed is the "ego", the feeling of "I". When the seed "I" is cast aside, all the activities of the consciousness also vanish automatically.

The Sadhaka, who is earnest for these results, has to be ever vigilant. The senses might, any moment, regain their lost mastery and enslave the individual. He might lose much of the ground already gained. That is the reason why Sadhakas are warned off from the attachments of the world.

Be ever and always immersed in the search for Truth; do not waste time in the multiplication and satisfaction of wants and desires. One source of pleasure craves as a corollary to another source. Thus the mind seeks again and again to acquire the objects it has given up; so do not yield to the vagaries of the mind. Turn back, even forcibly, from sensory attachment. Why, even prayer cannot be done, according to the mind's vagaries. One has to stick to the same place and time! The Atma itself will sustain such Sadhakas and give them strength and steadiness.

He who has subdued his mind will be the same, in good times and in bad. Grief and joy are but aberrations of the mind. It is only when the mind is associated with the senses and the body that it is affected and agitated and modified. When one takes in an intoxicant, one is not aware of pain, is it not? How does this happen? The mind is then detached from the body and so it is not bothered by physical pain or discomfort. Similarly, the Jnani too has immersed his mind in the Atma; he can establish mental peace and quiet by disciplining the mind.

The Jnani gets full Bliss from his own Atma; he does not seek it anywhere outside himself. In fact, he will have no desire or plan to find joy in anything external. He is satisfied with the inner joy he gets. The greatness of a Jnani is beyond description, even beyond your imagination! The Shrutis proclaim, “Brahmavith Brahmaiva bhavathi”, “Brahmavith param aapnothi”, that is to say, ‘he who has attained the Brahman becomes Brahman Itself,’ ‘he who has attained the Brahman Principle has become the Highest.’

All bubbles are but the same water; so also, all the multiplicity of name and form, all this created world, are but the same Brahman. This is the fixed conviction of the Jnani, nay, his genuine experience. As all rivers flow into the sea and get lost, so also all desires get lost in the effulgent consciousness of the Realised soul. That is what is termed the Atma-sakshatkara, the Vision of the Atma. The Atma has no death. It is not born and it is unaffected by the six-fold process of change. It is Aja (birth-less), Ajara (without old age), Amara (without death) and Avinashi (without decline and extinction). These processes are for the evanescent body; they are “Shad-bhava vikaras”. They mean being born, existing, growing, changing, getting old, declining and lastly dying. The Atma has no such modification. It is stable, unshakable, fixed, the witness of all change in space and time, unaffected by the transformations, like the water drop on the lotus-leaf.

Liberation from the tentacles of the mind can be got by the acquisition of Brahmajnana, the knowledge of the Absolute. This type of liberation is the genuine Swarajya, self-rule. This is the genuine Moksha. Whoever grasps the reality behind all this passing show, he will be untroubled by instinct or impulse or any other urge; he will be the master of the real wisdom.

The robber who has robbed us of the precious gem of Atma is no other than the mind; so, if the robber is caught and threatened and punished, the gem can be regained. The possessor of that gem is immediately honoured by being installed as Brahman.

The Sadhaka must seek the personages who have attained this Knowledge and learn from them their experience, and honour them for it and share with them their joy. Indeed, such Sadhakas are blessed, for they are on the road to Swarajya, self-rule. This is the mystery of Brahman, the understanding that there is no other. This is the Atmajnana.

**Sri Sathya Sai Baba**

### **The New Year Day**

The Lunar New Year Day, the First Day of the year Plava, was celebrated by the devotees at Prasanthi Nilayam, on Friday, 17<sup>th</sup> March. During the morning Bhajan sessions, Baba Himself graciously gave Holy Teertham to all, and specially sanctified sherbet was distributed to every one. In the evening, Baba addressed the assembly and conferred His Benedictions. He said:

“Kasturi just now read from the Panchangam for the New Year the predictions about rainfall, crops, internal and external peace, the prices of articles, the behaviour of Kings and subjects etc. All this only increases the restlessness and worry which you already have. Do not get panicky, over what the Panchangam says about the combination of many planets; all such prognostications are very much exaggerated. Nothing much will happen, the pralaya is more in the mind, than in nature. Take care of the panchangams in you, the five organs and senses and you can have peace, and joy. If you earn the Anugraha of the Lord, no graha can harm you. So, learn how to earn that Anugraha and thereafter you need not worry about the Panchangam at all.

Today, you are celebrating the New Year; but, it is not the year alone that is New, once in 365 days; every second is new, every minute is new. You must see to make not only one day in that year, full of joy; every second must yield joy and peace. Remember that every second you are proceeding nearer and nearer to death. The sun is slowly but persistently evaporating the allotted reservoir of your life time, so that it is becoming drier and drier with every passing day.

Now, the only source from which one can get the courage and enthusiasm to face both joy and sorrow with a calm and unaffected mind is the constant meditation on the Lord. This will ensure also the development of various good qualities, like a spirit of renunciation, fortitude, optimism, desire for service, brotherliness etc. When your shadow in the water is beaten, you are not angry because you know you are not the shadow; but, yet, note how you get incensed when some one starts laughing at your shadow, and uses foul language against it! So too, remember that the Lord will get incensed against you, if you so much as laugh in derision at another, for, that other, like you, is but His Shadow! Be happy when another person is happy; do not burn yourself out with envy, and try to pull him down to your level.

Start from today the chapter of Sadhana, of Japam and Dhyanam, and of Viveka, Vichakshana and Vairagyam. But, adhere to some regular routine, some measured time table. Just as the doctor prescribes a certain fixed measure of weight of the drug, so too you must keep strictly within certain limits, both the physical and the mental exercises and disciplines. If you have no faith in any God or in any Name and Form of the Lord, it does not matter at all; adhere to Truth that is the God ward path. Adhere to Prema that is the road to Godhead. I can well appreciate a person not having faith in the Lord or another who has that faith. But, what I cannot forgive is the attitude of some persons who praise the Lord one moment and defame Him the next moment with the same tongue!

In the Panchangam, as Kasturi said just now, it is mentioned that this year, the number of people who deride God and who laugh at Him and hate Him will increase! How can that happen? Their number has reached the maximum already. In fact, this cynical spirit of doubt and derision is the bane of the modern age. Of course, one's faith has to be built up on the basis of observation, practical experience, the Sastras and long deliberation. Then only can it be steady and steadfast.

So, do not get panicky or down-hearted. There is no reason for fear. The Lord has come to save the world from catastrophe; your duty is to keep calm, to pray for the happiness and prosperity of all; to share your joy with others; and to help as much as you can to alleviate the misery of others. Leave the rest to the Lord.”

After the Discourse of Baba Vidwan A. K. C Natarajan the Clarinet artist gave a recital on that instrument.

### **Baba’s Three Questions**

An old merchant from Kuppam arrived late one evening by car with his family. As soon as Baba saw him, He asked, “How deep is the well?” I thought the inquiry was about a well he was digging in his field, but his son told me a very thrilling story.

V. R was suffering from acute stomach pain for over ten days and the doctor in attendance left him one dark January night about 10 P.M. Everyone went to bed and all was quite. An hour later, it was noticed that V. R was not in his bed! Minutes passed, he did not return. A feeble voice was heard from the distance, “Amma! Amma!” the sons ran helter-skelter and discovered that the voice emanated from the well! It was 50 yards away from the house, 10 feet across, with water 25 feet deep, an irrigation well, with a wall all around, slabs crisscrossing the depth, with the pump set worked by an electrically operated engine. The old man has fallen into it!

It was pitch dark, but, with the help of a torch it was found that the old man was most miraculously standing erect close to the wall with no apparent foot hold more than half his body immersed in the water. He was praying aloud to Sathya Sai, his only succour. Shuddering and shivering, one of the sons got down the well and tied a rope round the waist of the old man; others went about frantically calling for help, but they could collect only two timid individuals. Then, as luck would have it, rather as Baba willed, the Sub-inspector of Police (whoever could have expected him of all people to pass that way?) butted in to find out the reason for their commotion. He helped in the rescue, by letting down a sofa for the old man and slowly lifting him up.

The doctor, who was called in, was stunned because there was not a single scratch or cut on the body; the patient was perfectly normal and unconcerned and was reciting Baba’s Name. He looked as if he has just returned from a bath in the Chitravati! How could he have stood erect, clinging to the side of the well, with 25 feet of water beneath him? That was the wonder, the wonder of all who could not grasp that the escape was Providential, nay, Sathyasaidential, to be more exact.

A family came from Nellore and stood facing the portico of the Prasanthi Nilayam. Baba appeared before long and He asked them, “where is the dog that took your son up the Hill?” I thought the question referred to some pet dog which was faithful and intelligent and I asked them whether my surmise was correct. No; it was not. It seems his



son left the house one night with out notice, a week previously. Since he was not in the best of health, either physically or mentally the parents were naturally very worried; they telegraphed to Baba; they searched all likely and unlikely places. In the morning, someone came and gave them a clue.... he might have gone to Tirupati. So, they hastened to that place and drove up the Hill and arrived at the Temple, to discover the boy there! He had climbed the steps in spite of his ill health, because, as he said a lovely little dog had inspired him and guided his steps. Its seems that dog appeared suddenly from nowhere just of the first few steps; it would climb seven or eight steps and sit looking affectionately towards the boy, encouraging him to do likewise, urging him on, and intimating to him that it was all so easy. Without knowing how, the boy had followed the dog, talking to it and inspired by it, never doubting its intentions or its authenticity as guide. A few yards from the Gopuram of Sri Venkatachalapathi Temple, the dog melted away. That was the story the son related to the astounded parents on the Hill and at Puttaparthi to me, when I asked him about the dog that was mentioned by Baba, as soon as they came.

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An officer who had to tour uninhabited tracts and jungles for at least a few months every year as part of his official duties came to Puttaparthi; he was looking up the verandah on the first floor of the Nilayam, to get a glimpse of Baba. Presently, Baba appeared and recognising him, asked, “Did you get the lorry I sent?” I thought the man was a business man who had dispatched a lorry to Puttaparthi and was expecting it back. But the man had a different story to tell!

He said that the question revealed to him that the arrival of a lorry, along a god forsaken jungle road to pick him up from his sick bed and convey him to the nearest doctor, 40 miles away, was the act of Baba and the saving of his life by that doctors timely ministration was a Satyasaidential act of mercy. It seems he had developed a septic wound while in camp and that he had fallen into delirium on account of the fever. It was raining terribly and thunder roared overhead. He prayed to all the God’s he knew, including Baba. But, found no ray of hope, for he was on the very center of no man’s land. Then, suddenly, he heard the noise of a passing lorry. Yes. The driver had lost his way and was nosing his way about the jungle tracks. His servants ran after it shouted desperately and caught it, by the side of a deep nullah, where it had perforce to stop. That lorry saved his life.

And, now, he knew that Baba had sent it!

(Ed.)

### **A Precious Fortnight**

Oh! It was thrilling; it was full of the happiest moments of one’s life, this fortnight from 23<sup>rd</sup> March to 6<sup>th</sup> April.

The ovation that greeted Baba at the closely packed Railway Institute Stadium, Perambur, on the 23<sup>rd</sup>, rising from 50,000 throats, when the caparisoned elephant garlanded Him in joyful welcome, was the Herald's call! That day was the fourth Annual Celebration of the Sathya Sai Samaj, and the devotion of the mammoth gathering made Dr. B. Ramakrishna Rao declare that he had no more misgivings about the country's moral regeneration. Baba spoke for over an hour on His Inspiring Message of Courage and Discipline. On Sri Rama Navami day, when the Telugu edition of "Sathyam Sivam Sundaram" as well as the English version of 'Dhyana Vahini' were dedicated to him, at Shanti Kuteer, with Dr. B. Ramakrishna Rao, the Governor of Uttar Pradesh in the chair, Baba elaborated on the inner philosophic meaning of the Ramayana, designating Sita as the Mulaprakriti and Rama as the Purusha, and drew out the mystic meanings of the various episodes of the epic. On the 26<sup>th</sup>, Baba left in the special plane of the Governor, with Their Excellencies, to Lucknow.

News of Baba's arrival brought devotees from Delhi, Kanpur, Calcutta and Benares to Lucknow and they joined the small party that had followed Baba from Madras, Hyderabad, Coimbatore and Bangalore, to form the nucleus of the vast gathering of eager and aspirants who thronged Raj Bhavan to get His Darshan and to derive spiritual strength and sustenance from Him. Bhajan was held twice a day, when the citizens of Lucknow came in thousands to glorify the Lord and to be blessed by the Darshan of Baba. On the 30<sup>th</sup>, the Andhra, Kannada, Tamil and Kerala Sanghas joined in arranging a Welcome for Baba at the Town Hall. It was a momentous meeting, for Baba, with His characteristic Universality, advised them to think and act in terms, not of this or that linguistic Sangha but of the one universal human Sangha, the Sath Sangha, the Association of the Good of all climes and all tongues. This was done; and now, Lucknow has a "Sath Sang" planted and fostered by Baba Himself.

On the first day of April, Baba and Their Excellencies as well as the party of devotees proceeded by car to Faizabad and thence to Ayodhya, the realm sanctified by Bhagavan in previous Yugas. Baba blessed them all on the banks of the ancient Sarayu river to which He accompanied them; showed them the territory that had been assigned to Hanuman as His independent kingdom so that Hanuman might saturate it with Ramanam; took them to the Temple of Rama Janma Sthan and described to them how the ancient faith was still strong and sustaining; and distributed to them all the Prasad of Saketha Rama to which He Himself added the Prasad of Sai Ram, created by a wave of His Divine Hand.

The party reached Sarnath the same night; some of the more eager among the pilgrims woke early and hurried to the Ganges to perform their ablutions. Baba and Their Excellencies and the entire party proceeded to the Vishwanath Temple about 11 A.M., and witnessed the Arati. Then, entering the inner Shrine, Baba Himself materialised Bhasma and applied it to the Linga in a traditional style. He also 'took' some Sandal paste, in the same manner and applied it to the Linga, to the sublime dismay of the Archakas. Then, by another wave of His Divine Hand, He materialised a priceless jewel, shining with unequalled splendour, a circular gem-set Pranava symbol, to be placed upon the Linga-mukha. Rubies forming the circumference, diamonds in three rows marking the

Tripundra; emeralds designed like a border of bilva leaves and over these, the Pranava in resplendent diamond brilliance! As soon as the miracle gem appeared, the devotees burst into song and the chorus of “Om Sivaya” echoed and re-echoed through the temple aisles and thrilled every heart with unusual joy. It was a scene that will remain green for decades in the memory of all who were privileged to witness it. Baba then blessed everyone of the party, while performing individual Abhisheka to Viswanatha, the holy Gangajal, to the chanting of Sri Rudra by the devotees themselves.

The party then proceed to the Annapoorna temple, where Stotras were recited and prayers offered. The Birla Viswanath Temple at the Benares University Campus was also visited; it was indeed a very educative visit, for Baba stood before most of the sculptures and with His Comments and Commentaries, He made the figures speak out their message and the scripts reveal their meanings. Their Excellencies and the party then accompanied Baba to Allahabad.

(To be continued)

### **Baba’s Programme**

From April 16, Baba will be at Ootacamund and the Nilgiris.

April, 26<sup>th</sup> Baba presides over the Annual Festival of the  
Sanmarga Gurukula, Keeranur, Palni Tk.

Baba returns to Puttaparthi during first week of May, 1961.

### **Sanathana Sarathi**

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## Jnana Vahini

### 3

Sri Sathya Sai Baba

There are four types of Jnanis: Brahmavid, Brahmavidvara, Brahmavid-Vareeyaan and Brahmavidvarishta. These types are differentiated, according to the development of the Satwic quality in the Jnani. The first, the Brahmavid, has reached the fourth stage called Pathyapaththi. The second, the Brahmavidvara has attained the fifth, the A-samashakti stage. The third has gained the sixth stage, the Padaartha bhavanaa. The fourth, the Brahmavarishta is in the seventh grade, the Turiya, the stage of perpetual Samadhi.

The Brahmavid-varishta is 'liberated' though he is in the body. He has to be forcibly persuaded to partake of food and drink. He will not engage himself in any work relating to the world. He will be unconscious of the body and its demands. But the other three will be aware of it, in varying intensities, and they will engage themselves in worldly work, to the extent appropriate to their spiritual status. Those three have to acquire the destruction of the Manas, the Mind. This itself is of two grades: Swarupanaasa, the destruction of the agitations, and even their shapes and forms; and Arupanaasa, the destruction of the agitations only.

Readers might be troubled by a doubt while on this point. They might ask, who are these who have conquered and wiped out the Mind? Those who have neither attachment nor hatred nor pride nor jealousy nor greed. Those who are free from bondage of the senses, those really are the heroes who have won the battle against the mind. That is the test. Such heroic persons will be free from all agitations.

He who has achieved Swarupanaasa would have eliminated the two Gunas, Tamas and Rajas, and he will shine with the splendour of pure Satwa. Through the influence of the pure Guna, he will radiate Love and Beneficence and Mercy wherever he moves. (In the Brahmavid-varishta, the already 'liberated' individual, even this Satwaguna will be absent). The Satwaguna will have as its unmistakable concomitants: splendour, wisdom, bliss, peace, brotherliness, sense of sameness, self-confidence, holiness, purity, and similar qualities. Only he who is saturated in Satwaguna can witness the image of the Atma within. It is when the Satwa is mixed with the Tamasic and Rajasic, that it is rendered impure and becomes the cause of ignorance and illusion. This is the reason for the bondage of man. The Rajasic quality produces the illusion of something non-existent being existent! It broadens and deepens the contact of the senses with the external world. It creates affection and attachment and so, by means of the dual pulls of happiness and sorrow (the one to gain and the other, avoid) to it plunges man deeper and deeper into activity. These activities breed the evils of passion, fury, greed, conceit, hatred, pride, meanness and trickery. And the Tamasic quality? Well, it blinds the vision, and lowers the intellect, multiplying sloth, sleep and dullness, leading man along the wrong path, away from the goal. It will make even the seen, the 'unseen'! One will fail to benefit even from one's actual experience, if one is immersed in Tamas. It will mislead even big scholars, for scholarship does not necessarily confer moral stamina. Caught in these tentacles of Tamas, the pundits cannot arrive at correct conclusions.

Even the wise, if they are bound down by Tamas, will be affected by many doubts and misgivings and be drawn towards sensory pleasures, to the detriment of the wisdom they have gained. They will begin to identify themselves with their property, their wives and children, and such other worldly temporal. They will even confuse untruth with truth and truth with untruth! Note how great a trickster this Tamas is!

This power of super-imposition that Maya has hides from the Jivi (or the Individual) the Universal which he is, the Sat-Chit-ananda which is his Nature. All this Jagat, with its manifoldness, is born out of the ascription of multiplicity where there is only Unity. When all this evolution is subsumed by the process of involution (Pralaya), the three Gunas are in perfect equilibrium or balance. This is the stage called Guna-samya-avastha. Then, through the Will of the Super-Will or Easwara, the balance is disturbed and activity starts, leading to consequences which breed further activities. In other words, the World originates and develops and unfolds. This is the stage called Unbalanced, or Vaishamya. Thus, from the subtle inner unconscious and sub-conscious to the gross outer physical body, everything is due to Maya or the power of super-imposition of the Particular over the Universal. That is the reason why these are referred to as Anatma, Non-Atma. They are like the mirage, which super-imposes water over desert sand. It can be destroyed only by the vision of Brahman or Atma.

The affection one has towards one's relations, the satisfaction one gets when one secures the things craved for, the happiness one gets when one utilises such things, all these are bondages which the consciousness imposes on itself. Even sleep and dream are such 'agitations' which have to be overcome before the Atma can be well visualised and realised. In sleep, the element of Ignorance persists. The 'I' and 'Mine' feelings produce an endless series of activities and agitations in the various levels of Consciousness. But, as a single soldier in a vantage position can successfully tackle hundreds of enemy personnel who come in single file through a narrow gap, one has to tackle each agitation as and when it emerges in the Consciousness and overwhelm it. The courage to do this can be got through the training derived by practice.

All agitations will cease the moment one enters on the Inquiry, "Who am I?" This was the Sadhana that 'Ramana Maharshi achieved and taught to his disciples. That is also the easiest of all the disciplines. First, there must be the Subhechchaa, the desire to promote one's own welfare. This will lead to the study of books about Brahman and its principles, the search for the company of the good, the withdrawal from sensory pleasure and the thirst for liberation. Even the Mahavakya, "Aham Brahmasmi", has a trace of ignorance sticking on to it, The Aham, considered as separate but identical. This Aham is so persistent that it will disappear only through ceaseless meditation on the implications of "Tatwamasi" and all-inclusive Atma or Brahman. This is the Vicharana stage or Bhumika; the Bhumika, subsequent to the Subhechchaa stage. By these means, the Mind can be fixed very soon on the contemplation of Brahman. Each stage is a step on the ladder for the progressive rise of the Mind, from the concrete to the subtle and the subtle to the nonexistent. This is the Thanumanasi or the last stage.

The three stages referred to above and the disciplines they involve will destroy all desires and cravings and illumine knowledge of the Reality. The Mind is rendered fully holy and saturated with Truth. This is called A-samashakti, or the stage of No-attachment or No-contact. That is to say, all contact with the exterior World or even with one's own past is wiped out. No attention is paid to the internal and the external; the Sadhaka reaches Abhavapratheethi, as it is called. He has no Padarthabhavana of his own: that is to say, no object can create any sensation in his consciousness. He, the perfect Jnani, will be ever immersed in the Bliss of the Atma. He has no awareness of the seer, the seen and the sight, the triple thread. This is the Turiya, the Fourth, the Beyond Stage.

Some are Wakeful-dreamy, or Jagrata-swapna: they build castles in the air, planning with the known and the unknown, the seen and the unseen. Others are extra-wakeful, Mahajagrat; their 'I' and 'Mine' have become too deep-rooted through many births. These are all but agitations of the Consciousness, Vrittis. Wisdom can dawn only when these are destroyed. Until then, however much one may know of names and forms, one cannot grasp the Reality. The ceasing of all Vrittis or agitations is the sign of the person who really knows the Reality.

Sri Sathya Sai Baba

### **BABA O BABA !!**

(A Song, originally in Badaga Dialect)

He has come, the Lord, to bless us

With a Golden Halo, like the Sun!

He is here, among the hills,

With a Crown of Silver Light.

He is moving through our naads—

Yes, through all the four!

On full moon night, He comes

With garlands! O, lucky flowers!

He drives along, adown,

And round and round and up

The creeping, climbing road

To touch each stricken heart

In city, town and hamlet

Assuring, “Do not Fear”.

Come! Let us grasp His Holy Feet

And wash them with our tears

Of Joy and Gratitude.

(Sung by Selai Gowdar and Jogee Gowdar: Nilgiris 24-4-61)

## **A Precious Fortnight**

(Continued from the April '61, Number, P: 64)

The Allahabad Raj Bhavan was reached on the night of the 2<sup>nd</sup>, April. Early on the 3<sup>rd</sup>, the party had their ablutions at the Triveni Sangam and their Excellencies and Baba arrived on the Holy spot at about at about 10 AM. Who can describe the joy of the devotees at the unique chance offered to them to pay their homage to Bhagavan Himself, at the confluence of the holiest of Bharat's rivers, a Teertha consecrated and sanctified by countless generations of pilgrims from all the corners of this vast land?

After finishing the pilgrimage with visits to the Hanuman Temple, the Akshaya Vata, and the Saraswati Koop, the devotees left by car for Lucknow, while Baba and their Excellencies returned by train, this being incidentally, the very first train journey for Baba. Baba reached Lucknow, in time to send off, with His blessings, the devotees returning by train but, He stayed on, for one more day, in Raj Bhavan. That day was perhaps the busiest because the stream of visitors was well high unbroken and Baba granted Darshan to thousands and counsel and consolation to hundreds. He also met General Thimmiah and other top ranking Officers of the Army, as well as of the Navy and Air Force, for they had come that day to Lucknow to attend a Farewell function for the retiring General. Baba gave them all a glimpse of His All pervading Prema and assured them of His Ever present Grace.

Baba left Lucknow on the 5<sup>th</sup> April in a special plane for Madras, leaving behind Him hundreds of sincere men and women Sadhakas who are pining for His Guidance and who are praying for His early return. On the 6<sup>th</sup>, He inaugurated the Thyagaraja Festival at Tirupati, pointing out to take up the Nama sadhana of Rama, when he was assured by his Guru that he would certainly succeed at the end of 36 years! He returned to Puttaparthi, via Bangalore, on the 8<sup>th</sup> April. He described the entire tour to the Bhaktas on the 9<sup>th</sup> inst. On the 13<sup>th</sup>, Gangapuja was done by the Bhaktas and Baba gave each one at the Prasanthi Nilayam the Holy Teertha with His own Divine Hand.

What a precious fortnight, this, in the life of every one of us!

## Experience

In spiritual matters, it is experience alone that is the deciding factor. Reason is rendered dumb before the testimony of actual experience. All the arguments of logic, all the tricks of dialectics are powerless to nullify the direct effect of that inner evidence. For example, take the question of image worship. Many people laugh at those who practice it and condemn it as superstition. But, those who do worship idols have the faith that the Omnipresent Almighty is present in the symbol before them. For them it is not a mere external adjunct or apparatus or object. It is a part of the inner mechanism of devotion and faith. Of course, all the 'Worship' carried out with the idea that the idol is lifeless wood or stone or bronze, is so much waste of time. But, if it is done in the full confidence that the image or idol is alive, saturated with consciousness and power then image worship can bestow the Realisation of God-head itself.

There was once a Sadhaka who approached a Guru for guidance. The Guru gave him an idol of Vishnu and also necessary instructions for daily worship. But the Sadhaka found that, even after some months of meticulous Puja, he did not get any spiritual reward or elation. So, he reported his dissatisfaction and the Guru gave him another idol, this time of Siva and asked him to have another trial. The disciple came after another six months demanding another idol, because even Siva had failed him. This time, he got a Durga idol, which he duly installed in his domestic shrine. The two previous idols were standing, dust ridden and neglected, on the windowsill. One day, while Durga Puja was going on, the disciple found that the perfumed smoke from the incense stick was being wafted by the breeze towards the idol of Siva on the windowsill. He got wild that the ungrateful stonehearted God who was deaf to his powerful entreaties should get the perfume intended for his latest idol! So, he took a piece of cloth and tied it around the face of Siva closing up the nostrils that were inhaling the perfume.

Just at that moment, to his immense surprise, Siva appeared in His splendour and glory before the Sadhaka! The man was dumbfounded. He did not know how the ill treatment has induced Siva to give him Darshan. But, what had really happened? The Sadhaka for the first time believed that the Siva idol was alive, conscious, chaitanya full and it was that belief which forced him to tie the bandage to the nose. The moment he realised that the idol was full of Chit, he got the Realisation he was struggling for.

Therefore, the Sadhaka should see, not the stone which is the material stuff of the idol, but the power that is inherent in it, that is symbolised by it, the same Power that is inherent in his own heart and that pervades and transcends all creation.

(From Baba's Discourse from Tirupati, 6-4-61)



## The Holy Nilgiris

Leaving Puttaparthi on the night of the 14<sup>th</sup> April, Baba reached Coimbatore at 10 P.M. on the 15<sup>th</sup>, after halting for a few hours each at Bangalore and Dharmapuri, en route. From Coimbatore the caravan of 16 vehicles led by Baba started at 8.30 AM towards Ootacamund, winding up the hair-pin bends, up through the areca-nut gardens and tea estates, up through the eucalyptus groves, the cinchona plantations, and the potato steps and through the series of welcome arches, halting all the wayside villages where hundreds of men women and children waited, with hands folded in prayerful welcome. The cars came to a halt, near the Paramuniswara Temple in the heart of the city of Ootacamund, amidst a mammoth gathering of over two lakhs of people packed on the footpaths, on the gallery like terraces by the side of the roads, on the roofs of the buildings and even on the branches of the trees around. Baba ascended the elaborately caparisoned elephant and the procession moved slowly along the principle artery of the City, Commercial Road and stopped at the Garden Road end, where Baba got into a car to enter Lupin Villa, the residence fixed for Him by the Reception Committee. Women carrying plates full of fruits and flowers, Poornakumbham, Nadaswaram, many Bhajan parties, singing and dancing with the ecstasy of devotion, these formed the procession and it was indeed a thrilling and exhilarating experience to witness. At 3 PM Baba addressed a Public Meeting of over Fifty Thousand people in the O.C.C. maidan road, from a specially erected dais. His Telugu speech was translated into Tamil by the Editor of this Magazine. The speech was an elaboration of Baba's Message of Courage got by constant meditation on one's innate Divinity. Baba referred to the Nilgiris as a Holy Place, though it was not so recognised in Guide Books and in Maps; for, He said, "Here the people are so full of Bhakti and the Bhakti has endowed them with Vinayam and Shraddha; also, the people, in their anxiety to get timely help are always in a prayerful mood." He advised the people to practice the repetition of the Name of the Lord, for that will give them the strength to bear both joy and sorrow, without being affected, better or worse.

Bhajan was held at 6 PM by an Assembly of over 6000 people. The discipline of the meeting was remarkable, for no one rose or moved when Baba walked through the central passage to give Darshan to every one of the assembly, not even those who sat at the farthest end of the furlong long Pandal. Every individual member of the vast gathering recited the Bhajan songs in perfect unison and sincere devotion.

Bhajan Sessions were held at Ootacamund on 17<sup>th</sup> and 18<sup>th</sup>, the gathering increased every time and reaching the maximum on the 18<sup>th</sup>, the day of the Car Festival of the famous Mariamman Temple of Ootacamund. On and from the 19<sup>th</sup>, a programme of visits to the villages was followed, so that devotees long anxious to welcome Baba into their own native villages, homesteads, farms and fields might be blessed. In most places, the visit of Baba was celebrated with Annadanam also, the food being blessed by Baba Himself. Baba also spoke in Kannada to villagers, pointing out to them that they must attend to the health and strength of the mind also, just as they struggle hard with the elements to sustain the body. He taught in some places a few Bhajan songs so that they

might cherish His Voice in their hearts and sing them with the Picture of his Presence before their eyes.

The villages scheduled for visit where Ithalar and Nanjanad, Thummanatty, Oormalai, Melur and Davani, Yedakka, Manjur and Bikkatti, Achanakkal and Sogathorai. But, many other villages that lay on the road to these made preparation on their own to welcome Baba with Bhajan, flower offerings and even raised platforms from where He could give Darshan to all. Hamlets that secure the sacred Grace of Baba in this way were Palada, Kappathore, Kenthara, Marlimund, Kavaratti, Mallikorai, Danadkombai, Annikorai, Thorahatti, Emerald camp, Mullimalai Ketty and a few other places.

Invariably, addresses were presented to Baba in Tamil and the villagers engaged themselves in Bhajans, until the arrival of Baba and even later, after He left. The discipline of the meeting was, as one could see clearly, the effect of the sincere devotion of the simple ryots, who had all enshrined Baba in their hearts. Such functions as the laying of the foundation stone by Baba of the Sri Krishna Temple at Achanakal were celebrated in an exemplary atmosphere of Holy serenity. The invitation notices that were printed for distribution by the villagers were themselves inspiring messengers of the good news of Baba's visit. For example the villagers of Oormalai had said, "We pray that every one should come to our village and, secure the Darshan of the Sat-Chit-Ananda Bhagavan and thus realise the goal of having been born as human beings." The Addresses of Welcome presented to Baba in the various villages were full of sincere expressions of joy and thankfulness. At Melur, the people said that Baba's Coming was like the Ganga springing at the door step of a cripple long anxious to go to Varanasi; an aged Badaga of Achanakkal composed a song, in which he said, "This is not our real home, this cottage on the hills; this has no good door, no thick roof, no smooth floor. We can be here only for a halt. Our Home is there, on the banks of the Chitravati, the Prasanthi Nilayam; come O brothers and sisters, let us go Home and be happy for ever more."

That was the Homage of the Hoary Hills to Him.

### **Sparks From Sathya Sai Sambhashana**

There is a lot of cash in the vaults of banks but of what use is it to you? You can draw only the cash deposited by you, which stands in your name. So too, there may be lots of information and lots of scholarship; but, what really counts is the experience you have had, the realisation you have won.

A car has four wheels, and auto rickshaw three and a cycle only two. To ride a two wheeled vehicle, one must have fine balancing skill. Man's life must become like riding a two wheeled vehicle, the wheel of Dharma—Artha and the wheel of Moksha—

Kama, that is to say, earning Artha through Dharma and having Moksha as the only Kama. Live always, balancing these two with skill!

Just as people rush to cool and salubrious hill stations in order to escape from the sweltering plains during the hot season, unable to bear the dust and the sweat, so too people should rush up to the cool heights of Sathya, Dharma, Shanti and Prema, to escape from the sweltering plains of falsehood and injustice, unable to bear the heat, and sweat of confusion and conflict.

Bhakti, Jnana and Karma are as the parts of an airplane; all three are necessary to lift it up and keep it aloft and make it move. The engine is Bhakti and wings are Jnana and tail, Karma.

To adorn a Shishya with a spiritual title, as some Gurus are doing, is to smother that poor Shishya into spiritual death. It is like making him drink molten gold, when he asks for water. The unfortunate Shishya, who came asking for some remedy for the Ahamkaram that is killing his soul, goes back, poor fellow, with a swollen head and a sickly soul.

Millionaires who always go about in cars and planes are advised by doctors to take a long brisk walk every morning for the sake of physical health, is it not? So, to get over your mental ills, you have to do a fixed routine of Japam and Dhyanam, in the midst of all this running about for secular purposes.

### **Baba's Programme**

Baba will be away from Prasanthi Nilayam during the month of June, 1961 visiting Madras, Delhi, Baduri and Nainital.

BADRI YATRA: Letter intimating inclusion in the Badri Party have already been sent by Regd. Post.

Arrangements are made and facilities provided only for the recipients of these letters.

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## **Jnana Vahini**

### **4**

**Sri Sathya Sai Baba**

Look at the clouds that wander across the sky; note that they have no intimate lasting relationship with the sky which they hide but for a few minutes.

Such is the relationship between your body and You, that is to say, You who are of the nature of Paramatma. The body is but a temporary passing phase, hiding and clouding the truth.

How can the body's behaviour—wakefulness, dream and sleep—affect in any way the Eternal Consciousness, the Paramatma?

What of your shadow? Is it not something separate from you? Does its length or clarity or career affect you in any way? Understand that the same is the relationship between the body and Yourself. If you take this bundle of flesh and bone as yourself, consider what happens to it, and how long you can call it 'mine'. Pondering over this problem is the beginning of Jnana.

This physical frame, built out of earth, fire, water, wind and ether, breaks up into its components, as all built-up things do. Only ignorance will take it as Real; only the uneducated will attach value to it as permanent and eternal. Did this body exist before birth? Does it persist after death? No. It appears and disappears, with an interval of existence! Therefore, it has no absolute value; it is to be treated only as the cloud or the shadow.

As a matter of fact, this physical world is like the mango tree raised by the magician's wand, the product of the trickster known as Mind. Just as clay takes the form of pot and pan and plate and after an interval becomes once again clay, shapeless clay, so too, all this is the formless Sat-Chit-Ananda; the Nirakara, appearing with Akara for some time, on account of the delusion and ignorance of the Mind. Some things are useful, some are not, all because of this Name and Form.

All Forms are He; all are He. You too are He, above and beyond the Past, Present and Future. You are not this body which is tied up with time, and which is caught in the toils of Was, Is and Will. Be ever fixed in this attitude, dwell constantly in the thought that You are of the nature of Parabrahma; thus, you grow into a Jnani.

That mind is in bondage which craves for objects, for the company of men, and prefers this location or that. Attachment is bondage; non-attachment is Liberation, Moksha, Mukti. To crave is to be imprisoned, to die. To withdraw the mind from all attachment is to be free, to live forever.

“Mana eva Manushyaanaam Kaaranam bandha mokshayoh”: for men, the mind it is that causes bondage and grants liberation. The mind runs after an object, gets attached; the

senses are alerted; an action results; the mind is rendered happy or unhappy; feeling ensues; fear enters; anger grows; affection develops. Thus, the bonds are tightened.

Fear, anger and affection are the closest comrades of Attachment, the comrades dearest to its heart! They are, all four, inseparable companions, moving always together. This is why even Patanjali was forced to assert, "Attachment runs after happiness." And what is it that grants happiness? The fulfillment of desire, is it not? Desire leads to hatred of those who thwart it, fondness for those who feed it and to the inevitable wheel of opposites, of likes and dislikes; there is no escape from this for the Ignorant.

Impure gold is melted in the crucible and it emerges shining and bright. The mind rendered impure by Rajas and Tamas, by anger and conceit, by the impressions of a thousand attachments and desires, can be made bright and resplendent if it is put into the crucible of Inquiry and heated on the coals of Discrimination. That brightness is the light of realisation, of the knowledge that You are the Atma.

Like the loo (strong warm winds) that covers everything with dust, the desires, attachments, thirsts and cravings all blacken the mind; they have to be kept away in order that splendour of the Self might merge in the splendour of the Overself, the Paramatma.

Whatever the crisis, however deep the misery, do not allow your grip over the mind to get loose; tighten it further, fixing your eyes on the higher values. Do not allow the mind to stray away from the holy tabernacle of the heart. Make it bow before the Atma within.

Thus, one can proceed from the Samadhi of Savikalpa to the Samadhi of Nirvikalpa, that is to say, the Merging with the Differentiated to the Merging with the Undifferentiated. Delusion must disappear without even a trace; then only can one merge with the Undifferentiated. There is no duality there; it is Brahman and Brahman alone. All bonds of Avidya, Kama, etc., fall away and one is genuinely, fully Free.

The snake shrugs off its coil and has nothing more to do with it. Develop that attitude of non-attachment. Escape from the body-delusion. The weak can never grasp this fact. By constant meditation on the Atma and its Glory, one can come out of the tangles of the world and worldly affairs. The Sadhaka, who is earnest, must divert all his attention and effort from the sensory world and fix them on the Eternal Brahman.

Man did not arise merely to wallow in casual joy and fleeting happiness. It is insane to believe so. Identifying oneself with the 'I' and getting attached to 'Mine'—that is the root cause of sorrow and ignorance. Where there is no egoism, there will be no cognisance of the external world. When the external world is not cognised, the ego cannot exist. The wise one, therefore, will dissociate himself from the world and behave ever as the Agent of the Lord, being *in* it but not *of* it.

Once in the midst of conversation, Vasishta spoke thus to Rama: "Listen, O, Rama, the Valiant! The Jiva is a bull reclining under the shade (Moha) of a vastly spreading tree in the forest, Samsara. It is bound by the rope of Desire and so it is infected by the fleas and

insects of unrest, worry and disease. It rolls in the mire of wrong, while struggling in the dark night of ignorance to slake the thirst of the senses. Then, some good men who are wise untie it and take it out of the dark recesses of the forest. Through Viveka and Vichara, one achieves Vijnana; and through Vijnana, one is able to grasp the Truth, to realise the Atma, to know the Atma. That is the ultimate goal of all Life, the stage that is beyond the Past, Present and Future.”

But one point has to be clearly noted and remembered always; mere giving up external activities connected with the satisfaction of sensory desires is not enough; the internal cravings have to be uprooted. The word Trishna covers both these, the internal promptings and the external actions. When all promptings cease, it is called Muktatrishna. Knowledge of the Atma and faith in the Atma—these alone can destroy the irrelevant thirsts.

When the Jnani declares, ‘I am Brahman’, he is uttering the truth from the reality of his experience. When the gross and the subtle are transcended, when the Manas, the Buddhi and the Prana are sublimated, that is to say, when the Self is no longer bound by feelings, thoughts, impulses and instincts, what remains is Sat only, Existence—pure and unalloyed, Parabrahman. Hence, the Jnani feels one with the Omnipresent, the Omnipotent; while the uneducated, un-initiated, person who has not taught himself the first steps of Sadhana feels he is one with his physical frame.

Sat-Chit-Ananda—the expression indicates the Eternal. Nirakara means without Akara or Form. What form can we posit for the All-pervasive, the All-inclusive? ‘Paras’ or ‘Param’ means super, beyond, above, more glorious than all. Parabrahman indicates the One beyond and behind everything, grander than anything in the three worlds. It is non-dual, unique, eternal and infinite. ‘Two’ means difference, dissension, inevitable discord. Since Brahman is all pervasive, it is One and only One. It is Indivisible and Indestructible.

Realising this is ‘Jnanam’, the ‘Highest Wisdom’.

**Sri Sathya Sai Baba**

### **Kuttan the Lambe**

There are dogs who swim and dogs who hunt  
And dogs which crouch thro’ snowy peaks;  
There are some who yelp a pigmy grunt  
And some whose barks are tiny squeaks.

Some guide the blind, some, sledges drag  
And some like Leika are shot through space;  
There are dogs of whom their masters brag

And long legged-ones that race.

But, of all the dogs that wag the tail  
The purest, the best, is Kuttan, the Lamé.  
Of all the dogs that follow the trail  
The saintliest one is Kuttan! The same!

No pedigreed dog; he was limping, cold,  
Wet from the rain, with a cough on his chest  
When he came to Bikkati, a pup of gold.  
His manners were good, his habits, best.

He served the village as if duty bound  
From dusk to dawn, from dawn to dark;  
He growled and prowled like a hefty hound;  
The village slept to the music of his bark.

'Twas April sixty-one, twenty second day,  
Bikkatti rose, full happy and gay,  
For Baba was coming, He was on the way;  
'Twas no longer a question of 'may'.

The valleys deep in ecstasy did thrill;  
The road was sad, it hair-pinned so;  
'Sai Raam! Sai Raam' repeated each hill  
as the wayside trees did bend so low.

Belive me, it was Kuttan's gladdest day!  
He ran, he leaped, without reason pranced;  
He whined, he wailed, he barked jai  
When Baba came, he knew his God; he danced.

His lotus Feet he saw; he took his stance  
And fell as humans do, mumbling a hymn;  
He smelt those fragrant Feet, O, Lucky Chance!  
Baba smiling waved His Hand; and ... called Him?

Soon as Baba left us lonely, we gave to all  
The feast that He had touched;  
Kuttan's ear had caught the Call;  
He gulped the sacred meal and lurched.

Half blind with tears, he sniffed the air  
He reached the Holy Dias and kept  
His head on His Footstool there!  
He breathed his last!.....the village wept!



We rolled him in the silky sheet  
Which Baba's soles had pressed;  
We dug his grave near the sanctified seat  
And showered the flowers by Baba blessed.

We are proud of our brother, proud of the way  
This Bikkatti Kuttan spent his day.  
Dear Kuttan the Lame, he taught us the way  
To live and—how to get away.

(N. K)

### **Vision of the Lord**

Towards the end of last February, one afternoon, I was rolling pappads in my house, when a letter came from Sri Vineethji who was at Bangalore. I did not open it then and there, but, kept it aside. The Postman brought the 'Pradeepa' dak and in it there were two letters for me, both from great Yogis of Northern India, who treated me like their disciple and who were interested in my Sadhana. I felt like a child sitting at their Feet. I could not but open their letters; so, I got my eyeglasses and read them. They had exhorted me to carry on my Sadhana and recommended some further steps.

I felt suddenly sad and lost. I sighed and wept because I was struck by the inadequacy of my efforts and the consequent insubstantiality of the progress made. I prayed to God that He might make me worthy of the tenderness and care that these Yogis were bestowing on me. I got some relief from my agony and resumed my work.

Then, I remembered the letter from Vineethji that lay unopened on my lap. I tore the cover and spread it before my eyes. At the very end of the page he had written, "I had the Darshan of Sri Sathya Sai Baba and He spoke to me, also. He is the Inscrutable Mystery; He is Omniscient; how can I describe Him to you? I shall try my best, when I come, to communicate to you my joy and His Glory." Believe me, when I read that sentence, I felt a flash of Illumination pass through me; I became unaware of everything outside me. The eyes closed of themselves. There was no body consciousness. It continued like this, off and on, for two or even three days. Meanwhile, Vineethji came back from Bangalore; we decided to reach Puttaparthi a few days prior to Yugadi.

Some days passed, I was immersed in Dhyana, steeped in concentration. Then when I came down, suddenly, I knew not why, I took paper and pen and wrote a letter to Sathya Sai Baba, the Baba I had not seen! Why I wrote it what I had to write, I did not know. I only know I wrote. It was a call from Jiva to Siva, a call that did not crave a response.

I was like a tree, putting forth fresh leaves in spring. That letter gave me so much happiness, I mere writing it and sending it to Baba. Two or perhaps three days later, I wrote again. "Lord, You vouchsafed Darshan to Vineethji; grant me, too, the Darshan and shower on me too Thy Grace. Make my life worthwhile, giving me the Vision of the Form I worship. You are the Ocean of Mercy; You are the Giver of all Boons." I sent the letter, but, somehow never worried about the reply. The mother is content, if the child's cry "Amma!" reaches her; she might not care to respond every time. The Lord made everything smooth for our journey; we reached Puttaparthi without any trouble, we had His Darshan immediately on arrival. The next day, He called me in, along with two other elderly ladies, for "Interview". The door was closed; while He was talking to those others, I was asked to move away into a place from where the stairs climbed to the first floor. I could see Baba, talking and blessing. Suddenly, I had a feeling that it was no longer earth, but, Heaven. I thrilled in the Presence of God. I saw God before me in human Form. Baba to had His Hand on the wall, when He turned to me, in the midst of His talk with those others and said, "I know, I know, Your Sadhana has all along been for Merging with Easwara. But, why are you worried about that, even when you are in the actual Presence? Do your duties as an embodied Atma and leave the rest to Me." Thus, I understood that my Lord had known the agitations of my heart. I was overcome with joy at the motherly Love and Grace of Baba.

My eyes opened a little. I recollected who I was and where from I had come. I saw before me in a flash, Narayana Himself, my Ishtadevata, my Upasanadevata, He who came as the Friend, Guardian and Companion from Birth to Birth, through countless ages. As a hungry man gets calm when he has secured a plate of rice, I too got Shanti, at the sight of the Lord. I had not spoken a single word so far. Now, I was seized by the urge to speak. I placed my hands across my heart and said, "Lord! The 'I' must go, now, here; 'You', 'You' alone should exist." He said, "It will, it will." I held His Hand in mine (!) and said, "Prabhu! Narayana! You must dwell in this heart." He replied, "I shall, without fail."

Two days later, Baba called both of us into that room; I feared that I will have to return to Dharwar and it will be some long time before I could sit at the Feet of the Lord. Then, I felt I had not so sat at all, I entered the room wishing that He would give me that joy. He closed the door and asking us both to sit on the carpeted floor, He sat down Himself, very near in front of us. Saying with a smile, "You desired to sit like this, is it not? Well. Do sit down know." "Come, come take the Saguna aspect also little by little." He ordered. I replied, "How can I stop with the Saguna? I do not succeed when I try to halt at that stage. In that vast splendour, this little light gets merged. How can I keep the mind on exterior things? Something pulls it in, every time I try. If you grant me the capacity, I may succeed."

Baba smiled meaningfully and nodded that He would grant me the skill. He said, "While on the path of Sadhana, this experience is quite natural. You see, this is unreal; that too is unreal. The Atma alone is Real and it is neither this nor that. Still, one has to pretend that both are real and carry on. This is one cage; that is another; this is iron, that is gold; but both limit and imprison." Suddenly stopping His speech, He said, "You know

this; why should I repeat it now?” “Just a little anger remains; a passing phase, but still, a little blot is seen more clearly in a clean cloth, remember. Drive it out and become and more perfect,” He advised. I cannot express in words the fullness of my heart at that moment. I felt that Sri Krishna Himself was before me; I was overwhelmed. With a quivering voice, I said, “Lord, I am in highest Bliss. Yes, My life shall be as the life of a flower.”

I am generally very patient and quite; but, I cannot tolerate anyone walking away from God, or trying to force the world on me. Then, I really do get angry. How can I keep this trait away from the all-knowing Lord before me?

Both of us were with Baba again, for a few minutes. The next, we left. “The external life is a dream, it is hollow. How then can it be worthwhile?” I despaired.

The train moved on; men came in; men got down and disappeared; every one was on the move, endlessly, tirelessly. I came to know in a flash, “The core of life is steady, and the hub is fixed; only the rim goes round and round. If the hub is steady, the rim can move faster and faster, round and round.” “The external life is the rim, the internal is the hub.”

We reached Dharwar. The film moves on and the pictures are focused on the screen; on the back wall of Ananda the pictures of sadness and joy, of meanness and nobility, move on and on. Let them move I decided. I shall be the wall, the Ananda; My Lord has given me the way to reconcile this with that. “Lord, with one glance from Thy Eye you have transformed my life into LIFE.”

Prabhu Dasi Niveditha  
(From the original Marathi Article)

### **Sparks From Sathya Sai Sambhashana**

You must have observed on railway station platforms, while your train is stationary and another train is moving along a parallel line, you get the illusion that it is you who are moving and not those in the other train! Watching the outside, the external, will not give you correct knowledge. Watch yourself; divert the attention on to yourself; then you will realise that you are still, and that it is the world that is moving.

Awake, arise and march forward to the goal, says the ancient exhortation; but, you need not march towards any distant goal. You have only to shed the ignorance that envelops you, the fascination that blinds you, the illusion that grips you. The light will reveal the truth; waking will end the dream; there is nothing to be newly got or won. You are the prince, all along, even while you are brought up by a forest tribe who discovered you alone in the jungle. Years of thinking that you are a tribesman cannot destroy the fact that you are the prince. You are the Atman, however long, however fast, you may hold that you are the body, the mind the intellect, the name and the form.

When a road is under repair, in order to help the process of repair, people take a diversion and keep away from it. So too, when your character and personality are under going repairs, I take another road and so appear as if I am keeping you at a distance, but it is only to facilitate quicker repair and to help the resumption of the relationship.

I and You become We; We and We become We; but look at this grammar of the God ward path! We and He become ..... He, and not We!

Prema is the seed; Bhakti is the tender blade; Faith is the manure; Satsang is the rain; Atma-arpana is the flower; Aikyata, mergence is the Fruit.

You are not anxious to understand Me even when you are near me. You are anxious about yourself and your problems and your troubles and worries. Once you free yourselves from these, or forget or ignore them, you can grasp My real Nature. He who has understood Me will never more crave for anything other than Me.

Karma yoga is the way you act now; Bhakti Yoga is the way you feel now; Jnana yoga is the way you reason now. Act in the spirit of Justice; Feel in the spirit of Love; Reason in the spirit of Peace. Then success is yours.

### **Atma Rama**

Sri Rama Navami is a sacred day, for it gives you a chance to remember God and your need to realise Him. Rama, truly understood, is not the Son of Dasaratha or of Kausalya; nor did He lose Sita and lament for her. Rama is not to be limited to one achievement, the killing of Ravana and the reclamation of Sita.

On the great Pattabhishekam day, when the entire Ramayana story was well nigh coming to a close, Anjaneya who had an increasing desire to know the truth, and who was till then afflicted by a slight trace of doubt peeping in now and then, asked, Rama when the guests had left, what His Reality was and prayed that It might be made know to him. Rama smiled and directed Sita to satisfy Hanuman's curiosity.

Sita then explained that She is the Moola Prakriti, who caused Maya and enabled the Nirguna to appear as Saguna. The Atma Rama which is everywhere, the cause, the consequence and the conclusion, the will and the way, the being the becoming and the ending, can be made visible and active only by a touch of Maya.

Sita said that the entire Ramayana was Her Leela or Play. It is the description of the activity produced by Maya and believed by the ignorant to be the real activity of the Super Impersonal Absolute.

So, Rama is in all beings as the very core of their existence; without Rama there can be no Rama or joy, happiness or wellbeing. Because Rama is within you, you rejoice, you are pleased, you are happy, you feel blissful.

Rama is Prema, Love. So, see the Rama in all and love them and serve them.

(From Baba's Discourse on Sri Rama Navami, Shanti Kutir, Madras)

### **Note**

The next number of the "SANATHANA SARATHI" will be published on Monday 24<sup>th</sup> July, as a Special Number, including descriptions of Baba at Badri and other places.

### **Sanathana Sarathi**

Subscribers are requested to mention their Register Nos. in all letters to the Office, for it is difficult to reply, unless this information is given.

Every care is taken by us to dispatch copies to all; if the magazine is not received by at least the 23<sup>rd</sup> of the month, a complaint may addressed to the Post Office of Delivery and a copy kindly sent to us.

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## Jnana Vahini

### 5

The word Brahman is derived from the root, Brh, meaning to expand, to increase, to enlarge etc. Brhath means big, enlarged, gross, high etc. Purusha has its root, Pri meaning to fill, to complete. Pur means a town 'full' of inhabitants, that is to say the body, in a figurative manner of speaking. He who completes or is immanent in or who fills it, the Purusha.

The word Atma has, as its root Aap meaning to acquire, to earn, to conquer, to overcome etc. He who knows the Atma can earn all knowledge, has acquired everything, has earned the knowledge of everything because the Atma is omnipresent. He is then fixed in Sat-Chit-Ananda; that is, in the embodiment of Brahman. Sat is the essence of Santham; Chit is the essence of Jnanam; these and Ananda together form the Swarupa of Brahman, or the embodiment of Brahman.

The Taittiriya Upanishad has declared, 'Through Ananda, all this is born; through Ananda all this is living; in Ananda alone all this is merged; in Ananda all this rests.' Like the category Brahman, the category Antar-Atma also is possessed of the same attributes. It is also Ananda-born, Ananda-full and Ananda-merged. The more the Jnana, the more the awareness of the Ananda. The Jnani has Joy as his right hand, helpful in all emergencies and always willing and able to come to his rescue.

Bhoomaa means 'limitless'. The Chandogya Upanishad declares that Ananda inheres only in the Bhoomaa, the Eternal, the Brahman. Again, another word used by Jnanis to describe their experience of Brahman is Jyotishwarupa, meaning, 'whose nature is splendour, glory or effulgence, who is illumination itself.' Ten million suns cannot equal the Splendour of the Param-Atma. The word Shantiswarupa indicates that It is Shanti Itself. In Shruti texts like Ayam Ayma Saantho etc., it is proclaimed that Paramatman is Prasanthi itself.

This is the reason why Paramatma is characterised as Eternally Pure, eternally intelligent, eternally liberated, eternally illumined, eternally content, eternally conscious etc. It is Wisdom Itself and so it is the embodiment of all teaching. It is not attached to anything and so it is ever free. When the Brahman is tasted, that very moment all hunger ceases, all desires come to an end and so it grants contentment. Vijnana is the name given to the actual experiences of the Brahman; it is a special type of Jnana, unlike the common fund of information got from the study of books. The net result of the study of any branch of learning, the fruit of all that study, is also sometimes referred to as Vijnana. The unique Jnana of the Brahman is known by a variety of names like Jnana, Vijnana, Prajnana, Chit, Chaitanya, etc. Chaitanya means Pure Consciousness; its opposite is the Unconscious or the Jada, the inert. Atmajnana makes everything Conscious, Active. Brahman is Eternally Conscious, Nitya Chaitanya.

A Jnani will feel that the Atma immanent in every one is his own Atma; he will be happy that he is himself all this; he will see no distinction between man and man, for he can experience only unity, not diversity. The physical differences of colour, caste and creed adhere only to the body. These are but the marks of the external body. The Atma is Nishkala, that is to say, it has no parts: It is Nirmala, blemishless, unaffected by desire, anger, greed, affection, pride and envy; it is Nishkriya, activity-less. It is only Prakriti that undergoes all these modifications or at least gives

the impression that it is so modified. The Purusha is but the eternal Witness, the Ever-inactive, the Modification-less.

Of what can you say, 'This is Truth?' Only of this, which persists in the Past, the Present and the Future, which has neither beginning nor end, which does not move or change, which has uniform Form, unified experience-giving property. Well, let us consider the body, the senses, the mind, the life-force and all such. They move and change; they begin and end, they are inert, Jada. They have three gunas: Tamas, Rajas and Satwa. They are without basic Reality. They cause the delusion of reality. They have only relative value; they have no absolute value. They shine due to borrowed light only.

Absolute Truth is beyond the reach of Time and Space, it is A-parichchinna, that is, indivisible. It does not begin; it is always and ever existent; it is the basis, the fundamental, the self-revealing. Knowing it, experiencing it, is Jnanam. It is A-nirdesyam, that is, cannot be marked out as such and such and explained by some characteristics. How can something that is above and beyond the intellect and the mind be described through mere words?

It is also termed Adrisya, invisible to the eye, the optical apparatus that undergoes change and which is very limited in its capacity. Brahma can never be grasped by anything elemental and physical; through Brahman, the eye is able to see, so how can the eye perceive Brahman itself? The mind is bound by the limitations of time, space and causation. How can the Param-Atma who is superior to these and unaffected by them, be limited by them?

The terms, Amala, Vimala, Nirmala applied to Paramatma connote the same meaning: A-mala implying absence of impurity, Nir-mala, 'without impurity' and Vi-mala, 'having all impurity destroyed.' So too, A-chintya (incapable of being conceived), A-vyavaahaarya, (without any activity, for activity or work implies the existence of another or others, whereas it is unique and so unaware of any move towards or away from another) are words applied to Brahman.

Know that the Jagat is the Swarup of the Viraatpurusha, the Form imposed by Maya on the Super-soul. Brahman is that which has become or appears to have become all this, the Antaryami, the Inner Motive Force. In the Nirguna aspect it is the Primal Cause, the Hiranya Garbha, of which Creation is the manifestation. Grasping this secret of the universe and its origin and existence—that is Jnana.

**Sri Sathya Sai Baba**

*Bhakti Jnana and Vairagya are the three stages of spiritual progress. Bhakti is the Primary School stage; it leads one on to Jnana, the High School Stage; by means of Jnana, everything is cognised as Brahman and the attitude of Vairagya is established. That is the College Stage of the Education of the Self.*

From: Baba's Badrinath Discourse 17-6-'61.

## **To Badrinath with Bhagavan**

On Sunday, 11th June, on the lovely little lawn behind the Dam Koti Bungalow, Hardwar, tucked in between the Ganga Canal on one side and the Ganga River on the other, Baba addressed in the stillness of the night, the group of devotees He had gathered together for the Badrinath Yatra. He said, "Tomorrow we are leaving for Badri, a place consecrated by the tapas of eminent sages and saints and of Sri Narayana Him-self. You are all very fortunate indeed, for you are proceeding with the Manifested Form to the Unmanifested Form! There is a holy aura, a spiritual vibration that pervades such sacred places and even Divinity acquires a new glory, as it were, when it is seen in the background of that aura. So, be ever alert to make the best of the rare chance that you have won by the accumulation of merit through many births. Be friendly helpful and loving to all; repeat always the name of the Lord; never lose courage or joy."

Baba then described to the group the Shrine at Badrinath, how the Narayana idol appears often as a Lingam, sometimes as the Buddha and sometimes as Shakti. He also gave details of the various subsidiary idols that are worshipped there. He spoke of the Five Lingas brought by Sankaracharya from Kailasa and installed at Badri, Puri, Sringeri, Dwaraka and Chidamberam; of the Four Vedas which he revived by appropriate ritual, the Rig at Puri, the Yajur at Sringeri, the Sama at Dwaraka and the Atharvana at Badri. He put every one into the pilgrim mood of expectancy and elevation, of love brotherhood and service.

Most members of the party had assembled at Madras on 7th June at the Yathiraja Kalyana Mantapam, Alwarpet and had reached Delhi on the 9th; there, they were joined by others from as far as Calcutta and Bombay and Lucknow. They had all arrived at Hardwar on the 10th, and proceeded to Rishikesh to see the holy spots there and to visit institutions like Swarga Ashram and Gita Bhavan and Paramartha Niketan. On the 11th, they had witnessed the Evening Arati to Ganga Maths at the Brahma Kund, a ceremony which was sanctified that day by the Presence of Baba at the sacred place, with . H. E. Dr. B Ramakrishna Rao, the Governor of Uttar Pradesh. Their Excellencies performed Arati to Baba Himself there, as a preliminary to their own Badri Yatra, along with the Bhaktas chosen by Baba.

From Hardwar to Badrinath, a distance of nearly 182 miles, every inch of the ground is saturated with history, myth and legend, all woven around the heroic endeavour of Tapas, whether by gods or men. Hardwar itself is the scene of Daksha Yajna and of the penance of the Seven Sages. At Rishikesh, Lakshmana performed Tapas. There is a Vyasaghat a few miles away where Vyasa did penance and at Deva-prayag, the meeting place of the Alakananda and Bhagirathi rivers (and what a marvellous Tapas it was, that of Bhagiratha which induced the heavenly Ganga to descend on Earth!) Sankaracharya did penance and installed a Siva-Parvati Lingam! At Bilva-Keda nearby, Arjuna went through rigorous asceticism to acquire from Siva the weapons for the up-holding of Dharma. At Srinagar, Sri Rama is said to have engaged in penance to realise Himself in the Siva form! A Karna-Prayag where the Mandakini coming from Kedarnath joins the Alakananda, Karna prayed for years and years to get a vision of Surya. At Rudra-Prayag, Narada, did Tapas in order to become the Singer of Divine Glory and he won from Siva the Veena that he plays upon; Nandaprayag, 33 miles away, is associated with the hermitage of Sage Kanva immortalised by Kalidasa. Rajarajeswari Herself is said to have engaged in Tapas on the Saranyavathi river bank to acquire Siva as Her Lord; while, on the banks of the Virahi Ganga, Siva is described as having done penance to win Dakshayini back as His consort! At Bhavishya



Badari on the way Agasthya performed Tapas. At Joshimath, (elevation 6100 ft) Narada by his Tapas succeeded in getting possession of the Ashtakshari mantra which is the key to salvation; Markandeya performed austere penance here and Sankaracharya installed the Sudarsana Chakra and the Annapurna Shakti while establishing a Mutt to revive, and foster the Sanathana Dharma.

Beyond Joshi Math, we have Pandukeswar, reminiscent of the Tapas of Pandu, Sessa-dhara reminding us of the fact that the thousand tongued Sessa too was a Muni so that he might realise the Lord, and Hanuman Chatti where Hanuman proved his superior prowess to the second of the Pandava Brothers; finally at Badrinath itself ensconced between the Nara and the Narayana mountains, at the foot of the snow-diademed Nilakantha Peak (the Queen of the Himalayas, 21640 ft high ) the Puranas declare Narasimha came to shed his ferocity and Narada, Agni and Indra did penance. King Visala by his Tapas there won the distinction of Badri being called Badri Visal; King Ghantakarna by his austerity there won the honour of being the watchman of the Lord. Uddhava is doing Tapas there even today by special command of Sri Krishna. And the Lord Himself is depicted as in Tapomudra, in keeping with the elevating and inspiring mood of the entire Himalayan area for miles around and is worshipped by gods for half the year and by men during the other half.

The Ganga from Hardwar to Devprayag and the Alakananda from there onwards for over 138 miles keep inseparable company with the pilgrim, now coming, up near the road in a surging swelling stream, now gliding deep down the yawning canyon, murmuring along a sliver thread. At first, the roar of the waters is frightening but gradually the river becomes a friend and companion and the thunder of its waves is distinguished as but the recital of the name of the Lord or of Om, His verbal symbol. O! what shall be said of the high voiced Alakananda, the multi-millionaire heiress of Kubera's wealth, gaudily tripping down the rocks, from Alakapuri his capital? And what of the tiny tributaries: the milk-white Ksheera-ganga. Neelaganga the blue, Ghrithaganga the oily, Kanchanaganga the golden, Keerthiganga the famed, Rishiganga the ascetic, Virahiganga the forlorn! Consider also the hot springs at Badri which the God of Fire spouts forth in obedience to a command by Narayana Himself in order to rid Agni of the sin of being an omnivorous Glutton.

What again shall be said of the magnificent 'manorama' of snow capped peaks and glaciers, enormous cliffs enervating gradients escarpments and precipices, cascades and sprints, and the multicoloured flower carpets that are spread by Nature in every little vale? Indeed, every step on that road is a stride towards God!

To be led by Baba along this Holy Road is indeed a unique piece of good fortune and when one looks back on the much talked of calamities that lurk round every curve, the landslides and the land slips, the unheralded breaches and blockades, the bitter cold, and the pouring rain, the strain and the exhaustion; one feels specially blessed because Baba's Abhaya Hastha was present always to stem the fall, to prop up the slip, to ward off the rain, to warm up the air, to inspire the drooping and refresh the tired.

The caravan of cars jeeps buses and trucks left Hardwar on Monday, 12th June at 8 A.M. and reached Devprayag at noon. The bath at the confluence was a refreshing and exhilarating experience. Srinagar, the ancient capital of the kings of Garhwal, was reached in the afternoon

and we halted there for the night. The people of Srinagar had organised a Programme of Pahari and Tibetan Dances depicting the simple hilarity of the hardy tribesmen and Baba, Their Excellencies and all of us appreciated their earnestness and sincerity. On the 13th, the party left at sunrise for Joshimath, 86 miles off, taking breakfast on the way at Rudraprayag, bathing at the junction of the Nandakini and Alakamanda at Nandaprayag and taking lunch at Pippalkoti at about 3 P.M. The night was spent at the sacred Joshi Math.

Badrinath was beckoning us from just beyond eighteen miles!..... Eighteen miles along a narrow five-foot 'road' of rubble end stone, trodden into smoothness by millions of pious feet; of sudden climbs and steep declines; of 'Danger from Falling Stones' announced on boards en route! The rapture of ravine, cliff and snow ever before the eye, the cheer of the torrent ever in the ear! Broad glaciers bravely descending down the mountains into the river bed itself and even mischievously lying across the pilgrim path Streams of pilgrims from every corner of this country crossing each other with a gleam in the face when the password, Jai Badri Visaal, is uttered! Pilgrims resolutely pulling themselves along on foot, or pathetically seated within dandies, or swaying helplessly inside kandis or perched on ponies trotting on the perilous edge of the precipices! Long lines of men, mules horses, yaks and goats loaded with beds and bundles, boxes baskets and bags belonging to the pilgrims and silk and sandalwood, scents and sweets, flour, flowers and fruits for the shops at Badri Town!

All these give the Sacred Road a sublime satsang atmosphere wherein the Lord is experienced as a constant and comforting Companion!

On the 14th morning, the conveyances were booked, the mules and horses were loaded, and the party started off in high spirits, to Lam Bagar eleven miles away, where it was decided to halt for the night. Baba and a large number of devotees walked the entire length of the road. Oh! how can I adequately describe the tenderness with which He encouraged every one along that arduous road, advising one person to get into a dandi, another to ride a horse, a third to check the pace, a fourth to rest awhile, keeping everybody's enthusiasm in good trim by a timely quip or joke or pleasantry, or sometimes even by means of the Divinely created Vibhuti itself.

From Lam Bagar, it was an exhausting climb and the devotees succeeded in persuading Baba to ride a horse; but, to their great disappointment, He resumed his walk within a few moments. Badrinath was reached in the late afternoon on the 15th, and the party occupied the Gujarati Dharmasala, very close to the Temple.

On the 16th, Baba gave Darshan and Blessings to a large number of officers and citizens and members of the Temple Committee and He attended the Evening Arati, in company with Their Excellencies. Later, Baba inaugurated the X-ray Unit at the Badrinath General Hospital. The first 'patient' to be screened by the camera was the doctor himself; he declared joyfully, "Babaji! You are seated in my heart!" Baba said, "No X-ray can reveal it; but, it is a fact, Doctor, I know it." A supreme moment indeed, in the history of that hospital and the life of that Doctor!

17th June was a Day of Days, a Day that will be enshrined in the memory of every one in the party, for years and years. In pursuance of His Mission of re-infusing spiritual efficacy in all Holy Places where men congregate for acquiring peace and joy, a Mission which took Him

recently to Ayodhya, Kasi and Prayag, Baba that day re-invigorated Narayana worship at Badrinath, by means of a unique ceremony, whose significance is beyond our tiny understanding!

During the morning Abhishekam to the idol of Badrinarayana, while Baba was inside the Temple facing the shrine, about 8-15 A.M., Baba mysteriously materialised a four armed Narayana icon with Sankha Chakra Gada and Padma, about twelve inches high, perhaps sublimating in that Form the Divine Essence of the Narayana Tejas before Him. He also created a charming thousand petalled 'gold' Lotus, and before the wonder of the people around Him could express itself in an awe-stricken gasp, He waved His Hand before the Shrine and, lo, there was a Jyotirlinga in His Palm, which He placed on the shining Lotus. Baba came away to the Dharmasala with the devotees and a large number of officers and citizens of Badrinath. Their Excellencies, also soon joined the gathering.

Materialising a 'silver' Abhisheka Vessel full of holy water from Gangotri itself (as He announced), Baba Himself performed Abhisheka to that translucent Netra Lingam. He had graciously taken the Linga round to every one and made all wonder at its quiet effulgence and at a clearly visible Eye that was somehow incorporated in it. Devotees recited Sri Rudram, Purushasukta and Narayana Sukta, while Baba was pouring the sacred water on the Lingam. Then Baba created 108 miniature Bilva Leaves or rather replicas of that holy leaf, in 'gold'; they fell in a lightning shower from His Palm on to a silver plate. He again waved His Hand and this time, O Blessed Moment, 108 actual 'thumme' flowers fresh with even a touch of the morning dew, fell from that Divine Palm! With these, Baba directed Dr. B Ramakrishna Rao, presumably on behalf of all assembled, to do Puja to the Linga, the Ashtottara Puja, as mentioned in the Sastras. After Puja, Baba collected the Abhisheka Ganga and gave a share of it to each one, Himself pouring it into the mouth with His own Merciful Hand.

Needless to say, the Lingam—one of the Five, which according to Baba, Sankaracharya brought from Kailasa, and which he installed in a sacred spot in the shrine to vivify the Badarikasram—returned to the place from which Baba had drawn it for this epoch-making ritual of re-invigoration. The Lotus and the Icon He granted to devotees; the Bilva-leaves of 'gold' He gave to members of the party, as mementoes of the Momentous Day, for being duly worshipped by them.

About 12-30 P.M. the same day, Baba condescended to come to Brahmakapal, where the devotees had arrived to offer oblations to the pitris. He advised every one to pray for their ancestors and departed relations, in a spirit of faith and sincerity. Every member of the party had the rare good fortune of paying off the debt to the departed in the immediate Presence of the Lord Himself!

Then Baba went down to the Alakananda and took from the surging torrent a glass of water, but lo! the glass held also a lump of Vibhuti with the mark of Pranava on it and the *til* essential for ancestral rites! He poured the water on to the palms of the devotees who were handicapped by disqualifications from partaking in the Pinda Pradan, asking them to offer that water instead! Surely, the manes of all who shared in that day's Brahmakapal ceremony are thrice-blessed!

In the evening at 6 P.M., the Badrinath Temple Committee accorded a welcome to Baba at a formal ceremony at the Temple premises which His Excellency Dr. B Ramakrishna Rao also attended. About 3000, pilgrims and citizens attended and the precincts were packed to capacity. Baba spoke of five Lingas brought by Sankaracharya and of the sanctity of Badri. He asked every one to decide for himself where real happiness lay and rigorously to pursue the path to win that happiness. He emphasised that Prema is the very essence of Bhakti, the light with which the Lord (who is Premaswarupa ) can be seen and realised and understood. He asked the citizens of Badri to appreciate the ordeals trials tribulations and expenses undergone by the pilgrims, the illnesses and accidents which they had braved, and the faith which heartened them from the first step to the last. He advised that they should learn from the pilgrims a part of their faith in Badri Narayana and treat the pilgrims with greater kindness and brotherliness. Dr. B. Ramakrishna Rao translated Baba's Telugu speech into Hindi.

The Secretary who thanked Baba said that the announcement, regarding the 5 Lingams, and Badri being the repository of one of them will thrill every one and will instill greater faith in Badri in the hearts of every Hindu.

In the night, Baba arranged for the feeding, on a truly lavish scale, of all the mendicants around the temple of Badrinath and He distributed a blanket each (or its equivalent in money) to more than five hundred people. No wonder they all joined in the chorus of thanksgiving and cheered "Bhagavan Sri Sathya Sai Baba Ji Ki Jai."

On the 18th, about 9 A. M. Baba and the devotees left Badri and, reached Lam Bagar for lunch, halting for some time on the way to bless the organisers of a Yajna named Sri Rama Krathu. The next day, Joshi Math was reached and the return journey by Bus and car was undertaken from there on Tuesday, 20th.

It is worth noting that Baba walked back the distance from Badrinath to Joshi Math and on the second day, He was among the earliest to reach the destination, ascending the steep heights of the Vishnu Prayag-Joshi Math mountain road, without the least sign of tiredness.

Baba had said during the forward trek that the rains shall not come until the party was back in Rishikesh and true to His command, the rains held back, until the 'caravan' was within 20 miles of Rishikesh when the party got the first drops of drizzle!

It must be mentioned here that while nearing Rishikesh, Baba miraculously anticipated, by a few minutes, a landslide which came down across the road causing even a slip, but only after all members of the party had safely come across the doomed spot. A party of more than a hundred devotees, mostly old and not quite sturdy could go through all the tossing and twisting in the buses and all the tramping and climbing of the hills, in strange climes and with strange foods and come back hale and hearty, as per schedule, only through the Ever-present Grace of Bhagavan Sri Sathya Sai Baba.

We were all back in Hardwar on Wednesday 21st June and we left on 22nd for Dehra Den, from where we had to entrain for Delhi. Baba encouraged all the devotees to collect Gangajal from Brahmakund so that they could take it to their homes. He had a kind word and an encouraging

smile for everyone. He came to every bus when the party was on the point of leaving. He blessed everyone and commanded them to share their joy with others and to live thereafter every day of their lives as real pilgrims towards the seat of Narayana. With our eyes full of tears of joy, we sat in the bus, unable to speak, for when the heart is full, the tongue is silent.

Baba left for Nainital from Hardwar; He spent three days there with Their Excellencies, but they were, inevitably, busy days full of interviews with a large number, of high officers and dignitaries, who had come for Baba's Darshan. Baba also visited the 'Gita Satsang' established by Swami. Vidyanandaji. A Welcome Address in Hindi was presented to Him at the Satsang. He addressed the members on the need for practising the path of Sadhana laid down in the Gita.

In the discourse Baba said, "Mere scholarship is just a burden, without putting what is studied into action. It is only that part of it which is put into practice, felt and experienced that becomes one's undisputed possession." Baba pointed out, "The Gita was propounded to every one who is afflicted with delusion and ignorance. Arjuna was just a representative of struggling mankind, at the crossroad of conflicting duties, without the Light necessary for discovering the right path." In the 18th Discourse, Krishna asks Arjuna, "Has all this been heard by you, with one-pointed attention? Has the delusion caused by ignorance of the Reality been destroyed?" This shows that the purpose of the Gita is to destroy Moha, or Delusion, which is the result of misunderstanding the unreal as real, the transitory as the permanent, the source of sorrow as the, source of joy " Baba concluded. He said that the Gita was a Universal Textbook of Spiritual science which could be studied and practised by people of all climes and creeds. The only qualification needed was a yearning for the higher ideals and an earnestness to discover the source of lasting joy.

Baba returned to Delhi on the 26th and emplaned for Madras on the 27th. He reached Madras just in time to meet the members of the party who arrived by train from Delhi the same evening, and to send them with His Blessings to their respective homes.

Baba reached Puttaparthi about noon on 3rd July and the Bhaktas there welcomed Him with great joy. On the 4th, Baba gave the devotees a graphic description of the journey and an inspiring account of the Three Eventful. Days at Badri. He wanted that every one should draw inspiration from the devotion and faith of the thousands of old decrepit and poor pilgrims who brave the dangers and disasters of the road every year, just to get a glimpse of the Lord in the Badri Narayana Form. He said that those who visit Holy Places must prove in their daily lives that the holiness has entered their hearts and changed their habits and thoughts for the better. He said that Sankaracharya installed the Narayana idol at Badrinath, and every one must install the Name of Narayana in the shrine of the heart. Then, He gave every one the Teertha of Gangotri with which He had performed the Abhisheka of Badri as well as the Prasad of Badri itself.

That was the blissful Consummation of the Badri Yatra for all.

We will cherish with gratitude the kindness and care of Their Excellencies and the Raj Bhavan Staff, as well as friends and fellow-devotees at Madras, New Delhi and other places, and Swami Vidyanandaji of Nainital. We also feel thankful to Swami Satchidananda of the Andhra Asram,

Rishikesh, who arranged a magnificent reception and Dinner for the party on our way back to Hardwar.

With the Manifested, we proceeded to the Unmanifested! At every step among the Himalayas, we experienced the Prema of the Lord who was with us! At every turn, His Grace guarded and guided us.

May He be our Guard, our Guide and our, God for fiver!

### **Baba's Programme**

Baba will be away from Puttaparthi between 25th July and 6th August, 1961. On Guru Poornima Day, 27th July, He will be at Mysore City.

### **Sathya Sai Speaks**

When the heart is enveloped in the darkness of greed, nocturnal birds like bats and owls dwell there in happy glee; that is to say, anger envy pride and hatred that move about with claws and beaks in the silence and secrecy of darkness, revel there. But light the lamp of Love and illumine thy heart and watch with wonder the transformation! Peacocks dance, parrots chatter and larks sing; joy and happiness peace and plenty dwell in the shining heart.

Why is camphor burnt and waved before the idol in the temple, on behalf of the worshipper? The camphor burns out in full, leaving no trace behind. So too, the worshipper must burn himself out in the task of illumining the world, of spreading light and warmth to all around him, merging completely and with no trace of self left behind. Meditate on this ideal, while the camphor flame is waved next, before the Lord.

## **Jnana Vahini**

### **6**

**Sri Sathya Sai Baba**

Many people argue that Jnana is one of the attributes of Brahman, that it is of the nature of Brahman, a characteristic of Brahman etc. But such opinions arise only in the absence of actual experience, of actual attainment of Jnana. Arguments and discussions multiply when there is no firsthand experience; for the realisation of Reality is individual, based on revelation to oneself.

I declare that Jnanam is Brahman, not a mere characteristic or attitude or quality. The Vedas and Sastras announce that Brahman is Sathyam, Jnanam, and Anantham, not that Brahman has these and other attributes. When Brahman is known, the knower, the known and the knowledge all become One.

Indeed, Brahman cannot be described as such and such; that is why it is referred to as just, “Sat”, “It is”. Jnana too is just Sat, no more, no less. The Shrutis use the word Vijnanaghana, to indicate Brahman. That word means, the Sum and Substance of Vijnana, Knowledge with a capital K. Only those who are unaware of the Shrutis and the Sastras will aver that Jnana and Brahman are distinct. Jnanam is Brahman: distinction is impossible. It is a sign of ignorance to posit a difference.

All knowledge that is limited by the three Gunas is Ajnana, not the Jnana of the Transcendental, which is above and beyond the Tamasic, Rajasic and even the Satwic motives, impulses and qualities. How can such limited knowledge be Jnana? Knowledge of the Transcendental has to be transcendental too, in an equal measure and to the same degree.

It might be said that Brahman has Form while Jnana is Formless; but both are Formless in the real sense of the word. The apparent form of Brahman is the result of Avidya or Ignorance; Form is attributed to Brahman only, to serve the needs of the Embodied Souls during the period of the embodiment. The Absolute is reduced to the level of the Conditioned, because the Soul too is conditioned in the body. Not to know that this human interlude is but the conditioned state of the Atma is to be reduced to the dullness of the beast.

“Jnana is the panacea for all ills, troubles and travails.” This is how the Vedas describe it. To acquire this Jnana, there are many paths, and the chiefest of them is the path of Bhakti, the Path adopted by Vasishta, Narada, Vyasa, Gouranga and other great persons. What the oil is to the flame in the lamp. Bhakti is to the Flame of Jnana. The Heavenly Tree of the Joy of Jnana thrives on the refreshing waters of Bhakti. Understand this well.

It is for this reason that Krishna, who is the Personification of Prema, and who is saturated with the quality of Mercy, declared in the Gita: “I am known by means of Bhakti,” “Bhakthyaa maam abhijaanaathi.”

Why was this declaration made? Because in the path of Bhakti there are no hurdles. Young and old, high and low, man and woman, all are entitled to tread it. Who among men are in urgent need of medical treatment? Those who are badly ill, is it not? So too, those who are groping in A-jnana are first entitled to the teaching and the training leading to the acquisition of Jnana. Why feed those who have no hunger? Why drug those who are not sick? Brahman or Jnana, is the drug for the unrealisation of the falsely realised, the removal of the fog of misunderstanding or A-jnana. It will burn off the dust that hides the Truth.

Everyone, whatever the status, class or sex, can win that Jnana. If it is stated that women are not entitled to it, why is it mentioned that Siva taught Vedanta to Parvati? Or how did Kapilacharya, a great Yogi, teach the Sankhya system to his mother, Devahooti? Or how did Yajnavalkya the great Rishi impart the essential principles of Vedantic philosophy to his wife, Maitreyi, as mentioned in the Brihadaranyaka Upanishad? The Upanishad cannot be false. The Scriptures wherein these facts are mentioned speak only Truth.

There is no doubt that the sage Matanga was a great ascetic. Does not the Ramayana declare that he taught the woman Sabari the secret of the sacred doctrine of Brahman? Is that statement false? Coming to this age itself, who does not know that the scholarly wife of Sureswaracharya contended with Shankaracharya himself in a philosophic discussion on Brahman? So, the chief qualification for the path leading to Jnana is only Sadhana, the Tapas one is engaged in, not the irrelevant consideration of caste, creed or sex. Leaving all other matters aside, one should concentrate on that Sadhana and that Tapas.

The Lord is accessible and available to all. He is All Mercy. No one except the Lord has the authority to declare any one unfit for the discipline of Jnana. If you reflect a little deeper, you will realise that the Lord would not deny any one the chance to reach Him. To sparks of the same fire, or drops of the same sea, how can the flame or the sea deny refuge? The Lord will not refuse or reject.

A father with four sons cannot state that one of them has no right to a share in his property. It won't be just or proper. Then what shall be said of the Lord, who is devoid of the slightest tinge of partiality or prejudice and who is full of mercy? To attribute favouritism to Him is to commit sacrilege.

Referring to this question of who is entitled and who is not entitled to Brahman, Krishna said in the Gita "I have no favourite, nor do I dislike anyone. Whatever might be the case, whether the person is man or woman, whoever worships Me with faith and devotion will reach Me, nothing can stand in their way. I too will manifest in the hearts of such." Is the Gita, therefore, meaningless? No, the Gita speaks profound Truth.

There is another wrong belief current today. It is said that in order to be entitled to the practice of the Sadhana for the realisation of Brahman, like Japa and Dhyana, one must adhere strictly to certain modes of daily conduct laid down in tradition and thus attain purity. I do not agree. For medicines are essential only for the bed-ridden. How can they become hale and healthy without first taking a course of the medicine? To say that a



person must be pure and good and follow certain codes of conduct before he can tread the path of God is to say that he must be free from disease in order to deserve medical treatment! This is absurd. Purity, goodness etc., are all the *consequences* of the journey towards God; they cannot be insisted upon as essential for just starting upon it. The taking in of the drug will gradually induce health and cheer; health and cheer should not be insisted upon before the drug is even prescribed or supplied! This obvious fact is ignored by many; that is a serious malady indeed!

All those suffering from the malady of Ajnana or ignorance must read and ponder over the books dealing with the treatment of that disease, namely, the experiences of elders in the field of spiritual endeavour. It is only then that they can understand the real state of things.

There is also one other secret of success; this too has to be borne in mind. Every course of medical treatment involves some regulation and restriction of diet, movements, habits and conduct. These should not be neglected or taken lightly. In fact, if the doctor's advice on these matters is not strictly followed, even the costliest or latest or most efficacious medicine will be ineffective.

Consider the persons who underwent the treatment, drugs, restrictions, limitations and all, and successfully emerged from the sickroom hale and hearty! They are of all castes and ages and of both sexes. Vasishta was born of a public woman; Narada's mother was a washerwoman; Valmiki belonged to the hunter caste; Vishvamitra was a Kshatriya; Matanga was a member of the Depressed Classes. The inference is that what is important is constant meditation on the Lord, not the labels of caste or creed. Jnana is the attainment of the feeling of Oneness, the realisation that there is nothing high or low. That is the true Divine Principle, the Brahman.

A sugar doll has head, neck, anus and limbs, but each part is as sweet as the other. From head to foot, it is one uniform sweetness; there cannot be two types of sweetness. That is why it is said to be not dual but non-dual, not Dvaita but Advaita. Those who emanate from the Lord's Face and those who emanate from His Feet are both His children. The realisation of this Truth is the sign of Jnana.

There are trees like the jack tree which bear fruit from the root up to the topmost branch! Does fruit near the ground differ from the fruit on the tallest branch? They are all the same, is it not? Or do they taste differently like distinct fruits? Of course, among the fruits some may be tender, some unripe, some a little ripe and some fully ripe; and these may differ in taste too as is only natural. But you can never find bitterness in the bottom and sweetness in the top or sourness in the middle. Tender, green and ripe are three stages, or three characteristics.

So, too, the four castes are four characteristics, Gunas. According to their nature and their activities, the four castes have been ordained. Like the fruits on the same tree some tender, some green and some ripe, men too are considered as of four groups, according to their stage of development which is judged from their actions and character. Those in

whose thoughts and behaviour the Satwaguna predominates are grouped as Brahmins who progress along the path towards Brahman; those in whom Rajoguna is dominant are referred to as Kshatriyas. Thus, the Sastras have spoken of ingrained qualities as the basis of caste, not otherwise. Why? The Gita itself proclaims that the four castes have been established by the Lord taking into consideration (1) the dominance of the three gunas and (2) the practice of Karmas like Japam, Dhyanam and other disciplinary duties!

Though born as a Sudra, a person does attain Brahmin-hood through Brahman-ward struggle and Sadhana; though born as a Brahmin, if that ideal and the effort to attain it are not found, the person becomes a Sudra.

Anushthana and Nishtha, conduct and discipline—these two are the criteria, the deciding factors. The Inner Atmic Principle is the same in all. It knows no caste or class or conflict. To realise that the self is beyond all these subordinate categories, Bhakti is the first requisite. Bhakti merges in jnana and becomes identified with it. Bhakti ripens into Jnana; so do not speak of them as different. At one state it is called Bhakti, at a later stage we refer to it as Jnana. Once it is cane, later it is sugar.

Through Bhakti, the Jiva is transformed into Siva, or rather, it knows it is Siva and the Jiva idea disappears. To posit oneself as Jiva, that is Ajnana; to know oneself as Siva, that is Jnana.

Sri Sathya Sai Baba

## **The Inner Temple**

Twelve years ago, I remember, we had a gathering of the people of Bukkapatnam here in this Temple, in connection with the starting of a Higher School for this town. The School was started and, thereafter I have come often but, every time, since the School is outside the Town, I have been coming to the outskirts only! I am glad I have again come into the Town today, to this very Temple in order to light another lamp, for the benefit of this place.

The group of young men who collected the funds needed for the illumination of this ancient Temple of Lakshminarayana struggled hard indeed, as their Report indicates. After all, a single devoted donor could have finished the job. The Temple is the repository of Sanathana Dharma; it is the heart and soul of a village. In former days, a newcomer would ask, “Have you a Temple in this village?” and, if the answer is “No,” he will go on to some other village which has one. Today, however, the question has become, “Have you a cinema hall in this village?” The conservation and promotion of all the traditional institutions and customs and habits have become imperative and I am glad that in this place, the young men have taken the lead and are proving good examples to the elders.

I shall switch on the electric lights, in a few moments but, remember, it is not the Lord within the Temple that needs illumination, it is the worshipper. This material Temple of stone and mortar might be lit up by means of few bulbs, but really speaking everyone is a moving Temple with the Lord installed in the shrine of the heart. That shrine has to shine bright and clear; now it is plunged in the darkness of Falsehood, Injustice, Cruelty and Pride; it is infested by poisonous nocturnal birds of prey. The lighting of this structure is but a symbol of the illumination of the heart, the destruction of the darkness of Ahamkara and Ajnana so that the Lord might be revealed in all His Glory.

Latterly, there has been everywhere progress in the material field, schemes and plans to increase prosperity and comfort. Schools hospitals and factories are multiplying everywhere, but, there is no peace in the heart of man or of society. This is because, there has been no corresponding increase in the moral conduct of man. A stick will help a man to walk up and incline, but of what use is it to a person whose legs have become defunct? Material prosperity is the stick and virtue the strength of the feet.

The trouble is that knowledge is growing but wisdom lags. There is an infection of envy cynicism and conceit everywhere. Man has become the slave of passion and pride. He lets his mind drag him wherever it listen, though the word Man means "He who has control over manas." The control of the mind can be achieved through spiritual discipline and training. To remove dirt from a white cloth, the dhobi, soaks it in water, puts in soap flakes, warms the water and beats it on a stone. He does not make it white; it is white. He only removes the non-whiteness by a certain process. So too, the Jiva is pure; but, it has got soiled. It has to be soaked in Good Conduct and Pure Character; soaped with meditation on Godhead; warmed in Jnana or Discrimination helped by Reason; and beaten on the slab of Renunciation. Use the Temple and the worship of the Lord done here as per traditional rites for this end. Light is holy, sacred. Do not misuse it for lower ends, but, give it its proper value and engage yourselves in holy pursuits.

I was away in Uttar Pradesh from the 5<sup>th</sup> of last month to the 28<sup>th</sup> and I found people there, full of devotion and faith. Thousands every day go on pilgrimage to the shine of Badri Narayana, in spite of the expense and the dangers and difficulties, animated by the Bhakti which gives them strength and courage. When you see them, you feel that the country is still green, that the path of God and Dharma is not given up and that India is alive and strong.

Moreover, the people there, though they are far away from Puttaparthi do feel the warmth, showing thereby that they are really near, while you here see only the light and are unaware of the warmth. Devotion and faith are the results of culture and not mere physical contiguity. But, I must tell you one thing. The names Puttaparthi and Bukkapatnam, surrounded by these little hills are resounding even in the Himalayas, and it is up to you to justify that fame and that respect. A life lived in love and humility will gain the respect of all and will also be full of peace. Do not ask for life only joy and happiness, but, take cheerfully all that comes to you. You cannot insist that the doctor

gives you only sweet medicines. Have the hardihood to bear sorrow as resignedly as you bear joy. Remember that death is inescapable, that life is but an interlude, that the world is but a caravanseraï and, you will get the strength to pass through the pilgrimage of this birth.

From a Discourse at Bukkapatnam on 18-7-61

## **Guru Poornima**

Thursday, 27<sup>th</sup> July, was Vyasa Poornima, celebrated throughout the country as Guru Poornima and the devotees at Mysore City as well as those who reached the place from Mandya, Bangalore, Coorg, the Nilgiris, Coimbatore, Madras and Nellore had the good fortune of joining in the Puja and Bhajan held at the Sathya Sai Nilayam, in the immediate Presence of Bhagavan Sri Sathya Sai Baba Himself.

In the evening, people streamed from all directions towards the Dasara Exhibition Buildings, where a Public Meeting was addressed by Baba. It is estimated that at least 20,000 persons attended. Hon'ble Sri B. D. Jatti, Chief Minister Mysore State presided.

The Chief Minister spoke of the miraculous powers of Baba, His Omniscience and His Universal Love. He stressed on the value of Spiritual Sadhana for the promotion of peace and harmony, in the individual as well as in society. "I must say," He said, "that economic and political progress is unstable and meaningless without moral and spiritual progress." He said that Baba could transform and transfuse human personality, just as a sculptor could transform a hard uncouth boulder into a beneficent beautiful idol and even infuse divinity into that idol.

Sri Vineetha Ramachandra Rao, Editor, Pradeepa, Dharwar, spoke of the significance of the Name Baba has..... "Sathya Sai". He quoted Baba's own commentary on the syllables of that Name, Sa (Sahasrarapadma, the summum bonum of Yoga), Aayi (mother) and Baba (Father). He said that Bhavana Shakti, the mother aspect and Buddhi Sakthi, the father aspect have to be directed towards and controlled by Yoga Shakti, the Anugraha Shakti of the Lord.

Baba then addressed the gathering in Telugu for over an hour; it was an exhilarating and ennobling experience, that refreshing and reinvigorating Discourse.

"Though I have been coming to this City often during the last twenty years, this is the first occasion on which I am addressing a gathering of the citizens of this place. Of course, the time, the need and the deed have to coincide and today, this Guru Poornima has afforded all three, and brought together in this Sea of Humanity the waters of many areas through many different courses. Mysore City has earned fame by its devotion to music, sculpture and other fine arts. But that fame must also be deserved in the higher Art of Living. It is also famous for the fragrance of its sandalwood; but, the fragrance must permeate the smallest wave of feeling and turn of thought. Then only is that fame fully

deserved. If the sense of beauty is not translated into daily life, the fault lies in want of strength.

Man has to lift himself above the animal level through conscious and courageous effort. There are three types of men, according to the predominance of one or other of the three Gunas, the Paasavi type or the Animal, the Sahaja type or the Human and the Divya type or the Divine. Man has evolved from the stone through plant and tree, worm and insect, bird and mammal; but, some are still groveling in the stage of the beast, though they have achieved the human form. The distinct endowment of Man is the urge to merge in the Universal, the Absolute, and the Un-conditioned. As the boulder on the hill, to which the Chief Minister referred, undergoes the travail of chisel and hammer to become the idol in the Temple shedding all impedimenta, man must impose on himself the discipline needed to cast off encumbrances and become free, shining forth as his True Self.

The world is a huge hospital and humanity is bed-ridden, some writhing in the pain of envy, some bloated with pride, some suffering from hate, some groping in the darkness of miserliness, some with vision blurred by selfishness, all with one or other of the worldly ills.

Guru Poornima is the day on which you have to remember with gratitude the doctors who diagnose these ills and prescribe the remedy as well as the nurses who tend you back to health. You should also resolve this day to take in the drugs prescribed and follow the regimen recommended, for, without taking the medicines in, and obeying the directions, no amount of praising the doctor or worshipping him will help to cure you.

Vyasa is the greatest of these doctors, for he composed the Bhagavata and the Mahabharata and the Puranas and He put together the Vedas too.

While talking of the Guru as doctor, I must also say that He is really harmful, if he wrangles for the patient's pulse or purse, or insists on individual whims and fancies or argues that all others are wrong. It is the patient that is more important than the doctor. But, today we find that most of the Gurus have deteriorated to the level of this wrangling for patients and for their own patent remedies. The spread of atheism and disbelief is to be ascribed to the degradation of these Gurus, and not to any other cause.

It is time that Shishyas took up the task of correcting the Gurus and the elders. The biggest evil today is hypocrisy, saying one thing and doing just the opposite. People too are led to appreciate more the pomposity of the words and the flamboyance of ideals. The Guru must shed light, not, ill-feeling and ignorance. He must be devoid of the three Gunas and must also be without Rupa, it is said. But, you do not examine how the declarations and professions are followed up in actual practice. A person may boast of the vast treasure in the vaults of the bank, but, give him credit only for what he has actually earned and deposited. He is entitled only for that much and nothing more.

Listen to every one, but accept only that which appeals to you and elevates you. In fact, the best thing is to have your own Self as your Guru. Your earnestness will be rewarded by the opportunity; if the opportunity is grasped, success will follow step by step; the inner Guru, the Inner Intelligence will reveal itself. Bhakti will result in Jnana, Jnana in Vairagya and Vairagya will grant Release.

So, begin with the cultivation of Prema, the essence of Bhakti. I have found that the Kannada people have more faith and devotion than those of other regions. Do not allow these to decline; on the other hand cultivate them with greater effort and care. Never give room for hatred and jealousy. Vemana said that the “other” is not ‘another’; the ‘para’ is ‘Paramatma’, he said. ‘He is God Himself.’ Honour Him, love Him serve Him as such.

The Chief Minister said that all are children of the Lord. Every one is playing a role, in the drama designed by Him; the role may be of an officer or soldier or a ryot or a beggar or a clerk. Act well your part, so that the drama may be a success, according as He planned and directs. Do every thing in a spirit of dedication, as if every moment, you act or speak or even feel in response to a command received, rather than a desire conceived.

“To get the mood of dedication,” Baba concluded, “the Bhakti Sutras prescribe Nine Paths but the easiest and the most practicable is Smarana, the constant remembrance of the Form and the Name of the Lord, a life lived in the constant and conscious Presence of the Lord.”

On the 28<sup>th</sup>, Baba visited the Sai Baba Sisu Vihar in Vanivilasapuram, Mysore and blessed the children as well as the teachers engaged in serving them. In His Discourse, Baba spoke of the need for simplicity and sincerity in the task of the educator. “Train the little ones so that they may grow up without fear. Initiate them from now on into the fundamental strength giving truths of Sanathana Dharma” He said. “It is their right to know them and benefit from them.”

Mysore City realised on this Guru Poornima day how inspiring and essential Baba’s Message is for their uplift and how His Presence grants Peace and Courage. When Baba left for the Nilgiris on the afternoon of the 28<sup>th</sup> the gathering that surged round His car felt orphaned and forlorn. Baba consoled them with the Abhayahastha, assuring them of His Grace and His Unfailing Presence, always, by the side of each one of them.

Reaching Ootacamund, Baba stayed in the Bungalow secured for the purpose of inaugurating Sathya Sai Mandir there. He returned to Gudalur and, from that town, He left for the “Abhaya Aranya,” the Wild Life Sanctuary. Baba and party rode on elephants right into the thick forest and watched herds of wild elephants, bison etc. He lovingly fondled a batch of baby elephants at the Sanctuary.

The same evening, Baba returned to Mysore City and reached Bangalore on the night of the 31<sup>st</sup> July. He gave Darshan to a large number of Bhaktas at Bangalore and Whitefield on the 1<sup>st</sup> and 2<sup>nd</sup> August and returned to Prasanthi Nilayam on Thursday, 3<sup>rd</sup>

inst., raining great joy on Bhaktas there, a joy that was all the greater, because the arrival was rather earlier than they anticipated!

### **Baba's Programme**

17<sup>th</sup> August to 22<sup>nd</sup> : Hyderabad City  
24<sup>th</sup> August : Udumalpet: Laying the Foundation Stone for a College  
24,25 and 26 August : Coimbatore  
31<sup>st</sup> August : Ootacamund  
5<sup>th</sup> September : Prasanthi Nilayam

### **Sanathana Sarathi**

Subscribers are requested to mention their Register Nos. in all letters to the Office, for it is difficult to reply, unless this information is given.

Every care is taken by us to dispatch copies to all; when is the magazine is not received by at least the 23<sup>rd</sup> of the month, a complaint may addressed to the Post Office of Delivery and a copy kindly sent to us.

Subscribers are requested to renew their subscriptions well in advance of the period of expiry. It may not always be possible to remind everyone of the expiry month.

## **Jnana Vahini**

### **7**

**Sri Sathya Sai Baba**

A white cloth that has become dirty is dipped in water, cleaned with soap and warmed and beaten on a slab in order that it may be restored to its colour and condition. So too, to remove the dirt of Ajnana that has attached itself to the pure Sat-Chit-Ananda Atma, the water of un-blemished conduct and behaviour, the soap of Brahman-reflection, the warming of Japam and Dhyanam and the slab of Renunciation are all necessary. Then only can the fundamental Brahman-hood of the Atma shine forth.

It does not help if the soap is good when the water is soiled. All that soap and all that bother of heating and beating will be wasted, for the cloth will continue to be as dirty as before. This explains why many aspirants fail. Though they have meditated on Brahman for many years and studied about it for long, their modes of behaviour and conduct are all wrong. The fault lies in the water, not in the soap! Their daily habits, acts and activities are mean and low; the Dhyana on Brahman is all wasted.

People in their ignorance hesitate to accept the rigours of spiritual discipline, considering them as so many fetters on free living. They decry the Divine command and denounce the Grace Divine. That command is not understood and appreciated, it is disobeyed and even fought against. But the wise man who sows wheat will be blessed by a harvest of wheat; the fool sows tears and weeps because wheat does not grow. For every one in the world, whether we believe it or not, two plus two make four; the result does not depend on your likes and dislikes. The fact that in every being there is the Supreme is similar inescapable Reality. God will not give up if denied or enter if invited. It is there, it is the being's very Being. This is the Truth and if you want to know it and experience it, develop the vision of the Jnani; without that, you can never see it. As the telescope alone enables you to see things that are far away, so the 'Jnanascope' or Jnanadrishti is essential to see Brahman Immanent in every being.

As the child refuses to believe in things beyond its circle of vision, the weakling afraid of the travail of winning that Drishti refuses to believe in the All-pervasive, All-inclusive Brahman!

A set of persons with curious ideas have cropped up recently and they strut about with great pride, for they have no yearning for God, even no use for God; they are Sevaks and they are satisfied with Service! But the essence of Seva is selflessness and abnegation of the fruit thereof; the Sevaks have no right to look down upon the Godly and the Spiritual aspirants as inferior. For, that is but reaching for the fruit while neglecting the tree! Selfless service is the final fruit of the Godward Discipline. How can the fruit be gained without the long and laborious nurture of the tree? The very foundation of Nishkaama Karma is Prema towards all beings, Prema that seeks no reward. Without spiritual experience of this higher Love, selfless service is impossible.



At present, the world is full of persons who clamour for good profit for themselves but are unwilling to give good value for the things they receive. They want God, but are engaged in the cultivation of some other crop! They do not seek it and strive for it day and night; they have, on the other hand, installed the god of wealth in their hearts and spend all their time and energy worshipping it and praying for its favour.

How pure is the heart full of Bhakti to God and Prema towards all things! Selfless Service is possible only by such; the rest only prattle about it and pretend to be impelled by it. Only those who are well established in the faith that all are children of God, that He is the Inner Motive Force of every being, can include themselves in that class of social servants.

For those who say they have no use for God or for Bhakti, egoism is the core of their personality, and exhibition its outer rind. However much is written and read, that egoism will not wither away. Ego consciousness leads to self-aggrandizement; and when self-holds sway over the heart, no deed worthy to be styled Service can emanate. It is sheer selfish greed that makes him label his deed as Service.

Ignorance will never vanish until this discrimination dawns. “This world is but God and nothing else. Everything, every being is but His Manifestation, bearing withal a new name and a new form”—Love this Truth, believe in it, and then you have the right to speak of Seva, Bhakti and Dharma and the authority to preach on those paths. Knowledge of the Reality will show you that Bhakti, Seva and Dharma are all one and indivisible. Without that knowledge, selfless service etc., become mere exercises in hypocrisy.

Every act done with the consciousness of the body is bound to be egoistic: selfless Seva can never be accomplished while immersed in body-consciousness. But consciousness of Deva instead of Deha, of God instead of body, will bring forth the splendour of Prema. With that as inspiration and guide, man can achieve much good without even knowing or proclaiming that he is selfless in outlook. For him, it is all God’s Will, His Leela, His Work.

Light is wisdom. Without Light, all is Darkness. If you have not secured the lamp of Jnana to illumine your path, you stumble along in the gloom with Fear as your companion. There is no falsehood greater than Fear, no Ignorance mightier than that. Decide therefore to travel in the daylight of Jnana and be worthy of this human birth. Through your success, you can even make the lives of others worthwhile.

Vairagya or Non-attachment also depends upon Jnana as well as Bhakti. Deprive Vairagya of that basis and you will find it crumbling fast. Why, this is the prime cause for the want of spiritual progress at present. All these three have to be emphasised in Sadhana; they are not to be separated and striven for individually.

Bhakti includes Jnana; if Vairagya (Detachment) is isolated from Bhakti and Jnana, Jnana is isolated from Bhakti and Vairagya and Bhakti is isolated from Vairagya and Jnana; each is ineffective. The best that each isolated path is capable of is to give some training

in purity. Never therefore develop conceit and declare that you are Bhaktas or Jnanis or Vairagis (Recluses). Sadhakas must dip in the Triveni of Bhakti-Jnana-Vairagya. There is no other way to salvation.

Before anything, be pure and holy. Of aspirants and Sadhakas, there are plenty; but of those who are pure in heart, the number is few. For example, observe this one fact: there are many who religiously read the Gita over and over again; there are many who expatiate on its meaning for hours and hours, but persons who practise the essence of the Gita are rare. They are now like gramophone records, reproducing someone else's song, incapable of singing themselves, ignorant of the joy of song. They are not Sadhakas at all. Their Sadhana does not deserve that name.

Life must be seen as the manifestation of the three Gunas, as a play of temperaments pulling the strings of dolls. This awareness must saturate every thought, word and deed. That is the Jnana you need. All else is Ajnana.

The Jnani will have no trace of hatred in him, he will love all beings; he will not be contaminated by the ego, he will act as he speaks. The Ajnani will identify himself with the gross body, senses and mind, things which are but tools and instruments. The eternal pure Atma is behind the mind, and so this mistake of the Ajnani plunges him into trouble, loss and misery.

All the names and forms that fill this universe and constitute its nature are but creations of the Mind. Therefore, the mind has to be controlled and its wayward fancies calmed in order to perceive the Truth. The ever-moving waves of the lake have to be stilled so that you can see the bottom clearly. So too, the waves of ignorance that ruffle the mind have to be stilled.

Keep the mind away from low desires that run after fleeting pleasures. Turn your thoughts away from these and direct them towards the permanent Bliss derivable from the knowledge of the Immanent Divinity. Keep before the mind's eye the faults and failures of sensory pleasures and worldly happiness. Thus, you can grow in discrimination, non-attachment and spiritual progress.

As gold melted in a crucible gets rid of dross and shines in its pristine glory, man too has to be melted in the crucible of Yoga by the fire of Vairagya. To possess this Jnana is the sign of Samadhi, as explained by some.

For those capable of self-control along these lines, the innate power will gradually assert itself and the Reality that is now misunderstood will be cleared of the fog. Patiently cultivate the habit of meditating on your Atmahood and see the particular as the Universal. Through Samadhi, the attainment of Liberation is assured.

The springs of egoism etc., arise from ignorance of the Basic Truth. When knowledge of the Atma dawns, ignorance with its brood of worry and misery will vanish. The mark of

the Jnani is the absence of egoism, the extinction of desire, the feeling of equal Love for all without any distinction. These are the fundamentals of Atmajnana.

Sri Sathya Sai Baba

## **Glory in Bondage**

Man by birth is a slave to Nature and he becomes corrupt when he serves her interests without a thought of God. Nature, it is known, garlands Purusha (Image) as soon as he enters the nine-holed pot which serves him, as a cage serves a captured bird. At this reception and the honour done to him by our venerable mother, Nature, Purusha forgets the real character of his own entity and identifies himself with the body to which he is bound by Ajnana. Purusha so bound endowed with a mind, is known as man.

No doubt our resourceful Mother Nature ministers to the needs of man's fanciful existence and the colourful life he is prone to lead. It was mostly due to her munificence the world had become a "cradle of civilization" for man that had fallen back into a state of childhood by temperament. How kind and charming she looks when she enamours and entices him into her fold by her playful dance and song in the form of Jaganmohanakara! Because of his age-long attachment to her, he never suspects that it is a snare for him. Because of the cradle which is made more 'comfortable' for him he has developed a high degree of intimacy with her. Because of this and the bewitching smile on her lips he abandons himself to her will and begins to dance to her tune until one day he finds himself supine and helpless at her feet ready to follow her dictates. She at once taking advantage of the position lulls him to sleep from which he rarely wakes up. At this stage she begins to look down upon him. When he wakes up by accident he finds her changed behaviour and the domineering character and gets frightened at her stern looks. But she is always on the alert. She keeps guard over him without a wink of sleep. Where Purusha fails to retain his own, Prakriti gains mastery over him.

Though the entire creation came into being through the union of Purusha with Prakriti the latter, it appears, has a special responsibility to run the show for the play of the Lord, the Supreme Being.

So she like the Mother Superior divided her work into six departments and appointed six governesses (known as arishadvarga) to rule over the hearts of children in her charge and a minister (ahamkaram) to keep vigilance over them. It is their interest to lead their wards to the deceptive ways of nature to whose authority their appointments are due. It is the duty of each governess to safeguard the interests of Mother Nature as opposed to the interests of the wards that are put under their sway. The children in the 'cradle' only look to her for everything.

When man speaks of independence and the liberties of the individual he means them only in relation to the external world, that is, the world of sense perception in which

he lives with the help of our bounteous Mother Nature, because of his pot-consciousness. (I do not deny that the liberties of the individual are as necessary as free breathing.)

Nevertheless man boasts about his conquests of nature, in view of the development of different sciences (both pure and applied) and the technical progress made in the world. No doubt by reason of the immense knowledge and control man seems to have acquired over the forces of nature his capacity to improve his lot in the material sense is very great.

He forgets that he could achieve all this by virtue of Divinity in him. Man, in fact, is a combination of both spirit and matter a mixed product, a fine specimen of Ardhanariswara-tattwam, which is the Moola-tattwam of the entire creation, to put in other words Chetana and Achetana. Though these two exists as distinct things, they are of the same content like water and ice, save in name and form. Just as the formation of ice and water is caused by cold and again reduced to vapour, a formless mode of existence inherent in and common to both by the heat of Sun, Jiva that came into existence owing to Ajnana loses his name and form with dawn of Jnana and finally becomes merged in Paramatma through Spiritual Sadhana i.e. meditation upon God.

Some may say that the fruits of human effort in the field of science are placed at the service of mankind whereas the fruits of spiritual Sadhana are available only to the persons concerned. Is it possible for a scientist to place the pleasure he derives from the discoveries made and the personal experience he had during the time of discovery, at the service of everybody, not to speak of the fruits of his efforts? Nor does the same environment excite the same feelings and desires in all of us. Nor is our reaction to it identical. No individual can transmit to others the pleasure or sorrow that may arise in one's own mind. He can only, to some extent, describe them either by mouth or writing.

Science has made man a regular Bhasmasura, same old play is being enacted today on a much larger scale and with highly concentrated power of destruction.

The so-called Modern Man (I mean, the corrupt slave of nature) is more in search of problems rather than of solutions for the natural problems he confronts in his daily experiences of the world. He has already built a castle of problems on the top of which he appears as the greatest of all problems. He, in fact, has become a problematic institution. As Baba says there is only one problem which if solved all the rest cease to exist.

Because of Man's craving for the gratification of his growing desires he is prone to consider everything in terms of material gains. And the consequent loss of spiritual values that can sustain human existence in peace and happiness gave away to unrest and disorder in the world. The only rule we accept is the rule of the passions. And our present social relations are founded on doubt, fear and anxiety.

Why not we make use of Viveka, Vairagya and Vichakshana with which we are provided by the Lord and avoid conflict that inflicts suffering upon humanity? May Lord Sri Sathya Sai bless Humanity with sanity.

Man cannot be said to have conquered nature as long as he remains a prisoner of the passions associated with the body which is a product of Lord's nature. Born in Maya, bred in Maya, man's duty is to excel Maya and become a liberated soul... says the Lord.

Nature is Shakti, the mother, the Adhaar and the very basis of our activity. Let us therefore make use of her good offices to the best of our advantage and reach a higher plane of existence which is Reality itself instead of playing into her clutches in the name of conquest, as we do now.

Challa Appa Rao

*A bar of iron sinks in water; but, beat it into a hollow vessel, and it will easily float and even carry some weight of things. So, too, man's mind, as it is, sinks easily in the sea of life; but, beat it hollow hammering it with the Name of the Lord, and it floats, unaffected by worry and sorrow; it can even help some others to see Light!*

**BABA**

## **Ganapati**

Ganapati has become, in the course of history, the favourite God of people of all ages and all classes in India, and even a large number of countries in the East and Far East. The stories of Ganapati's Birth, and Life and the adventures that mark His Life also multiplied into thousands, according to the whims and fancies and the imagination of all these vastly varied groups of devotees.

Many of these stories are crude and self-contradictory, because they do not conform to the role that Ganapati plays in the spiritual life. Ganapati is, as Muir has written, primarily the God of Knowledge, Vidya Ganapati. Among the six paths which Sankaracharya re-established in India the Ganapatya too is one and the votaries of that path believe that Ganapati is the Ultimate Godhead, the Repository of the Powers of Creation, Preservation and Dissolution. They have a number of Mantras and Tantras through which they worship Ganapati and realise Him as the Absolute Principle Itself. "In the earliest known reference to Ganapati, in the Aitareya Brahmana, He is referred to as Brahma, Brahmanaspati or Brihaspati. In those days, lists of words apparently submitting to a general principle of classification or having the same sense were drawn up; these were called generally Ganas, and Ganapati or Brahmanaspati was therefore recognised as knowledge or Vidya itself, or Brahma, or even as Veda. This is the opinion of Muir, as given in his book on the Elements of Hindu Iconography.

This opinion agrees also with the great importance that Ganapati has acquired in Yoga Sastras. He is Pranava incarnate, Pranava itself. Some legends say that he was born

when Parvati watched intensely a Pranava symbol which was engraved in the garden! And what is the Pranava? “Praanaan sarvaan paramaathmani pranaamayathi ithi pranavah”: it is so called, because it takes all the five vital airs to the Absolute, all the pranas to Paramatma. No wonder, Ganapati is worshipped as Vidya Ganapati. Knowledge is Power; Intelligence overcomes all obstacles; the wise man is saved from mistakes, from evil and even from sin. So, Ganapati is Vighneswara par excellence, the one refuge for all who seek to escape from error.

Ganapati is the Deity presiding over the lowest of the six Yogic Chakras, where the Kundalini Shakti is lying dormant, coiled and potential. Sadhana alone can evoke it and sublimate it and raise it to the higher and higher Chakras, and the first step in that Sadhana is to propitiate Ganapati, the guardian of the inner energy. Avvayar, the famous Tamil Yogini and poetess has written a noted classic on Yogasastra, from her own inner experience and she has given the book the title, “Vinayakar Akaval”, thus showing the intimate connection between Ganapati and the Kundalini Shakti of Yoga.

The Abhidhanakosa says that the gods and the sages did severe Tapas to propitiate Siva, for they were overwhelmed by various obstacles on the road to good living. Siva was pleased and when he heard their wish, a Flame, that threatened to blind by its effulgence even Uma, emanated from Siva! The flame became a son, to whom Siva gave the head of an elephant, the body of a monster and the limbs of a god, He nominated Him the leader of the Ganas, who were His emissaries and equerries. So, He came to be called Ganapati. Other Puranas say that His Feet are the refuge of the Jnani, His Belly represents Akasa, the tusks represent Parajnana and Aparajnana (the broken one) or Pathijnana and Paasajnana (the broken one); the snake signifies the Kundalini Shakti; the Mouse vehicle, the lower downward leading cleverness, apart from the higher upward-leading Wisdom or Jnana, which has to be ridden over and kept under control.

There are many legends that support the philosophic significance of Ganapati. “A Gandharva by name Krouncha insulted Indra in his audience hall and was cursed to become a mouse; but, he entered the hermitage of Parasara and played havoc there; so, the muni approached Ganapati who converted the Gandharva as His vehicle and quietened him.” “There was once an Asura called Gajamukha; he was advised by Sukra to pray to Siva and do penance; Siva appeared before him and granted him the boon he wanted, viz, not to be killed by any human being or by any weapon. He then began to plunge the world in misery and slavery. So, Ganapati besieged his capital city, Mathangapura, and finally killed him by stabbing him with his broken tusk!” “Siddhi and Buddhi were loved by Kama and Krodha who wanted to marry them. They appeared in the form of a donkey and a tiger but, Ganapati killed them both and He accepted them as His Partners.”

When we worship Ganapati we have to realise that it is an ancient and meaningful rite, full of spiritual possibilities. Let us remember that Bhagavan Sri Sathya Sai Baba vouchsafed the vision of Himself as Ganapati to Swami Amritananda, who had seventy eight years previously, done Ganapati Homam in his native village in Kerala, and who subsequently, had, as a Sanyasin undergone all the rigors of the Yogic Sadhana and

Pranava Upasana, and therefore established a claim for that vision which Baba in His Grace did satisfy.

### **Sri Krishna Janmashtami**

Baba was at Hyderabad from 17<sup>th</sup> to 21<sup>st</sup> August and He reached Coimbatore on the night of the 23<sup>rd</sup>, by car, halting for a while at Bangalore, on the way. On the 24<sup>th</sup>, in the morning, He laid the Foundation Stone for a College at Ganapatialayam, near Udumalpet and a Hospital at Udumalpet itself. The College is estimated to cost about six lakhs of rupees and the Hospital four.

Staying at Udumalpet on the 25<sup>th</sup> at Madurai on the 26<sup>th</sup> with devotees, Baba reached the Abhaya Aranya or Wild Life Sanctuary in the Nilgiris District, on the 28<sup>th</sup>. Villagers and tribesmen gathered in large numbers to welcome Him there. Baba and the Bhaktas rode on elephants into the forest and observed elephants, bison and other wild animals in their natural habitat, sporting in freedom, unaffected by fear.

On the 31<sup>st</sup>, the Grihapravesam Ceremony of “Brindavan” the Ooty Bungalow of Baba was celebrated. Ryots and planters, officers and labourers, all joined in the mammoth gathering that crowded on the lawns around Brindavan. The people of the District were indeed lucky that Sri Krishna Janmashtami this year was celebrated in the presence of Baba at “Brindavan” itself. Baba “materialised” a garland of precious stones for the silver image of Krishna, kept decorated on the dais for the evening meeting. He said Krishna is none other than Prema or Love and so, Krishna Jnana takes place in every heart the moment Love is born there. “Cultivate that Love; it is Krishna Himself” He said.

### **Comment**

**Note:** The contents are not typed only matter related to the cover page of three elephants and Swami.

One can well comment on this picture thus: the three elephants are the three Gunas; Tamoguna and Rajoguna have naturally turned their faces away from the Lord and so they are left severely alone; Satwaguna, which is full Bhayam Vinayam and Viswasam, the characteristics of Bhakti as Baba often advices, approached the lord reverentially and so, receives His Blessings.

(Ed.)

**Sathya Sai Speaks**

If you do not know what has dropped from your hand in the darkness on the ground, what is the use of all the diligent and restless search? This is just what all our education is, today. Search, search, research, research, everywhere, but, no one knows what he has lost and must discover!

This little narrow eye can make clear to you a whole range of mountains, basking in the sunshine, on the edge of the horizon. So too if you develop the tiny eye of Prema, or the sharp little eye of Jnana, the Source of all this Creation will become evident to you.

The difficulty today is great only to get a Bhakta; Bhagavan it is very easy to get; but a steadfast devotee, who has Bhaya Vinaya and Viswasa is indeed hard to find.

A man walked into the sea and came ashore with dry feet! No, I am not giving this as an example of a miracle; it is a sign of foolishness, for the Sea is the Ocean of Divine Grace and the person, a lucky individual who had the chance of Darshan and listening to the Divine Conversation.

Melted sugar is poured into moulds of various shapes, but all are sweet; so, too, Divine Essence is poured into the moulds of men's minds and assumes various Names and Forms. All are sweet, who know All is sugar.



## **Jnana Vahini**

### **8**

**Sri Sathya Sai Baba**

You can see without eyes, hear without ears, speak without the tongue, smell without the nose, touch without the body, walk without legs; yes, ever experience without the mind. For you are the Pure Essence Itself; you are the Supreme Self. You have no awareness of this Truth; hence, you are drowned in ignorance. You feel you are the senses only and therefore you experience misery. The five senses are all bound up with the mind; it is the mind that separately activates the senses and is affected by their reactions. Man reads through the mind-associated eye and so he fails. But the Jnani has the Divyachakshu, the Divine eye, for he has the Divine Vision; he can hear and see without the aid of the senses.

As said in the Gita, the Lord's feet are everywhere, the Lord's hands are everywhere. His eyes, His ears are everywhere. So He sees all, He does all. Devoid of senses, He makes all senses function. To grasp this mystery, the path of Jnana has to be trodden. When a person develops into a full Jnani, he becomes It and It is merged in him and both become indistinguishable. Then he realises that he is the inscrutable, the indefinable Brahman, not limited by the illusory super-imposition of name and form.

When fire burns, its light can be discerned from a distance; but those who are far cannot hope to feel its warmth. So too, it is not easy to describe the splendour of Jnana for persons who are far from acquiring it; only those who have actually neared it and felt it and are immersed in it can experience the warmth and the joy, emanating from the passing away of the illusion.

For this, continuous Tapas, continuous meditation on God are needed. The Pure Essence can be known by the Sadhana of Bhakti. The goal of Bhakti is indeed Jnana. When an author writes a play, the entire play will already be in his mind, before he sets pen on paper, act after act, scene after scene. If he has no picture of the entire drama in his mind he will never entertain the idea of writing it at all. But take the case of the audience. They can grasp the story only after the drama is fully over; it unfolds itself scene by scene. Once they have understood the theme, they too can confidently describe to others the purport of the play. Similarly, for the Lord, this Drama of Time with its three Acts, the Past, the Present and the Future, is as clear as crystal. In the twinkling of an eye He grasps all the three. For He is Omniscient; it is His Plan that is being worked out, His Drama that is being enacted on the stage of Creation. Both the actors and the spectators are lost in confusion, unable to surmise its meaning and its development. For how can one scene or one act reveal its meaning? The entire play has to be gone through for the story to reveal itself.

Without a clear understanding of the play in which they are acting their roles, people cling to the error that they are Jivis and waste away their lives, buffeted by the waves of joy and sorrow.

When the mystery is cleared, and the play is discovered as mere play, the conviction dawns that you are He and He is you. Therefore, try to know the Truth behind Life, search for the Fundamental, bravely pursue the underlying Reality. Seekers of Jnana must always be conscious of this.

The Lord is in every heart, in the subtle as well as the gross form. So, the Jnani, who has had a vision of the Atma dominating the Inner Stage, will never be affected by sorrow; it can never hold sway over him. The Atma is in the ant and the elephant, in the atom as well as the atmosphere. Everything is saturated with Brahman. The seeker must divert his attention inwards from the external world; he must find out the origins of the agitations of the mind. This process will diminish and destroy the activities of the mind which make you doubt, discuss and decide. From that stage onwards, the exhilaration of being Brahman oneself will be constant. This will stabilise the Sat-Chit-Ananda arising from that experience.

Such a Jnani can never be affected by joy or sorrow, however great; he will ever be immersed in the ocean of Atmananda, blissfully unaware of the world around him, far above and beyond its coils.

This is the discipline called Brahma-abhyasa, that is to say, the ever-present exercise of remembering the basic Brahman of the Universe, praying to the Form-full Aspect of that Brahman, speaking of His Glory, being in His Company and living always In His Presence. That is why the Panchadasi says, “Thath chinthanam, thath kathanam, anyonyam thath prabodhanam, ethath eka param thwam cha, Jnanabhyaasam vidur budhaah”—“Thoughts dedicated to Him alone, speech devoted to Him alone, conversation centred on Him alone, this one-pointed existence is referred to by the wise as the Discipline of Jnana.” This is the lesson taught in the Gita by Krishna. “Math chiththaa mathgatha praanaa bodhayanthah parasparam, kathayanthi cha maam nithyam thushyanthi cha ramanthi cha”—“They fix the mind on Me, they survive only because they breathe me, they inform each other about Me, they talk only of Me, they are happy and content with these Only.” This ceaseless thought of the Lord is also referred to as Brahmachintha or Jnaanaabhyaasa or Atmaabhyaasa.

The mind pursues exterior objects only either because of the pull of the senses or because of the delusion caused by superimposing on the external world the characteristics of permanence etc. So, it has to be again and again brought back to travel to the correct goal.

At first, the job is hard; still, by proper training the agitations can be calmed by the Japam of Om. The training consists of sama, dama, uparathi, titiksha, shraddha and samadhana. That is to say, the mind is controlled by good counsel, superior attractions, withdrawal from sensory objects, ability to bear the ups and downs of fortune, steadfastness and poise. The recalcitrant mind can be slowly turned towards Brahmadyana if at first it is shown the sweetness of Bhajan, the efficacy of prayer and the calming effects of meditation. It must also be led on by the cultivation of good habits, good company and good deeds. Dhyana will, as it proceeds further and further, give rise to greater and

greater keenness. Thus the mind has to be caged in the cave of the heart. The final result of this discipline is no less than Nirvikalpa Samadhi, the Equanimity that is undisturbed.

This Samadhi is really speaking Brahmajnana itself, the Jnana that grants release or Moksha. The discipline for this consists of three exercises: the giving up of craving, the elimination of mind and the understanding of the Reality. These three have to be cultivated uniformly and with equal ardour. Otherwise, success cannot be ensured; one of them is not enough. The instincts and impulses or Vasanas are too strong to yield easily; they make the senses active and greedy and bind the person tighter and tighter. Attention has therefore to be paid to the sublimation and subjugation of the senses and the promptings behind them, to the development of self-abnegation, the relentless pursuit of reason and discrimination in order that the mind may not get mastery over man. When the mind is won, the dawn of Jnana is heralded.

The Sadhaka has to be ever vigilant, or the senses might recoil any moment: especially when the Yogi mixes with the world and the worldly. The basic Truth must be kept constantly before the mind's eye. Wants should not be multiplied. Time should not be frittered away: no, not even a minute. The craving for one pleasant thing will give rise to another still more pleasant thing. Cut at the very root of desire itself and become master of yourself. The renouncing of desire will take you fast to the pinnacle of Jnana.

The Jnani or the liberated person will be unaffected by joy or sorrow, for how can any event produce reactions in him who has wiped out his mind? It is the mind that makes you 'feel'; when one has taken a drug that deadens the consciousness, he feels no pain or joy, for the body is then separated from the mind. So too, wisdom, when it dawns, separates the mind and keeps it aloof from all contact.

By special discipline, the turbulence of the mind can be calmed; as a result of this, it becomes possible to taste the bliss of the Atma, free from its pulls. The mind attracts him outwards and offers only external objective joy. But the wise man knows them to be fleeting. For him the Atma is enough to fulfill all desire for happiness—complete and permanent. So, he will have no need for the external world.

The Jnani will acquire some special powers too, through his beneficent resolutions, his beneficent promptings and purposes. Through these, he can attain whatever he wishes. The greatness of the status of a Jnani is indeed indescribable, beyond imagination. It is of the same nature as the splendour and magnificence of the Lord Himself. Why, he becomes the Brahman that he has always been. That is why it is declared Brahmavid Brahmaiva Bhavathi, Brahmavid Aapnothi Param. That is to say, "he who has known Brahman becomes himself Brahman; he attains Brahman-hood." The fact that this world is unreal and Brahman alone is real must become patent; then all impulses are destroyed; ignorance is demolished. The gem of Jnana has been stolen by the Mind: so, if it is caught, the gem can be regained. The gem entitles you to the status and dignity of Brahman, which you assume immediately.

The great souls who have won this Atmajnana deserve worship. They are holy; for they have attained Brahman, the right of every one in the world, however great or whatever the Tapas. That is the Kingdom they seek, the honour they aspire for. This is the great mystery, the mystery elucidated in the Vedas, the Upanishads and the Sastras. The solving of this mystery makes life worthwhile; it is the key to liberation.

Truth and untruth must be kept apart by means of the sharp sword of Jnana. It keeps the world afar and bring the Residence of the Lord within reach. That Residence is Nityananda. Eternal Bliss, Paramananda, the highest Bliss; the Bliss of Brahman Itself.

**Sri Sathya Sai Baba**

### **Punkhawala**

It was the hour when man, bird and beast were still, wrapped in sleep. Everything had melted in the thick darkness. The train was speeding along like a spangled snake, along the Sub-Himalayan jungle track.

Dr. R. turned in bed and opened his eyes, for there was a strange smell in the compartment, something burning, he thought! The fan was emitting sparks, like a Catherine Wheel! There was no one else in the coach, except his wife who was fast asleep. There was no time even to think out a plan. He put out his hand and fumbled with the switch, but, good God, it was out of order! The fan could not be stopped. It had to burn like that! ..... and perhaps, set the compartment on fire!

Pull the alarm chain? But, that will be a big sensation; it would involve delay, for the guard has to investigate, come, diagnose, prescribe, administer the treatment etc. etc. the sparks increased; the smell smote the nose.

“Baba! O Baba, save us, O Baba!” The prayer automatically rose from his heart, for Bhagavan Sri Sathya Sai Baba was his never failing succour. The train slowed down just a wee bit. Was it a station they were coming to? Well then, when it halted, he could wake the wife and both could get down and tell the guard.

He arose and peeped into the darkness, far out into the oncoming space. Suddenly he saw a man, clinging to his door, holding fast to the handle. How could have possibly hopped up the running train in that forest blackness? A nascent fire, a sneaking thief what was he to do?

The man said, “I am a punkhawala; come to repair the fan!” He looked a seasoned mechanic; he had a screwdriver in his hand; he wore a khaki shirt and shorts; he smiled in an appealing way. So, the doctor opened the door and let him in. The train gained speed. The wife too woke. It was all so easy for his skillful hands; a few turns of the screw and tap or two at the proper place; the sparks ceased, the fan whirled, swift and safe. He was

a silent skillful hand. He then sat crouching in a corner and asked the doctor to lie down and sleep. His voice was so sweet, his kindness was so overpowering that the doctor lost all fear and suspicion. He laid himself down and turned away from him and dozed.

But, the wife had her own fears. She had read and heard of robberies in running trains and of even worst calamities and so, she had half an eye open to watch the stranger's slightest movement. And, even while her eye was watching him, he disappeared!!

A week later, they get a letter from Baba at Puttaparthi, "How did you like my Punkha repair?"

Dr. R. himself narrated this wonderful incident when he came for Mahasivaratri to Puttaparthi.

"This is My Duty; when a call comes out of distress and devotion, I hasten to the rescue," Baba said.

## **Sathya Mata**

Navaratri is the Festival of the Mother; we have a picture of the Mother as Durga on the cover page; we have another of Baba as the Mother inside. When we named it as 'Sathya Sai Mata,' Baba said "Have it as Sathya Mata, for this is the True Mother; all others are Mithya Mata."

That is how the words 'Sathya Mata' came to be printed under that picture. All those who have come under the guiding Grace of Baba will be happy that it is called so. Brahmasri Sathavadhani Velury Sivarama Sastry, for example, wrote in the "Bharathi," "Put together in one place all the Love of all the Mothers in all the lands; weigh it against the love that Baba has; you will find that Baba's Love is Greater".

One evening, some years ago, Baba was sitting in the sands of the Chitravati, with Bhaktas around Him. He spoke of prayer and how we should put our case before the Lord. He said, "Pray in this manner: O Mother, we all dwell in your womb. The mother bears all the pain that the infant in the womb gives her; she does not wish ill at all; she wants the infant should be strong and healthy. So, too, bear with us. We may cause you pain, by our wrongs, our errors, our want of care. In many Births, we have so much of ill that we are now in the coils of Karma. Pardon us; wish us well; as Durga, keep us safe; as Saraswati, teach us how to reach the goal; as Annapoorna, feed us with good food for this body, mind and spirit. Give us the eyes to see You as the Shakti that fills all things in all places."

When we heard Him that day, we felt that He was Himself all that and more; full of mother's love, He has often said, "Every one is mine, whether they call Me or not." "There are no sinners, do not call yourselves so." "There are no nastikas."

Once in Lucknow, during the Public Meeting in the Town Hall, some speaker referred to Indians as "Daridra;" how can the mother allow that word to be applied to Her Children? Baba rose up and said, "The Indians are satisfied with a little, they have no zest and so, their standard of life is low, that is all. India is not poor country, no, far from it."

During Dasara, on the day when the poor are fed and maimed are given clothes, cripples gather in thousands and, like the Mother who takes special care of her less fortunate children, He decorates the Nilayam more grandly and tells His Bhaktas to serve them with love and in plenty. "Look at the variety of creation," He says; He never allows us to feel disgust at the tattered crowd of down-and-outs.

Most of the devotees think of Baba as the Mother. That is the picture that comes to their mind, when they try to draw His Picture in their minds. It is hard to imagine Him as the stern strict Father. He is too kind for that. Just consider this: Baba knows every act, every word, and every thought of ours; yet, He speaks to us and calls us towards Him and pours His Grace on us! Only the Mother can feel for the children so.

We stand in the sun and Baba like the Mother tells us to move under the shade! He asks us whether we have taken food, just as our own mother does, perhaps with even greater anxiety; He notices the first signs of sadness in our faces, the first furrow of disappointment or distress. Then it is that we feel that He is the Mother and that all mothers are but little images of the Universal Mother.

### **Baba, My Only Refuge**

In the hour of doubt, O Baba,  
I run to Thee crying, Baba, Baba!  
I know Thou art ever with me,  
But I like to see and worship Thee.

Nothing gives me joy in this world;  
For, I am the time in and time out hurl'd  
From a peak of Joy to the depths of distress  
Because of Fate, but Thee I address.

I call Thee times without number,  
I hear Thee saying 'I remember'.  
My joys surge up and I forget pain,  
This is my dower and my great gain.

## **Sat-Sangha**

Baba asked the Tamil Sangha, the Kannada Sangha, the Andhra Sangha and the Malayala Sangha of Lucknow to plan a 'Sat Sangha.'

This idea is one of our many germinal ideas which Baba is planting. The Unity of Mankind has flashed in the minds of all the thinking men, since ages. The Industrial Revolution in the West resulted in the rapid conquest of the East and of Africa and a no less rapid colonisation and development of the Far West. There is no cloud without a silver lining, as the saying goes; so, this process of subjugation and exploitation had one or two beneficial consequences, too. The exploiters brought with them the discoveries of science as well as the scientific point of view. They helped to make the world, one.

They spread that the idea that the peoples of Asia were uncivilised and primitive and we too shamefacedly accepted their judgment, forgetting and neglecting our heritage of culture and spiritual achievements. We worshipped the 'science' of the West as well as their economic social and political systems. Their word was gospel to us, we strove to imitate their way of life.

An illiterate villager, who had never contacted the West in any form, collected in the very capital of British India, the finest products of English education and enraptured and captured them by his supreme achievements in spiritual Sadhana. He was the guru and master of Swami Vivekananda, Sri Ramakrishna Paramahansa. He opened the eyes of India to her genuine greatness and his disciples opened the eyes of the world, not only to the long neglected hidden treasure of India but also to the treasure hidden within each man. Vedanta shook the world out of lethargy and selfishness, out of narrow nationalism and wanton imperialism.

This aroused in us the consciousness of our dependence and shame of our imitative rootless existence. The movement for freedom was, with us, part of the struggle for individual realisation itself. Hence, the movement became a creative constructive moral fight, an example for all peoples.

The Industrial Revolution which began with the steam engine has brought us to the atom bomb! It has landed us at the cross road between existence and extinction. The world has become a crowded neighbourhood, full of pretty fractions and feuds, noise and confusion. Persons aware of this crisis are looking forward to the secret of the ancient Indian way of life, marked by poise, control and peace.

Science and Vedanta have to be practised together, they feel. And it is not impossible either; as a matter of fact, science is a mere barbarism without Vedanta and Vedanta is the most satisfying to the real scientist. We have now to practise the basis

disciplines of Sanathana Dharma ourselves, without at the same time discarding the good points of the scientific culture that is sweeping the world and, transcending the cause and effect logic, reach the heights of calm.

To a world threatened by Rahu and Ketu of conflicting ideologies, Baba's call to form Sat-Sanghas, associations of ideal filled practitioners, come as a panacea.

“Sat-Sangha” what an inspiring word! The more we revolve the word in our minds, the more meaningful it becomes. We see it as the repository of our age long culture. The last six slokas of the sixteenth chapter of the Bhagavad-Gita tell us that ‘Om Tat Sat’ is the summary of the thought and action, the Vichara and the Achara of our ancient culture. ‘Om Tat Sat’ is the threefold unfolding of the basic Brahman.

Its form is Sat: “Sath bhava sadhu bhava cha, sath ithyetharth prayujyathe.” That is to say, “Above and beyond change, unaffected, but still active and joy giving and revealing itself through good deeds, it is called Sat. The unmanifested as well as the manifested, both are Sat. Naiha nana asthi kinchana, “Here there is no many”.

So the Sat bhava is the Sadhu bhava also. Sankara in his commentary on the Chhandogya Upanishad explains what is meant by Sadhu. ‘Sadhu’ means both Brahman and Loka-adikarya, that is to say activities of Loka etc., just as mud as well as the pots and pans of mud are ‘mud’. So, the moral base of Indian thought is this Sat which is also Sadhu, the thing that IS is also GOOD. The joy that we seek must be Sat; the world that we build must be Sat; the means we employ should be Sadhu.

Baba wants a Satsang of Sadhu-minded men; it is bound to reconstruct the world on spiritual lines.

The Sangha may be small first, but, it is bound to spread over the whole world. That is the army of which Baba speaks, for which He is recruiting us. When He is the Sanathana Sarathi, why should we hesitate to join its ranks?

V. Ramachandra Rao

## **Sanathana Sarathi**

Subscribers are requested to mention their Register Nos. in all letters to the Office, for it is difficult to reply, unless this information is given.

Every care is taken by us to dispatch copies to all; when is the magazine is not received by at least the 23<sup>rd</sup> of the month, a complaint may addressed to the Post Office of Delivery and a copy kindly sent to us.



Subscribers are requested to renew their subscriptions well in advance of the period of expiry. It may not always be possible to remind everyone of the expiry month.

## **36 GEMS FOR YOU ON THE 36<sup>Th</sup> BIRTHDAY**

1. Rectitude is the Royal Road to the Seat of God.
2. He who conquers the world is the hero; but the hero of heroes is he who conquers himself; he is mighty; he has prowess beyond compare.
3. Faith is the first step to the grace of God.
4. Truth will lead you to the Diety; untruth will lead you to the devil.
5. The aspirant must bear with patience all circumstances, that is the most beneficial path.
6. Fill every deed of yours with the vision of the Spirit, the outlook of the Super-self.
7. To grasp the significance of the omnipresence of the Lord, believe that there is no name which is not His; nobody or thing which is not His.
8. He who is steady in Wisdom stands closest in the company of the Lord.
9. Release from bondage to inborn impulses is the Real Liberation.
10. When a person has renounced the fruit, whatever activity he engages in, that is Samadhi itself.
11. When you try something above your capacity, that is conceit.
12. When you do something less than your capacity, remember that is theft.
13. Full happiness consists of auspicious conversation, auspicious thoughts, auspicious deeds.
14. Recognise your own faults and errors; do not attempt to unveil other's faults and errors; this discipline helps the aspirant a great deal.
15. Cool comforting conversation, that is most congenial to the aspirant, the habit that will take him to the goal.
16. Whose property did the crow steal? Whom did the koil crown? Understand this: If your tongue is sweet, your name gets honoured.
17. Achieve mastery over your tongue, you achieve thereby mastery over the world.

18. He who obeys the dictates of the Lord is indeed at ease, he is a Yogi; he who disobeys the dictates of the Lord, he is the dis-eased, the Rogi.
19. When heart is bound to heart, heat of argument finds no place.
20. Impure food makes the mind too impure; the Sun of the inner glory of Dharma can never dawn within the pure Mind.
21. If you give up the contemplation of the Lord who is the treasure of undiminishing Bliss and spend yourselves in the contemplation of the means of achieving the victory of the promptings of your heart, you can never get released.
22. If you drop the weight of argument and unfold the twin wings of faith and action, you can float and fly happily in the deep blue sky of the Almighty Presence.
23. The craving for fruit will render all spiritual discipline fruitless.
24. Let the mind die, let buddhi be destroyed, let the body disintegrate, remember nothing can harm you, the indestructible Atma.
25. Use a little common sense and you will know that the body is not your own Self; it is liable to decline and death; that is the first step for Nara to become Narayana. The I to which reference is made is not the body, it is the Paramatma; trying to realise this is Tapas.
26. Where the singing of the Name of the Lord fills, the air with its splendour and fragrance, that place indeed is Vaikuntha.
27. The skin of cattle is useful for making footwear; the human skin is not worth a speck of dust. But yet, that very man can ascend to the height of Divinity if only he carries out his holy task.
28. The world must be made the abode of Love; first, cultivate love for yourself; then, fill the village where you are with love; later, spread the love to the district and thus, let it cover the entire world.
29. Whatever you feel is good if done by others to you, however you feel they should honour you, do unto those others also and honour them likewise yourselves.
30. When you do not know, confess that you do not know; if you pretend to know and try to cover up your ignorance, it is very dangerous, especially to the spiritual aspirant.
31. The idea of Brahman is beyond the capacity of those who have no control over the agitations of the mind; the natural afflictions of the causative world will cease only when the idea of Brahman is well established in the mind; the delusion of the causative world must disappear if one must get the Joy, Atmic Bliss.

32. However great the hero you might be, whatever your prowess and intellect, devoid of the Grace of God, you degenerate into a slave.
33. Whoever loves and serves all, him, the Lord loves and honours.
34. The birds taking shelter for the night awake and fly away to the four quarters at sunrise; so too, the wife and children the fortune and wealth all fly away without as much as even a farewell notice. Establish yourselves firmly in this fact; make immediate efforts to achieve the eternal the permanent, the unchanging.
35. Of what use is all the pouring over tomes throughout the day and night, of what use is all the fame achieved by means of scholarship? What you have put into practice, that is the measure of your learning, your education. Without that, you are but a learned titled fool.
36. Strive for the happiness, the joy of all others as earnestly as you strive for your own; strive for the peace of the world as diligently as you strive for your own. That is true divinity, that is true humanity.

—Sathya Sai Baba

Speaking at Prasanthi Nilayam on 21<sup>st</sup> October 1961  
Announcement was made by Baba to the world  
That He has entered upon Divine Mission  
He has come down for, as Man, in this  
Yuga, to revive Dharma, establish peace  
And fill the whole World with Love  
So that all may now reach the goal  
Anxiously striven for by them  
In an aeons that have gone by!  
Be it our Prayer, Fortune  
And Destiny, to join the  
Blessed band of His  
Angels of Love

## **Jnana Vahini**

### **9**

**Sri Sathya Sai Baba**

Maya, by means of its power of (1) hiding the real nature and (2) imposing the unreal over the real, makes the one and only Brahman appear as Jiva, Easwara and Jagat, three entities where there is only one! The Maya faculty is latent, but when it becomes patent, it takes the form of the mind. It is then that the seedling of the huge tree (which is the Jagat) starts sprouting, putting forth the leaves of mental impulses or Vasanas, and mental conclusions or Sankalpas. So all this objective world is but the proliferation or Vilasa of the mind.

Jiva and Easwara are caught up in this proliferation and they are inseparably intertwined in the Jagat and so they too are creations of mental process like things appearing in the dream-world.

Imagine Jiva, Easwara and Jagat as having been painted; the pictorial Jagat has both Jiva and Easwara incorporated in it and all three appear as different entities though created by the same paint. So also, the same mental process creates the appearance of Jiva and Easwara as pervading and immanent, in the background of Jagat.

It is Maya that produces the illusion of Jiva and Easwara and Jagat: this is declared by the Shrutis. The Vasishta-smriti made clear that mental processes were responsible for the magic dance of He and I, This and That and Mine and His. The expression “Sohamidam” found in that text indicates Jiva, Easwara and Jagat. “Sah” means He, the Unmanifested, the Supersoul, the Power beyond and Above, the Easwara. “Aham” means “I”, the entity enveloped by the consciousness of doer etc. “Idam” means this objective world, the perceivable sense world. So, it is clear that these three are the products of mental process only and they do not have any absolute value; their value is only relative.

In the waking stage and during dreams, these three appear as real, but during deep sleep or while unconscious (as during a fainting fit), the mind is not working and so the three do not exist! This fact is within the experience of all. Therefore, it is easy now for you to realise that all these three will disappear for good when, through Jnana, the mental processes are destroyed. Then one gets release from bondage to all these three and knows the One and Only Entity. In fact, he gets established in Advaita Jnana.

The Jnana won by the analysis of the mental process can alone end Maya. Maya flourishes on ignorance and absence of discrimination. So, Vidya spells the doom of Maya.

Fevers originate because of your actions; they flourish on wrong modes of life and diet; they grow with the growth of such wrong conduct. The idea of the snake which is Maya, flourishes on the ignorance of the real nature of the rope; it grows and becomes deeper the more one forgets the rope which is the base. The ignorance which prevents and postpones the inquiry into the nature of the Atma makes Maya flourish. Maya fostered by

this attitude becomes as thick as darkness. When the flame of Jnana illumines, the darkness is dispelled along with the illusion of Jiva, Jagat and Easwara.

Inquiry makes the snake disappear; the rope alone remains thereafter. So too, Maya and the blossoming of that Maya through the mind as Jiva, Jagat etc., will all disappear as soon as Vichara is done about the reality of appearance. One realises that there is nothing other than Brahman. Brahman alone subsists.

To the question, how can one thing appear as two, the reply may be given that, prior to inquiry, Brahman appears as Jagat though its real nature has not undergone any change at all, just as the pot was understood as pot, before inquiry revealed that it is basically clay only. Crown, earring, necklace all appear as different until inquiry reveals that they are basically, fundamentally, gold. So also, the one Brahman is apparent in many forms and under various names and so gives the impression of multiplicity. Brahman alone is, was and will be. The conviction that this Jagat is but a superimposition is the real Vidya. This Vidya is the end of all ignorance.

The hare's horn is non-existent; it is a description of something super-imposed; knowledge of the reality alone will destroy the idea forever. Then the false idea will melt away. Only the ignorant will stick to Maya as Truth; the wise will at best designate it as "Indescribable" or "Beyond explanation", for it is difficult to explain how Maya originated. We know only that it is there, to delude. The wise refer to it as "hare's horn".

When simple-minded children are told, "Lo! there lurks a ghost there," they believe it to be true and get terribly frightened. So too, unthinking, ignorant persons get convinced of the reality of the objects around them through the influence of Maya. Those endowed with Viveka, however, distinguish between the true Brahman and the false Jagat; others, unable to do so, or to find out the real nature of Maya, simply dismiss it as 'beyond description', 'anirvachaneeya'.

Jnanis who have clearly grasped the truth characterise it as the mother whose corpse is cremated by the son! It is the experience of Maya that gives rise to Jnana, or the 'revealing wisdom'. The child Vidya kills the mother as soon as it is born. The child was delivered for the very purpose of matricide, and its first task is naturally the cremation of the dead mother.

When one tree rubs against another in a forest, fire starts and the fire burns both. So too, the Vidya or knowledge that arose from Maya destroys the very source of the knowledge. Avidya is reduced to ashes by Vidya.

Like the expression 'hare's horn', which is the name for a non-existent thing, Maya too is non-existent and one has only to know it to dismiss it from the consciousness. So say the Jnanis.

Nor is this all. You label anything non-existent as Avidya or Maya. Whatever becomes meaningless, valueless, untrue, baseless and existenceless when knowledge grows, that you can take to be Maya's manifestation.

Another interesting point is this: It may be argued that since Maya produces Vidya. Maya is right and proper and deserving of respect; but the Vidya that arises out of it is also not permanent. As soon as Avidya is destroyed through Vidya, the Vidya too ends. The tree and the fire, both are destroyed when the fire finishes its work.

The "kathaka" which is placed in water for removing the dirt in it, is itself wasted away in the process. So, Jnana is the gaining of this end, the attainment of complete vacuity, equilibrium, peace.

**Sri Sathya Sai Baba**

### **Nearer and Dearer**

When first I came to Heaven's Gate and waiting long  
Looking upwards from the ground,  
Baba gave a smile to me, full petalled and free.  
It floated down on my open heart  
I rose from the soil that held me down and clung to me!  
A thornless rose it was, of multicoloured charm  
Fragrant fresh and pure, beyond compare.  
I tip toed up to catch it ere it fell.  
It made me mad, ecstatic; I ran about in childish glee  
I jumped around in jubilee, hailing all I met  
Proud of the gift Baba gave, unique alone, to me.  
The smile did stream along my veins  
And every lurking virus screamed; sinister hosts heaved farewell sighs!  
My gait became erect; my skin aglow, my voice vibrated clear!  
The smile uplifted so!  
The smile sped through the spinal road  
And reached the brain, startling all the stowaways,  
Upturning all the certainties, the Emmay Beeyel lumber mess  
That I have stored up there, in the attic of my house.

The smile, a floral flame, peeped into my dusky heart  
And hurt the eyes of all nocturnals breeding, there  
Hanging by their heels! –  
The vanities, the vacuities, intoxicating inanities  
That revel rollick in the dark!  
The smile led me like a star;  
It cheered my road, it led my steps;  
It twinkled when I bungled  
And, grew every day in the inner golden vase.  
I have that smile still fresh and fair,  
For I feed it with my tears.

When next I came to Heaven's Gate and waited long  
Looking upwards from the ground,  
Baba gave me something more. He lifted His Palm.  
He blessed me "Do not Fear".

Did the Palm come down?.... or, did I rise up? I do not quite remember.  
But, I caught the Grace and held the Hastha tightly o'er my volcanic chest.  
O! it calmed my pain, it cooled the lava flood, it touched my wounds, all, all at once.  
Healing them soft and smooth, with the silky salutary feel –  
My half blind eye, my wanton tongue,  
The rebel throng of senses five, the roving feet, and the itching palm  
The clenched first, the poking nose, the hungry gluttonish ear,  
All the brood that pestered me, they started packing, afraid to stay!  
When I roamed around the tortuous paths  
And sail adrift in storms, that Gesture guides me still.  
It has saved me many a fall, that mighty Palm of His.

When next I came to Heavens Gate and waited long  
Looking upwards from the ground,  
He spoke to me! Yes, I heard His Voice,



Tinkling tonic, tasty to the heart.  
`Twas meant for me, He asked me just a simple question  
As you have often been..... “When did you come?” He asked.  
Though I fumbled, slowly, the answer, “An hour ago”,  
I thrilled at the voice! I shuddered, for how can I calculate the time  
Since I came, as matter amoeba moth or mammoth mynah, mammal no this stage  
To act the role He fixed for me? ‘When did you come?’  
His voice entered my veins, my brains, it stirred my ego cells  
When did I come?.... Why did I come?.... He will ask me another day!  
And then the challenge Where I go?  
The problem churned my brain;  
What shall be my right reply?  
Maya bred me, karma bore me, vasana made me, aham feeds me!  
Baba asks me when I came!!

When next I came, I did not wait for long  
Looking upwards from the ground.  
He bade me quickly, “Go in and do Bhajan”  
Go in and pray?....Sit straight?....repeat the lines in tune, adjust the range of voice? Clap  
hands?  
Chime the chorus fast and faster?....?....?  
He said, “Go in”  
Did He want me to take this mansion made of earth where I do dwell  
Into this Mansion made of earth?  
It cannot be. No. It cannot be.  
Go in and pray? Ah, it was a mantra that He gave.....  
The inward eye, the onward march, into the innermost, away from seen and sight.  
He gave a sacred key, the treasure chest was mine,  
I dwelt on the meaning of that mystic word  
I lived by it, I prayed alone, awake, in silence of my depth.

When last I came, 'twas the very last time;  
He said 'Stay', I echoed 'Ay'.  
There was no more talk!  
No more need.

**N. Kasturi**

### **Baba the Idol of My Heart**

Baba is enshrin'd in My Heart;  
Indeed, He is the idol of my Heart;  
I love Him with all my mind and Heart;  
I know Him to be the God of my Heart.

Baba has taken me into His fold;  
Baba has given me Blessings untold;  
Baba has asked me to serve the Lord,  
And never mind anything but God.

Baba will help me at all times;  
Baba will rule over all the climes;  
Baba is come to assert His Glory;  
Baba has just begun to spin His Story.

**K. Vaidyanathan**

### **Mathura Nagara..... This Puttaparthi!**

*(This year's Navaratri was remarkable for the series of most thrilling Discourses which Baba vouchsafed to the thousands who had come from all parts of the country. Besides the speeches on the occasions of Flag Hoisting, the Hospital Day, the opening of the Santhi Vihar and the lectures of Sri Jonnalagadda Sathyanarayanamurthy, Baba graciously spoke even after the Vijayadasami, on the 21<sup>st</sup>...22<sup>nd</sup>...23<sup>rd</sup>...and 25<sup>th</sup> October,*

*after discourses by Dupathi Tirumalacharulu, Koochi Veerabhadra Sarma and others. It was indeed a festival of Grace, a Feast of Bliss. During these discourses Baba often spoke about Himself and of how we should attempt to regulate our relationship with Him. Readers will find here a short resume of His words on this Topic.)*

It is festival, every day here; at the Prasanthi Nilayam, it is year round Dasara. But, yet, to show that it is desirable to value tradition and observe ancient and well established rites, this Festival is celebrated at this place. When the fruit grows it is filled with sweetness. Even the margosa fruit loses its bitterness and turns sweet, when it ripens. So, too, the ultimate destiny of man, however hard or bitter he may be now, is to ripen and turn sweet. Every one will shed bitterness and turn sweet; there is no doubt. The Madhura taste will then win for them the Lord of Mathura.

[illegible]

I am not very happy when I Hoist this Prasanthi Flag on this Building; I will be happy only when each one of you hoists it and keep it flying, on the mansion of your heart. Then only can you enjoy peace, content and purity. Grow the twin wings of Love and Faith; then you can soar freely in the sky of the Lord's Grace.

[illegible]

You can see the Lord only through His wonders. His laws are unique and mysterious; there is no use arguing about them, for experience is the only proof of their reality. You taste them, therefore they are real. Do not spend your intelligence in devising crooked queries. The mystery of Avatar is beyond reach of intelligence. It can be grasped only by means of genuine faith. It cannot be reached by logic; the Karmendriyas and the Jananendriyas are useless instruments; for, the body, mind, intelligence... all are of the category, “Seen”, they are not of the category, “See-er”. To see the See-er, the inner vision has to be cultivated. So long as you feel you are separate, you cannot see the whole. Vyakti can never see the Shakti.

\*~\*

When the Lord appears in person, even then, doubt assails. It is of the very nature of things!... I utter no meaningless word, I do no purpose-less deed, I plan no significance-less action, I never engage in unholy activities. I have nothing that I need. My joy consists in fulfilling your aims, in making you reach the goal. The one thing I ask for is the Love filled Heart. Believe; hold fast, without entangling yourselves in a mesh of empty explanations and imaginary arguments; that is the way to profit.

\*\*\*\*\*

Do not develop attachment to this Body. Why, attachment to any body is not desirable. This hand gives you things, but, My Hand is that which creates all this. That is My body, My course is unique, different from all that you know. I do not identify Myself

with anything. Ice is water, water is ice; Saguna is Nirguna, Nirguna is this Saguna. You may fall into the quagmire of doubt: “Rama came, Krishna came, Sai Baba came, this Puttaparthi Sai Baba comes and challengingly declares that He is all These! How can this be?” You can never understand this Phenomenon. That is the understanding you need. I am incomprehensible. You will see the world coming here in about a year or two, Remember that, in no previous Yuga did the people get so many clear intimations of the nature of Avatar as now; you are indeed fortunate....The Lord’s Form can be perceived only by means of the eye of Prema or the eye of Jnana or the eye of Yoga, not the eye of sensual activity, the Karma-netra.

\*~\*

The Kaliyuga is in reality, very holy; you too are very fortunate. You have the chance to see, touch and converse with, the Avatar of the Lord. The Avatars are not ten; there are very many in number. You may distinguish between those how are born as parts of Divinity, as imbued with the Divine Essence, as messengers of Divine Mission, as instruments of Divine Will and Purpose, and Avatars. Parasurama is not an Avatar in the real sense. The Avatars that have come and gone have all cut down trees because they are white-ant infested: but, this Avatar is different and unique. Now, the white-ants are removed, the tree is saved, protected, fostered and encouraged to grow. I am not inclined to punish; I am the goldsmith who repairs and re-shapes broken ornaments. Rama came as the embodiment of Sathya, Dharma and Shanti; Krishna came as the personification of Prema; now, the Embodiment of all the Four are needed, for, at the present time, knowledge has increased beyond the capacity of character.

[illegible]

You cannot realise how much the Lord feels for your sake. His concern is over your wanton-ness and willful disregard of His words, for He is interested in your keeping your hearts pure and unblemished. I am very anxious to make you all reach the goal. My task is to purify your hearts if you engage yourself in the constant meditation of the Name of the Lord, with devotion, humility and faith, the Lord will stand at the door of your Puja Room, awaiting your wish. Only, you should not allow your mind to waver. Genuine yearning will make your heart pure.

[illegible]

What is important for you is your own experience. What is your basis for understanding the divine? It is your own Ananda, felt and tasted by you. You say, He saved One Draupadi from ignominy, one Ahalya from petrification, one Prahlada from torture, one Gajendra from death; but, do you know how many more such have been blessed similarly, through Grace? The stream of Grace is ever flowing fast and full; that Grace has no limit. But, you see it as limited only.

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[illegible]

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Wherever you are, when you wholeheartedly seek to do Namaskar to Me, My Feet are there, before you! *Sarvathah panni paadah*; Hands and Feet everywhere; it has been announced. “Lord, do you not hear My prayer?” if you feel poignantly, My Ears are there! “Don’t you see, O Lord?” if you cry out, My Eyes are there that instant.... Rama, Krishna, Shirdi Sai, this Sathya Sai Baba.... that Form is so, this Form is thus, why all such misgivings and doubts? The body is the same, only the dress worn is different. Do not be led away into the morass, by others.

23-11-1961	Birthday Festival at the Prasanthi Nilayam
02-12-1961	Installation by Baba of the Marble Idol of Shirdi Sai Baba, at Repalle, Guntur Dt.
06-12-1961	Installation by Baba of the Marble Idols of Radha Krishna at the Gita Bahvanam, Eluru, West Godavari Dt.

15-12-1961    Return to Prasanthi Nilayam.

18-12-1961    Vaikuntha Ekadasi Celebrations at Prasanthi Nilayam.

### **Sri Sathya Sai Speaks**

An ayah cares for the children of her master, and treats them with love and affection, but, she knows all the time that they are only temporarily under her care. So too regulate your relationship with the children that God has placed under your wardship. Be like the ayah; without undue attachment serve lovingly and intelligently.

There are certain drugs which come in bottles or capsules, whereon is written “Effective until the end of Dec. 1961” etc. After that date, the drug will be in the container, but, its efficacy would have disappeared. So too once you win the Grace of Lord, the Prarabdha or the consequence of previous Karma might be there but, it would have shed its efficacy in your life.

Suppose you are the guest at a house where there is a Gurkha watchman. The Gurkha will obey you too, if you are connected with the Master, through kinship or friendship. So too know that the mind is the Gurkha appointed by the Lord; therefore, if you somehow connect yourself with the Lord, it will obey you and never trouble you any more.

## Jnana Vahini

10

Sri Sathya Sai Baba

The Jnana derived from the mere hearing of Vedanta cannot be termed Direct Knowledge. Since the error of taking one thing as another is not removed by actual experience in such a learning process, how can it be treated as direct or authentic? No, it cannot be; it is indirect only.

Of course, by hearing about the Swarupa of the Brahman (which is Sat, Chit and Ananda only), one may be able to picture it or imagine it; but one has to actually 'see' the Brahman, the Witness of the Five Sheaths of the individual (the Annamaya, the Pranamaya, the Manomaya, the Vijnanamaya and the Anandamaya.)

You may know from the Sastras that he who has four arms and carries the Shankha, Chakra, Gada and Padma in them is Vishnu; you may even be picturing Him as such in Dhyana; yet, unless you have actually 'seen' Him by your own vision, the knowledge gained by the study of Iconography can never be equated with Pratyaksha or Direct Perception.

Since the Form of Vishnu is considered different and external when understood through the study of the Sastras, what you really get is indirect inference, not Direct Experience. Though a person is ignorant of the fact that the Brahman is His own self (not different or outside), can he not realise Himself as Brahman as soon as he hears the exposition of a Mahavakya like 'Tat twam asi' which reveals that basic Truth? But he does not.

You may doubt whether the knowledge got from the Sastras about things different from you, like Heaven etc., has any value; but you should not declare so! For the same Sastras have said that you are the Brahman Itself, that you are fundamentally Brahman and nothing else, by means of Mahavakyas or Great Announcements. And they also warn you that Direct Experience is not got by the mere hearing of these Mahavakyas!

The progress of the aspirant is of this nature: He ruminates over what he has heard with faith and earnestness until he understands the characteristics of the Atma in an indirect way; then, to bring that knowledge into the field of actual experience, he takes up the process of Manana, i.e., revolving it in the Manas or mind.

The Atma is present everywhere and is in everything; it is unaffected; it is omnipresent like Akasa or Ether; it is even beyond the Akasa; it is the Akasa in the Chit or the Universal Consciousness; so it is referred to as 'Param' or Beyond; it is described in the Shrutis as 'Asango-ayam Purushah.' 'This Purusha is unattached.'

The Atma is unaffected and untouched by anything: it is beyond everything and devoid of agitation or activity. You should not doubt whether it is unlimited or not. It is beyond the three Limitations of Space, Time and Causation. You cannot state that the Atma is in one place and not in another. It is not limited by space. You cannot state that it exists at one



time and not at another time. It is not limited by time. Atma is everything; there is nothing which is not Atma. Atma is All. So, it has no limitation of Vastu, (thingness), of Name or Form. Atma is Full and Free; knowing this is the Fullest Jnana, the Highest Truth.

A doubt may be raised here: If the Atma is immanent in everything, like the Akasa, is it not subject to transformation, Vikara, or change? No; existing, emanating, growing, changing, declining. Dying—these are the six transformations or Vikaras; but the Atma is the universal, eternal witness cognising Akasa and the other elements and hence it has no modifications at all; it is Nir-vikara.

When it is said that the Atma is Nir-vikara, It means some other things have Vikara or modifications. So the question may be asked, how then can the word, Advaita, be used? Now, some things have Vikara and some have not. But when there is nothing besides Atma, it is wrong to speak of a twofold entity: it is not two; it is one! There can be no doubt about this; it cannot arise.

How can it be said that there is nothing outside the Atma? For this reason: the Atma is the Cause of all this, and there can be no distinction between Cause and Effect. The Cause cannot be without the Effect, and Effect cannot be without the Cause.

Some might be suffering under the doubt: How can the Atma be the Universal Cause? The Atma is the Universal Cause because it is the Universal Seer. The see-er is the cause of all the delusion in this world; the see-er creates silver in the mother of pearl; the varied scenes of the dream world are the creations of the see-er. So too, for the multiplicity of things experienced during the waking stage, the Atma, who is the see-er, is the instrument.

The world is an illusion, which on account of the play of Maya seems to be subject to the evolution of names and forms and involution of the same until the whole is dissolved in Pralaya or Universal Fire, an illusion disappearing with the illumination of Jnana, as Light dispels the delusion of the snake with which the rope was covered! Then, the knowledge that the Atma is All, fills and fulfils; one is Atma through and through! That is what the Shruti too declares.

The Atma is always content and blissful. To you, one thing appears more attractive than another and so this sensual attachment and affection are the results of delusion and desire. It is like a dog that gnaws a bone and when blood oozes out of its tongue and gets mixed with the bone, it relishes the bone all the more for that additional taste. When it gets another bone, it drops the first one and runs after the second. What the Atma does is to superimpose upon the external, evanescent object its inherent bliss and thus envelop that object with a certain attractiveness.

Objects are taken to be pleasure giving, but they are not really so: they only add to the grief. It is ever-changing, this affection towards things seen through the deluded eye; it is limited, not unlimited.

The attachment to the Atma will not undergo any modifications; even when the senses and the body fall, the Atma will remain and infuse bliss. It is unlimited and indestructible. Every one has attachment to the Self, or Atma. It is of the nature of Paramananda. For this reason, it is also described as of the nature of Sat, Chit and Ananda.

Are these three the characteristics or qualities of the Atma? Or are they its essence, its nature? A doubt of this type may arise. Redness, heat and splendour are the nature of Fire, not its attributes. Atma, too, in the same manner, has Sat, Chit and Ananda as its very nature. Agni is one and Atma too is one, though both may appear as different. Liquidity, coldness and taste are of the very nature of Water; yet, water everywhere is the same, not diverse.

Atma is one; it subsumes all, and by knowing it, all is known. The Atma is the witness of the five kosas of the individual; the Annamaya, the Pranamaya, the Manomaya, the Vijñanamaya and the Anandamaya. How can it be all knowing, it may be asked? Atma is Chit and all else is jada. Atma alone can know, nothing else is capable of knowing; and Atma knows that all else is Atma. Can the pot know the Akasa inside it? Though it does not know, the Akasa is there all the same. But the Atma in man knows even the inert that is of the senses. Thus, the body, the house, the field, the village, the country, are all “known”; so too, the unseen items like heaven etc., are ‘understood’.

Though the multiplicity of the body, country etc., is non-existent, they *appear* so because, they are formed by the tendencies of the mind; they simply appear on the screen as different and varied. In dream, though one experiences multiplicity, one knows that they are unreal creations of one’s own mind: this is clear to the witness of the dream. Similarly, the experience of the waking stage also is a mental picture, at the most. People also talk of heaven etc., though they have no experience. Investigation of the Truth and Unity behind all this is the duty of the Jnani, his real characteristic.

### **Mathura Nagara.... This Puttaparthi!**

*(Continued from the Nov: Number, Page 120)*

You must lead your lives, according to My words, without the slightest modification. First have faith, then the experience is granted. Even in the case of the previous Avatars, that is the order of events, is it not? You worship with faith and you experience Grace. Faith results in Grace, without your being aware of it. You must take in the medicine I give and also follow the diet, I prescribe and avoid the things I prohibit.

I always act, calmly. I never hurry. I do not say, “Let it be so” to every request of yours. You have come into this world to reach the Lord. Ignorant of that purpose, you have hoisted on your head the weight of illusion and you are struggling to unload it,



Worship, offerings, incense, waving of lights... these are all preliminary steps, the first few rungs in the ladder. If you are ever on the alphabet, when are you to learn to spell and read words and sentences? Does the Lord need the things you offer? Does He require articles of comfort or luxury? No, it you who need them! Does He live upon the food you place before Him?

Remember, it is the person who goes beyond the externals, that wins the victory. The Lord is not pleased with externals; He searches for the Feelings, the internal urges. I do not want the flowers and fruits and the miscellaneous packets that you bring in your hands when you come to Me. Come with your hands empty, saying, “What can I give You which has not come from You Yourself? When You gave me this heart, it was clean and pure; now, after preparing in that vessel the food for life so far lived, I am offering it to You, as clean as pure as when You gave it to me, after removing all traces of vasanas or smells of the things cooked in it.” Say that and offer that heart.

[illegible]

How long are you stagnate in the same primary class of Patram, Pushpam, Phalam and Toyam? Keep in the Patram of the body the fruit, viz., the heart, and the flower viz., the mind and the toyam willing from the eyes; then, Grace will descend on you, without fail. Let the hands be empty but the heart be full. Cultivate kinship of the heart through devotion and faith. Reduce these external attachments and demonstrations. What I seek is your joy, your happiness, your mental peace, and your unflinching courage and resolution.

You are indeed more fortunate than the Rishis, the Vanaras, and the Gopis. Your chances are greater; you get Darshan, Sparshan and Sambhashan, all three. Therefore, do not ask for the fulfillment of paltry desires; ask, “Make me eternal, absolute, Nithyam and Sathyam.”

[illegible]

I have started the work for which I have come. Till now, I was engaged in collecting materials iron, cement, brick, lime and the rest. Now the foundation has been firmly concreted and the building has to rise. That structure of Mine will cover the entire Universe. No longer can this Prayer Hall or the Auditorium now being erected hold the people who will gather. The sky alone can be the big enough shed.... Hereafter, there are no stops! Within a short period, you will witness many miraculous events. Even while you are wondering, this Puttaparthi will be transformed in to MATHURA.

[illegible]

## Prison Becomes Paradise

“Baba’s Birthday was celebrated here with great enthusiasm. At 6 A.M. we recited Suprabhatam, at 6-30 there was Flag Hoisting, and from 8 A.M. till noon,

Abhishekam and Kumkum Puja were done. At 3 P.M., the women gathered and they were all given fruits, flowers, bangles and sweets. About a thousand ladies assembled. At 8 P.M., the Uyyalothsavam was observed in a magnificent manner. Later, for the Bhajan, the audience overflowed the spacious Hall of the Sathram and Bhajan Parties had to be provided at four different places, to satisfy all. At least 4000 persons were present, not counting those who left after the Uyyala Festival. The Bhajan continued till the small hours of the night.”

This is one of the letters received by us from many hundreds of villages and towns from all over India. Akhanda Bhajan, Feeding of Children, Bhaktas and the Poor, processions, Puja, Discourses—all these formed part of the programme. Baba’s Birthday was celebrated in London, Buenos Aires, Casablanca, Singapore, Hong Kong and Tokyo to mention but a few of the places where devotees gathered.

Perhaps the most inspiring Celebrations of all was the one held in a Central Jail, where a silent transformation of souls is being performed by the Divine Grace of Baba. Some weeks ago, a copy of ‘Sathyam Sivam Sundaram’ was added to the Library of the Jail and through the pages of that Book, Baba touched the hearts of the prisoners and made it own playground. Some of the inmates, (Life prisoners too among them) wrote to Him on the very limited number of cards they could utilise, craving for His Blessings and Baba graciously replied.

That prison is now on the way to become a Paradise; that is what the prisoners themselves feel. Listen to some of the letters they have written: “we got the immortal message You sent us in Your overwhelming Love; we are feeding on it; we are relishing its sweetness. We are now immersed in the ocean of Ananda. Our fortitude and suffering have yielded fruit; our lives, at last, have become worthwhile. This rain of joy which You have vouchsafed us is due to the good deeds we have done in past births. Thenceforward, we are Your dear little children. The craving for temporary joy has left us; we have only one desire left: to earn Your Favour, the Joy of seeing You. Alas, we have no wings! Assure us that we will have Your Darshan. We are also Celebrating Your Birthday on the 23<sup>rd</sup> and doing everything to make it a success.” Watch the earnestness and the yearning behind those words!

“Pressing Your precious letter on our eyes, we lost all the awareness of the outer world. O Lord, we are celebrating the Birthday on 23<sup>rd</sup>. We have derived consolation and sustenance all these days, solely through the Peace that the recitation of Your Name confers. Now, You are installed in our hearts as our Guardian, our Father, You, the Incarnation of the Lord, the Divine Sai. We have secured Your Blessings and the Love, that Your Merciful heart is overflowing with, mainly through past good deeds done, not in this birth, but, much earlier. This Prison is now the field of Spiritual Sadhana. Our low cravings have been destroyed; the goal of our lives as lived hereafter will be not only to become Men, but, Superior Men, Ideal Men; correct us and complete us, O Lord, wash the dirt, clean our hearts and make us fine pearls—that is we ask of Thee.” Thus writes another fellow devotee from inside the walls. Truly, an inspiration and a lesson for all prisoners, bound by Maya in the vast prison-house called World!

Another letter is too is equally thrilling: “we could not understand how You forestalled our prayers and sent us just what we were most anxious to get, some copies of Your Photograph. We were struck by this kindness. The chapter on Sankalpa Srishti in the book about Your life made us wild with joy. Most of all, we wish for Prayer Books, in time for Birthday Festival.”

Thus, the brothers who are locked up by the law are struggling like us to free themselves from the clutches of Delusion and Desire, the twin foes of Peace and Joy. May the Grace of Baba upon which they so firmly depend, save us too and lead us too in the realm which knows no fear or darkness, which is all Love and Truth.

Surely, the number of heroes who have transformed the jail into a tapovana is growing; Bhadrachalam Ramdas has his followers in the great Adventure even in modern prisons.

**(Ed.)**

## **Sparks from Sathya Sai Sambhashana**

This day, the 23<sup>rd</sup> Nov, 1961 is significant in more senses than one; it is not only the day which marks the date of birth of this Avatar; the previous Sai Avatar was also inaugurated on a Thursday, and the day after the Karthika Deepam or Karthika Pournami. Today also it is the day after the Karthika Deepam and a Thursday!

You are all lucky that you could come to Prasanthi Nilayam from great distances and have Darshan, on this auspicious day. But, the joy you get today is only a remainder of the eternal full joy that is in store for you, in fact, for all mankind. That joy is your birthright; this momentary bliss is but a drop of that Ocean; to get that, you must dedicate yourself to Sadhana, continuous and conscious Sadhana. The symbol on the Prasanthi Flag, the symbol that is put up in concrete form in front of the Nilayam, has therefore to be clearly understood by every one of you. Conquer lust anger and hatred, roam in the expanse of equal and impartial Love to all created things and then, you are fit for Yoga, which will open the petals of your heart. Then, from the fragrance and beauty of that Lotus will emerge the Flame of Jnana, illumining Maya into destruction until you and the Jyoti become One.

It is when you approach near that it appears in all its Majesty, in all its Overwhelming Size. Suppose you see it, small; what does that indicate? Not that it is small, but that you are afar! Remember. The Sun and the Moon appear huge, huger by far than the stars, for they are near and the stars are far. Approach the Lord and realise Him as Big; do not stand afar, and prate that He is small!

Incarnation is for the sake of fostering Dharma, for demarcating and directing it and to show mankind the True Path of Desireless Activity. That the one task I am engaged in, through various channels. Instead of reforming you without your knowledge, it is better to reform you with your own co-operation and knowledge. So, I reveal to you My Glory, off and on, to a little extent, through what you call miracles. I do not engage in them for name and fame; I am miraculous by My very Nature! Every moment of Mine is a Mahatmya, a miracle! They are beyond your understanding, your art and skill and intelligence. I must save every one of you; even if you say, nay, and move away, I shall do it. Those who have strayed away from Me have to return to the fold, sooner or later, for I will not allow them to be distant for long... I shall drag them towards Me. That is My basic Nature, Love and Mercy.

### **Out of Baba's Glory**

I am a petal in the lotus of Baba's Grace;  
I am a drop in the Ocean of Baba's Compassion.  
I am a flower in the beautiful Baba's Garland;  
I am a star in the Firmament of Baba's Heart.  
I am a silken thread in glowing Baba's Pitambar;  
I am a flaming camphor on the altar of Baba's Temple.  
I am a humble blade of grass in Baba's green Garden;  
I am a ray issuing out of Baba's radiant Effulgence.  
I am a dust clinging to Baba's fragrant Feet;  
I am a breath embodied out of Baba's Glory.

**K. Vaidyanathan**

### **Sai Hare, Sathya Sai Hare!**

“Sai dwells not in stony structures, but in human hearts purified by Sadhana” said Baba at Repalle, to the gathering of about a lakh of eager hearts. Baba ‘created’ a golden image of Shirdi Sai and placed it underneath the marble image, ostensibly to infuse everlasting Divinity and Chaitanya to that idol carved by the hands of man. The enthusiasm and devotion of the people were thrilling and highly educative. From Repalle,

Baba moved on to Chebrolu and from thence, He proceeded to Eluru, where He installed on the 6<sup>th</sup> inst., the marble images of Krishna and Radha at the Gita Bhavanam.

An unprecedented gathering of devotees had poured into the town for the ceremony and the long procession route towards the Bhavanam was packed to suffocation. Baba 'created' Navaratnas and Asthtabandhanachakras in gold for the installation and the life size idols shone with a unique halo, after He touched them. In the evening, at the brilliantly lit Public Meeting, Baba spoke on the Gita and on the inner significance of the Radha-Krishna symbolism.

Participating in these Bhajans and Processions and Meetings, one felt convinced the Sathya Sai Era has dawned, and Humanity will be saved.