

Some people declare that they have had Realisation! How can it be taken as true? When according to the statement, “Aham Brahmaasmi”, one understands that “I am Brahman”, the Jivi who is the ‘I’ is a mutable entity, a Vikari. How can he possibly grasp it? A destitute cannot realise that he is a monarch; so too, a mutable entity like man cannot grasp the immutable Brahman, or posit that he is Brahman.

Who is this Jivi calling himself ‘I’? Reflecting on this problem, he will see that the ‘I’ is the immutable permanent-witness, the Atma, which forgetful of its real nature considers itself affected by change through sheer ignorance. When he deliberately spends thought on his identity, he will know, “I am not a Vikari. I am the witness of the ego,” the ego that suffers continuous modification; then, from this step, he will proceed to identify the immutable See-er or Witness (or Sakshi) with himself. After this stage, there is no difficulty in realising “Aham Brahmaasmi.”

How can it be said that it is the Sakshi who realises Aham Brahmaasmi? Who is it really that realises it? Is it the Sakshi? Or the Jivi, who calls himself I and undergoes modification? If we say that the Sakshi so understands, the difficulty is that it is the witness of the ‘I’ and it has no egoism, or Aham idea. If it is said that it is the Aham, then how can it be the Witness also? It will have to be subject to modifications if it is Aham. The Sakshi too then becomes a Vikari! It can have no idea like, “I am Brahman”; so it can never understand, “I have become Brahman”. Therefore, there is no meaning in saying that the Sakshi realises, “Aham Brahmaasmi.”

Then, who is it that so realises this Truth? It becomes necessary to say that it is the Jivi, the ‘I’ that does so. For the practice of the meditation on identity with Brahman is done by the Ajnani for his liberation from the shackles of that illusion. The Sakshi has no Ajnana and so has no need to get rid of it! The ignorant alone need take steps to remove it. Qualities like ignorance or knowledge attach themselves only to the Jivi, not to the Sakshi; This is proven by actual experience. Because the Sakshi who is the apparent basis for Jnana and Ajnana, is devoid of both, while the Jivi is actively bound to these two.

Some may doubt, how this distinction came to be. “Does the Sakshi know the Jivi, the I, which changes and gets modified and agitated? And who is this witness? We are not aware of it”, they may ask. But undergoing the sorrows of Ajnana and seeking solace in the study of Vedanta, one *infers* that there must be a Witness, unaffected by the passing clouds. Later, the Sakshi or Atma, which one knew by reasonings, is *realised* in actual experience, when the superimposition of the illusion of the world is removed by Sadhana.

The experience of Jnana is available only to the Jivi, for it alone has Ajnana. So, it is the Jivi, not the Sakshi, that knows “Aham Brahmaasmi”. After the dawn of that knowledge, ‘I-ness’ will disappear. He becomes Brahman. Now, who is it that saw? What is it that was seen? What is the sight? In the statement, “I saw”, all these are latent, isn’t it? But

thereafter, to say, “I saw” is meaningless; it is not correct. To say, “I have known” is also wrong; by merely seeing the immutable once, the mutable Jivi cannot be transformed into Sakshi! Seeing the king once, can a beggar be transformed into a monarch? So too, the Jivi who has once seen the Sakshi cannot immediately become the Sakshi. The mutable Jivi cannot realise “Aham Brahmaasmi”, without first getting transfused into the Sakshi.

If it is said that the Jivi, who has no idea of its basic substratum, can by reasoning realise that it is Brahman, how then can it ‘declare’ so, in so many words? When one has become king, the kingship is recognised by others, not declared by the king himself; isn’t it? That is a sign of foolishness or want of intelligence.

Caught up in the coils of change, it is very hard, well nigh impossible, to realise one is just the witness of all this passing show. So the Jivi must first try to practise the attitude of a witness, so that it can succeed in knowing its essential Brahman nature. Getting a glimpse of the king inside the fort does not help the beggar acquire wealth or power; so too, the Jivi must not only *know* the Sakshi, (the Sakshi, more ethereal than the sky, beyond the three-fold category of knower, known, and knowledge, eternal, pure, conscious, free, blissful) but must *become* the Sakshi. Until then, the Jivi continues as Jivi, it cannot become Brahman.

As a matter of fact, so long as ‘I’ persists, the state of Sakshi is unattainable. The Sakshi is the inner core of everything, the ‘immanent’, the embodiment of Sat, Chit and Ananda. There is nothing beyond it or outside it. To say that such Fullness is ‘I’ is a meaningless expression. It is wrong also to call it the Vision or Sakshatkara.

The Shrutis also did not consider *Jiva* and Brahma as of the *same* nature. The more important identity according to the Shruti is of the Akasa within one pot and the Akasa in another pot. The Akasa in the pot is the same as the Akasa in the pan; the Akasa in the pot is the Akasa that has filled everything everywhere. The Akasa in the pot is the ever-full immanent Akasa. That is the mukhyasamaanaadhikaaranyaya. The wind in one place is the wind in all places; the sunlight in one place is the sunlight everywhere; the God in one image is the God in all images. This type of identity has to be grasped.

So too, the witness in one body is the same as the Witness in all.

But the Shruti does not declare that the Jivi is Brahman, as the statement Aham Brahmaasmi will indicate. It allows a limited, restricted identity. That is to say, the I-ness of the Jiva has to be got rid of by reasoning; then, Brahman remains as balance, and knowledge dawns of “Aham Brahmaasmi”; this is the restricted process of identity. Continuing as Jivi, one cannot grasp the Brahman essence; the beggar has to forget his body to recognise that he is the king; so also, man has to bypass the human body, which is the base for his I-personality, to realise his nature, which is divine.

The human personality has to be discarded by inner devotion and discipline and the acquisition of the Divine; then the knowledge dawns that one is divine. Limitation of the Jivi has to be overcome before Brahman-hood dawns.

Of course, one can get a glimpse of Brahman-hood during deep sleep when one is free from all mental agitations, or Vikalpas. The Tejas during dream stage becomes the Viswa in deep sleep stage, and ponders; “Did I all this time travel over various lands, undergo multitudes of experiences? Was not all this a fantasy? I was never involved in all this; I was happily sleeping unaffected by everything.” As a man recovering from intoxication, or freed from illness, or as a beggar coming by a fortune and forgetting his indigence, man realises his being Divine and enjoys Divine bliss.

Experiencing identity with the Lord, the Jivi declares, “I am Brahman, where have all the changing worlds fled? How deluded I was to be caught in the tangle of Jiva and Jagat! Past, present and future do not really exist at all. I am the Sat-Chit-Ananda Swarupa, devoid of the three types of distinction.” He is immersed in the Bliss of Brahman. This is the fruition of Jnana.

The Jivi can realise itself only by the destruction of all limitations. The mind is the greatest of these. The mind undergoes two stages while being destroyed. Rupa-laya, annihilation of patterns of the mind and Arupa-laya, annihilation of the mind. The agitations of the mind stuff are the Rupas. Then comes the stage of equilibrium where there is the positive Ananda of Sat and Chit; where also the Arupa or formless Mind disappears. The annihilation of mind is of two kinds, namely, the mind pattern and the mind itself. The former applies to sages, liberated while still alive; the latter to Videha Muktas. Now, only the Rupa-laya is possible. This makes the person enjoy the Bliss derived from the experience of the identity with Brahman.

So, the mind is a limitation on the Jivi; it has to be conquered; the body-consciousness must disappear; steady faith has to be cultivated in Jnana; delusion will then fade away; all ‘I-feeling’ will go; every moment, the spring of Sat-Chit-Ananda will well up in the individual. That is the real Sakshatkara. The Acharyas too emphasise this discipline and dwell on this bliss. This verily is the Truth.

**Sri Sathya Sai Baba**

## **Ashtagraha**

Eight planets in a row! O the brilliant show!  
(Some kill-joy say, they are not eight, but seven  
But, yet, the row is grand! )... Magnificent, rare!  
It happens once in a thousand years  
In the Firmament of the God!...Superb, Sublime!  
But, man, poor man, alone among living things—

Why is his heart, so sunk? Why has he no cheer?  
He shivers and shudders. He feels it is done.  
To pour on him fire and flood, to bring him death!  
Though the Lord, Sathya Sai, proclaims aloud,  
“Why fear, when I am here?”

**N. Kasturi**

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

Today, at this meeting, as members of this gathering you are all overwhelmed with joy, I can see that. But, this is momentary, this will not last. You are all entitled to broader realms of joy, deeper springs of joy and joy that is eternal. Your real dharma, the purpose for which you have taken human birth, is to earn and enjoy that Bliss, which no external contact can change or diminish. To earn it, is quite easy; it can be done by every one, who just sits calmly and examines himself and his mind, unaffected by likes and dislikes. Then he discovers that life is a dream, and that he has a calm refuge of peace inside his own heart. He learns to dive into its cool depths forgetting and ignoring the buffets of luck, both good and ill.

The doctor first diagnoses the disease and then, he prescribes the course of treatment. So too, you must submit yourself to the diagnosis of your illness, viz., misery, travail and pain. Investigate fearlessly and with care; and you will find that while your basic nature is Bliss (*ananda*), you have falsely identified yourself with the temporary, the frivolous and the paltry and so, that attachment brings about all the sorrow. You have to realise that both joy and sorrow are passing phases, like white or dark clouds across the blue sky, and you have to learn to treat both prosperity and adversity with equanimity.

If only time is well used, the *pamara* (the ignorant) can become the *Paramahamsa* (realized soul) and the *Paramahamsa* can also be transfused into *Paramatma* (the Universal Substance and Substratum.)

Just as fish which can live only when it is immersed in water, when it feels the element all around it, so too man is an animal that can live only when immersed in *ananda*; he must have *ananda* not only at home, in society and in the world but, more than all, in the heart. As a matter of fact, the *ananda* in the heart produces *ananda* everywhere; the heart is the spring of joy. That spring has to be touched by constant meditation, recitation and the intermittent dwelling on the glory, the grace and the inexhaustible manifestations of the Lord: *smarana*, *chintana* and *manana*. Hold fast to the goal; the *Bhakta* (devotee) should never turn back. Never give way to doubt or despair.

A person driving a car concentrates on the road, for he is anxious to save himself and others from accident. Fear is what induces single-mindedness in his case. Love is a greater force for giving concentration. If you have steady and resolute love, the

concentration becomes intense and unshakeable. Faith develops into love and love results in concentration. Prayer is possible and begins to yield fruit, under such conditions. Pray, using the Name as a symbol of the Lord; pray keeping all the waves of the mind stilled. Pray, as the performance of a duty for your very real existence, as the only justification for your coming into the world, as man.

"Mine" and "yours": these attitudes are only for identification; they are not real; they are temporary. "His"—that is the truth, the eternal. It is like the headmaster of a school being in temporary charge of the furniture of the school. He has to hand over the items when he is transferred or retired. Treat all things with which you are endowed, as the headmaster treats the furniture. Be always aware that the final checking-up is imminent. Wait for that moment with joy. Be ready for that event. Have your accounts up to date and the balance ready calculated to be handed over. Treat all things entrusted to you with care and diligence.

Narayana is the Lord of the Water; (*naaram* means water). But, what is the water of which He is the Lord? He resides in the heart, and His presence when recognised melts even the stoniest heart and the water emanates from the eye as tears of joy, gratitude and fullness! His Presence is said to have been recognised by man, when he is suffused by sympathy, making him sad while another is sad and joyful when another is filled with joy. Narayana is He who brings tears of joy to the eyes! That is the function of your tear glands: to express internal joy; not to weep like a fool or a coward.

## **Sanathana**

An Industrial Co-operative Society with the name 'Sanathana' is indeed a 'Noothana' phenomenon! In fact you are all 'Sanathana' or Ancient; for each one of you is the 'present appearance' of a soul with a series of embodiments, reaching back into the very beginning. The 'appearance' too is on this Purathana world stage; but since you have no awareness of previous births, you believe you are 'Noothana.' That is the humor of the situation. To realise your Sanathana-hood, intense yearning to know the Truth is necessary; and also the correct approach and the proper equipment of Viveka the product of purity of the heart and the assimilation of the wisdom contained in the Veda, the Upanishads and the Sastras.

Persons devoted to spiritual discipline and studies are often sneered at as idlers sitting quiet, or cowards running away from the struggle of living. But, the adventurous climb to the height of Truth is the bravest act of Man: it requires concentrated effort of all the powers latent in Man. That is the Inner Call that has to be obeyed before peace is attained, a Call that persists, however many births you may take. Man is the embodiment of the Narayana Principle and education must reveal that Truth to everyone and give a glimpse of the joy that the experience of the Truth will confer. This is the minimum right of every human being: to know the Goal and the Path.

Some persons in this city have been attending religious discourses daily for over twenty years, but, they just select a cozy corner where they can sleep through the sonorous performance; they do not benefit even from the first step, Shravana or Listening. Shravana must lead to Manana or Ruminatation and then Nidhidhyasana or Meditation. Faith leads to yearning to study and study to practice.

A great artist once brought three lovely golden figurines to the palace and the king commanded the learned men at court to fix the price of those beautiful images. All except one failed to discover a principle of evaluation. That pundit, however, had had his own remarkable test. He found that in one image a blade of grass thrust through one ear-hole came out of the other. So he said its price was the least, because Shravana itself is impossible for the figure! In the second there was a passage from each ear, which led into the mouth, and so, he condemned it as symbolising the talking away of every thing heard. The third one, however, was cast with each ear-hole leading inwards and a passage from the mouth into the body and so it symbolised the assimilation of all that is read and listened to. He priced it most.

Study, assimilation and practice, these are necessary to utilise to the best purpose the powers with which you are endowed by the Lord. These powers should be used for your own good and for the good of others, for the others are the same Divine Substance as yourself.

Bharat is the repository of Sanathana Dharma and she deserves to be the Guru of the whole world. She preaches to all the secret of contentment, peace and joy viz., Prema. Education in India lacks sadly the training necessary to appreciate the basic disciplines of Sanathana Dharma and to that extent it is a failure. It has become simply the acquisition of information to satisfy examiners or of skills enabling one to earn a living. It does not train persons to achieve mental poise, to meet obstacles courageously and to live with others in harmony. The educated man has less Shanti than the uneducated; this is indeed a sad commentary on our educational efforts and plans.

This Society calls itself the Sanathana Workers Industrial Co-operative Society and I am blessing the inauguration today, because co-operation in 'Love' and 'Brotherhood' is the basic principle of Dharma, because I have come to re-establish the Rule of Love in human affairs. Prema is My Task, My Mission My Breath. Practice Prema in all your relationships, in all your activities. Serve all with love and sympathy. When the seed of love is implanted in the heart, it is free from greed, envy, hatred, pride and anger. Pray for the growth of Prema in the human hearts. Work for it yourself every moment of your life.

The kokil and the crow, both are bred in the same nest; but, what a difference exists between the two! So too, two types are born and bred in the country called Bharat. But, only those who are pursuing the path of Ancient Dharma are worthy of being called Bharatiyas; the rest are as crows, cawing their lives away, unable to sweeten the lives around them.

The Lord's Mission of reviving Dharma is reflected in this Society also, for it spreads the doctrines of simplicity, sincerity, self help, seva and prema. Hence, it has My Blessing and it is bound to grow into a big organisation, promoting the welfare of hundreds of families making them happier and more contented.

(From Baba's Discourse at Bangalore,  
inaugurating the Society on 23<sup>rd</sup> December, 1961)

## **In Ringing Tones**

On Christmas Day, I left home on an evening stroll towards the newly constructed Sathyanarayanawamy Temple, on the outskirts of my village, with the Dec. 'Sanathana Sarathi' and 'Pradeepa' as my companions.

The Temple door was locked and I sat on the steps and was immersed in the pages of the 'Sathya Sai Bhagavad-Gita'. Suddenly I was accosted by the Headmaster of the High School who happened to come that way; "What are you reading, all alone, here?" he enquired.

The talk naturally centered on Baba. He said, "I have heard many wonder tales of your Baba but until I see Him personally and get personal experience of His Almighty Power, I will not blindly believe all the stories." I retorted, "My dear friend, the chief characteristics of the Lord are Srishti, Sthithi and Samhara (S. S. S) Sarvajnatwa, Sarvantaryamitwa and Sarvashaktatwa (S. S. S). Baba has all these powers and the world at large has been witnessing countless miracles every day as a proof of His Divyaleela. I am convinced that He is Poornavatara, Harihareswara, Lord Narayana....."

Even while I talking thus, we were both stunned into silence by the loud ringing of the Temple bell, from inside the locked door! We were riveted to the spot, in sheer amazement. Baba was confirming my statement in ringing tones! The bell rung for about three minutes!

We could scarce speak after that most thrilling experience. The Headmaster could not walk even a few steps; such was his exhilaration. Half an hour later, the priest came and opened the door of the Temple and we went inside. I must add here that it is a stone structure, with a cement concrete roof and not even a rat or fly can get in when the door is closed and locked!

Inscrutable are the ways of Baba! Indescribable is His Grace!

—Besagarahalli Raghavan

## **Baba at Bangalore**

On 23<sup>rd</sup> December 1961, at the Sanathana Workers' Industrial Co-operative Society, the Chief Minister Sri B. D. Jatti exhorted every one to seek Grace from Baba, who is the highest embodiment of Jnana, Vairagya and Viveka. Criticising the current tendency to belittle Gurus and God, he said that faith in God's Grace and trust in the right Guru were the needs of the hour, when fear and anxiety were eating into the vitals of humanity. The Adhyatmic approach will provide in an oasis of the calm in the desert sands of despair, an island in the midst of the stormy sea of struggle and sorrow.

Baba, who inaugurated the Karyalya, referred to the statement that was quoted by the Secretary that Acharya Vinobha Bhave wished that Greater Bangalore should become a 'Sundra Sarvodaya Nagara.' He said that big buildings do not constitute either Sarvodaya or Sundra, but, men with beautiful minds and hearts and with Atmajnana do constitute that Nagara. He wanted the workers of the Society to transform the dwellers in the slums around the Karyalaya, into, not only prosperous families, but individuals full of faith in their own Divinity.

Alluding to the reference to the Report to 'Kunaths' and 'Anaths', Baba slashed the false leaders in the spiritual field and warned people against their tactics. As an instance, he condemned the scare that was being very cleverly worked up, about the coming collusion of eight 'grahas.' He ridiculed the idea of each one trying to save himself from the world calamity, by certain rites and propitiations!

He described the nature of Punya, acquired by serving the 'Anaths' in an intelligent manner and with the humblest at hearts. Such service, He said, is true Sanathana Dharma. The state or estate of Sat-Chit-Ananda can be reached only by Chitta Shuddhi, which is the goal of all disciplines.

The Bija mantra of co-operation "Sahanavavathu" means the cultivation of tolerance, charity, respect for others and for other's points of view. Co-operation must pave the way for Spiritual Integration.

## **Sanathana Sarathi**

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## Jnana Vahini

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**Sri Sathya Sai Baba**

To entitle one for embarking on the inquiry into the Atma, one must be endowed with the Sadhana Chathushtaya or the Four Qualifications. Scholarship in all the Vedas and Sastras, asceticism, mastery of ritual, dedication to japa, charity, pilgrimage—nothing will help in granting that authority. “Saantho dantha uparathi thithiksha....”, says the Shruti; so equanimity, self-control, withdrawal of the senses, steadfastness—these alone confer that tide; not caste, colour, or social status. Be it a Pundit versed in all the Sastras, a Vidwan or an illiterate, a child or youth or an old person, a Brahmachari, Grihasta, Vanaprastha or Sanyasin, a Brahmin. Kshatriya, Vaisya, or Sudra, or even an outcaste, man or woman, the Vedas declare: “Every one is qualified, provided one is equipped with the Sadhana Chathushtaya.”

Mere reading of the Sastras does not entitle one; the attainment of Sadhana Chathushtaya mentioned therein is essential. The doubt might then arise: how can a person who has not read the Sastras attain Sadhana Chathushtaya? My answer is: how does the person who reads them attain them? “Because he knows the Sastras, he does act in a spirit of dedication to the Lord, gets mental purification thereby, and acquires Vairagya, renunciation, and other qualifications in increasing measure.” Now, how can these be cultivated by one who does not know the Sastras? It is asked. Why can he not cultivate them? By the accumulated fruits of the educative influences and good deeds in the past births, It is possible to become qualified for Atmavichara in this birth, without Sastric study.

Now the question might arise, how, when efforts in previous births are rewarded and one is endowed as a result of these with the Four Qualifications, study of the Sastras here and now does not help! Some persons also are handicapped by the evil effects of past Karma and they do not get fruit from Sastric study. But, as far as character and bent of mind are concerned, the lucky ones who are engaged in good deeds in past births are at an advantage. The student whose study is handicapped by past Samskaras is as unlucky as the aspirant who has failed to develop a spiritual bent of mind by his activities in the past births.

Well! Even when one has mastered the Sastras, if one has not taken up Sadhana, he cannot grasp the Atmic basis of Existence. Of course, he who has understood the scriptures has greater chances of entering upon a course of Sadhanas and practising them more steadfastly. The merit acquired in past births appears now as a keen thirst for Liberation, as a sincere endeavour to approach a guru, as a determined struggle to succeed in Sadhana, and comes to fruition with the realisation of the Atma. Success comes to those who have Shraddha more than anything else. Without Shraddha, the prompting to translate what has been read in the Sastras will be absent and scholarship will hang as a burden on the brain.

Since Vairagya etc. are the qualifications for realising the Atma, scholars and the rest are both equally entitled to it. If it is not through Sadhana alone that the Atma can be known,

why bother to master all the Sastras? Well, to know the self, Sastras are indispensable; having known it, they are unnecessary. But all that is inferred from the Sastras are only indirect experiences; direct perception is impossible by any means other than Sadhana. Direct understanding alone is Jnana.

What exactly is Atmavichara? Not the study of the attributes of the Atma, as given in books, but the analysis of the nature of the 'I', laying bare the enveloping sheaths, the Panchakoshas, through concentrated discrimination, directed inward. It is not the Vichara of the external world or the outer objective world, or the academic scholarship directed towards the interpretation of texts. It is the analytical penetration of the secret of the Atma, achieved by the keen edge of intellect.

Is it then impossible to realise the Atma through a study of the Sastras, it may be asked; the answer is, it is not possible. The Atma is of the nature of Sat-Chit-Ananda; it transcends the Sthoola, Sookshma and Karana Sariras; it is the Witness of waking, the dream and the deep sleep stages; can a mastery of the meanings of these words give the direct vision of the Atma? How then is it to be seen? By unravelling the Five Sheaths that cover the personality, by negating each of them and experiencing, "Not this", and passing beneath and beyond to the substratum of the Atma, the Brahman, which all the while appeared varied and manifold.

Anything misplaced in the home must be sought in the home itself; how can it be recovered by a search in the woods? The Brahman covered by the Five Sheaths must be sought in the Five-sheathed Body, not in the woods of Sastric lore.

Though Brahman cannot be discovered in the Sastras, they tell you of the Pancha Koshas or the Five Sheaths and of their identification marks and characteristics and so, by the exercise of the intellect, it is possible to reach down to the Atmic Truth. How can one not versed in the Sastras master the process of this analysis and this consummation, it may be asked. He can learn it from a Guru, or an elder Sadhaka, can he not?

But one fact has to be emphasised again. The Atma principle is beyond the reach of even the most profound Pundit who has learned the Sastras; it can be understood only by direct experience. That is why it is said that even a person who has had the vision has to approach the Guru. Without guidance from such a teacher, the Atma cannot be grasped. Even Narada had Sanatkumara as Guru and Janaka had Suka, and other Saints had other Gurus. When one has the Grace of the Lord, the Guru becomes very often superfluous; He makes everything known. Maitreyi, the consort of Yajnavalkya and the unlearned Leela and Choodala are examples to show that without a prolonged study of the Sastras women in the past learnt the Atmavidya from the Guru and attained success. Of course, whatever else a person may have, if he is blessed with the Grace of the Lord, he can certainly have a vision of the Atma, however deficient he may be in generally accepted qualifications.

**Sri Sathya Sai Baba**

*The Lord comes in Human Form, not when Dharma has been completely destroyed, but, when the principles of Dharma are caviled at and when those who lead a Dharmic life are subject to ridicule and torment. This is such a time and My Mission has begun.*

**BABA**

## **Dharma Vahini**

### **Sri Sathya Sai Baba**

#### **1**

Man must dedicate himself to Dharma and be engaged always in Dharma so that he may live in peace and the world may enjoy peace. He cannot acquire real Peace, nor can he win the Grace of the Lord through any means other than the Dharmic life. Dharma is the foundation for the welfare of humanity; it is the truth that is stable for all time. When Dharma fails to transmute human life, the world is afflicted by agony and fear, tormented by stormy revolutions. When the effulgence of Dharma fails to illumine human relationships, mankind is shrouded in the night of sorrow.

God is the embodiment of Dharma; His Grace is won by Dharma. He is ever fostering Dharma, He is ever establishing Dharma, He is Dharma Itself. The Vedas, Sastras, Puranas and Ithihasas proclaim aloud the Glory of Dharma. In the scriptures of the various religions, Dharma is elaborated in the language familiar to the adherents. It is the duty of every man everywhere at all times to pay homage to the Dharma-Narayana the personification of Dharma. The stream of Dharmic activity should never run dry; when its cool waters cease to flow, disaster is certain. Humanity has reached this stage only because Dharma, like the river Saraswati, flows unseen, below the ground, feeding the roots and filling the springs. Not only humanity, but even birds and beasts have to adhere to Dharma, so that they may be happy and survive in comfort and joy

Therefore, the waters of Dharma have to be kept flowing perpetually and fully, so that the world might enjoy happiness. Disaster now dances madly on the world stage, because Right is neglected and there is disbelief in the essentials of Dharmic life. So, man has to understand clearly the very heart of Dharma.

What is meant by Dharma? What is the essence of Dharma? Can Man, common man, lead a happy life and survive if he sticks to Dharma? These doubts confuse the mind of man naturally in the course of his life. Solving them is necessary even urgent.

As soon as the word Dharma is mentioned, the ordinary man takes it to mean: the giving of alms, feeding and providing lodging to pilgrims etc., the adherence to one's traditional profession or craft, law-abiding nature, the discrimination between right and wrong, the pursuit of one's innate nature or the freaks of one's own mind, the fruition of one's fondest desires, and so on.

Of course, it is a long, long time since the spotless countenance of Dharma has been tarnished beyond recognition. Beautiful fields and groves run wild with neglect and soon become unrecognisable bush land and thorny jungle; fine trees are hewn by greedy men and the shape of the landscape is changed. With the passage of time, people get accustomed to the new state of things and they do not notice the transformation, the decline. This has happened to Dharma also.

Every man has to acquaint himself with the outlines of Dharma, expounded in the Vedas and the Sastras and the Puranas. Misunderstood by incompetent intelligence, unbridled emotion and impure reasoning, they have been grossly diluted and their glory has suffered grievously. Just as the rain drops from the clear blue sky get coloured and contaminated when they fall on the soil, the unsullied message of the ancient Rishis, the example of their shining deeds, the bright untarnished urges behind their actions are all turned into ugly caricatures of the original grandeur, by uncultured interpreters and scholars.

Books written for children contain illustrations to clarify the text; but they spend their time with the pictures, forgetting what they are intended to make clear; in the same way, the unwary and the uneducated mistake the rituals, designed to illustrate the grand truths, as profoundly real in themselves; they ignore the truth which they were meant to elucidate. Travellers moving along the road rest for a while in wayside shelters but during their stay they damage by neglect or misuse the very structure that gave them rest. So too, the dull and the perverse alter the very face of Vedic morality and deceive the world into believing that their handiwork is what the Vedas teach!

When such mauling of Dharma took place, when the face of Dharma suffered disfigurement at the hands of the enemies of God, the Lord responded to the call of the gods and the godly and saved the world from ruin, by restoring Right and Truth in the field of Dharma and of Karma, i.e., in both Ideal and Practice.

Now, who can cure the present blindness? Man has to slay the six-fold beast of Arishadvarga, leading him on to disaster through the pulls of Lust, Anger, Greed, Delusion, Pride and Hate. Thus, only can Dharma be restored.

The Lord was referred to as Dharma by the Vedas and as Vijnana by Buddha. For, in those days, no one liked the word “Veda”, as in the times of the Asura called Somaka, when those who followed the Vedas desisted from calling them “Veda”. While in mortal dread such behaviour is passable. Yet the Buddha was full of reverence for the Vedas; he was ever infused with God. The Buddha is often spoken of as an atheist, a Nasthika! Well, if the Buddha is a Nastika who then is the Astika, the theist? The entire life of the Buddha is a saga of Dharma. Sankara is criticised by some people as opposed to the path of Dharma and Karma. But Sankara opposed only the Dharma and Karma which have fulfillment of Desire in view. He was indeed the Great Teacher who taught the path of Dharma and Karma, of endeavour impelled by the understanding of the basic Truth.

The adherence of Sankara to Dharma and Karma based on Truth, the faith of the Buddha in the essentials of the Vedas can be appreciated only by those who have the higher vision. Without that one will be led astray in the interpretation. In order to climb a great height, a ladder as tall as the height is needed, is it not?

Whoever subdues his egoism, conquers his selfish desires, destroys his bestial feelings and impulses and gives up the natural tendency to regard the body as the self, he is surely on the path of Dharma; he knows that the goal of Dharma is the merging of the wave in the sea, the merging of the self in the Over-self.

In all worldly activities, you should be careful not to offend propriety or the canons of good nature. You should not play false to the promptings of the Inner Voice, you should be prepared at all times to respect the appropriate dictates of conscience. You should watch your steps to see whether you are in some one else's way. You must be ever vigilant to discover the Truth, behind all this scintillating Variety. This is the entire Duty of Man, your Dharma. The blazing fire of Jnana, which convinces you that all this is Brahman (Sarvam khalvidam Brahman) will consume into ashes all traces of your egoism, and worldly attachment. You must become intoxicated with the nectar of Union with Brahman; that is the ultimate goal of Dharma, and of Karma inspired by Dharma.

“Sacrifice ajnana and ahamkara at the altar of Jnana, and install Dharma therein;” this is the message of the Veda. Every single unselfish act which prepares the ground for the merging of the Soul with the Over-Soul, which broadens the vision towards the basic Brahman immanent everywhere, is a Dharmic act. Each such act is a tiny stream that swells the river of holiness rushing towards the sea of Brahman-jnana. Your acts and activities are all rituals in the worship of the Paramatma that pervades the Universe. Whatever is done in an attitude of dedication and surrender is a component, of the Dharma which leads to Realisation. The strategy of the Bharatiya way of life is directed towards the sanctification of every moment and every word, thought and deed, into a step towards the realisation.

You have to understand ancient Dharma-karmas by entering into their symbolic meaning. The spiritual field has many a technical term, with its own special connotation. These have to be clearly understood, so that you can grasp correctly the teaching of the Sastras. Let us take an example: People used to celebrate Yajnas in ancient times; and they sacrificed Pasus or animals in these Yajnas. But, the animal is only a symbol. It was not the dumb creature that had to be cut to pieces. The animal leads a life of sacrifice, without man completing its career at the sacrificial pole! The animal that has to be disemboweled and offered is different; in the spiritual vocabulary, animal means “the body-consciousness” “the I-consciousness”; and it is this that has to be slaughtered. The Lord is known as Pashupati or Govinda; Pashupati means the Lord of all Jivas, Pashu meaning Jiva; Govinda means the Guardian of Cows or Jivas, “Go” meaning Jiva. The tending of cows is a symbolic leela of Krishna to indicate His Mission of tending Jivas. The Sastras have profound inner meanings. The aim of Dharma is to make the Jiva give up the attachment to external nature and the illusion that it causes and to make it realise

its Reality or rather, un-realise what it has now taken as real, so that it may stand revealed in its genuine identity

These meanings must be learnt by young and old. Take for instance, the Siva Temple. Right in front of the Idol of Siva we have the image of Nandi, the Bull. You are told that the Sacred Bull is the vehicle or Vahana of Siva and, that is the reason for its being there. But, really speaking the Bull or the Pasu represents Jiva while the Lingam is the symbol of Siva. “No one should pass between the Bull and the Lingam, the Jiva and the Siva”, it is said; for they are to merge in one. Siva has to be seen through the two horns of Nandi, they say. People when asked the reason for this procedure reply “Well, it is holier than other methods of viewing the Lingam.” But the inner meaning is, “You must see the Siva in Jiva” Pashu and Pashupati are one: Nandi and Iswara become Nandiswara. Both are only two ways of referring to the same entity When in bondage, it is Nandi; it is Iswara, when the bound becomes free and Nandiswara is achieved; it is worshipped and is entitled to be so honoured. When the Pashu is offered to the Pashupati, and its separate identity is cast away that is the true Yajna. The significance has now been forgotten.

Today these symbolic acts have changed beyond recognition. The practices of today and the principles of yesterday are far apart. Even the smallest detail of secular life has to be inspired by the higher ideal of spiritual fulfillment. Then, even simple folk can be led step by step towards the goal. When you do not discriminate the process and the purpose of every act, but still go on doing it, it becomes a funny fossilised version. Once, even Prahlada said, “Since it is difficult to destroy egoism, man finds it easy to destroy this dumb animal as a substitute. Animal sacrifice is the manifestation of Tamoguna; it is the path of bondage. The sacrifice of the animal of egoism is the Satwic Yajna, in the Godward path of Liberation.”

Thus, the Paramartha of those ancient days is turned into Paaramartha of these days! (Paramartha means the highest goal; Paaramartha means the fool’s goal). Thus, every one of the ancient practices, once full of meaning, has grown wild beyond recognition. Branches have shot out in various directions. It is not now possible to pluck the tree by the roots and plant a new one. So, the existing tree has to be trimmed and trained to grow straight. The highest goal has to be constantly remembered, and not diluted into the lowest.

**Sri Sathya Sai Baba**

## **The Higher Path**

The word Uttarayana has a physical as well as psychical meaning. For you now, the psychical sense is more significant. Uttarayana means literally the Northern Journey, the Northern Path, the Road to the Himalayas, the Road to Kailasa, the Mount on which Siva resides, the Path that takes you to the holy area of Tapas in the lonely silent valleys of snowcapped peaks. But, the deeper sense is that you have to clothe your hearts with

the cool snow of Prema, the pure unblemished snow of Satwic qualities and make your body itself, the area of Tapas and Renunciation and the residence of Siva.

The belief that those who breathe their last during the six months of Uttarayana achieve Heaven and those who die during the rest of the year do not ascend to that place is, I must say, not correct. The status of the person after death, is not determined by the season during which he departs! The six months of Uttarayana have not got that sanctity. Uttamaguna is the thing that decides one's future, not Uttarayana! Whenever a person has developed the highest Gunas dies, that moment is Uttarayana; it leads him along the Uttamamarga, the Higher Path.

Do not postpone your Sadhana, because the time is Dakshinayana and so, you feel it is not propitious to start it. Begin it now, whatever the Ayana; continue it unabated. Then, every moment becomes a holy moment and you will have Uttarayana, all the twelve months!

The Northern Path is the path that "leads you from Asat to Sat, from Tamas to Jyoti, from Mritu to Amrita" as the Vedic Injunction asks you to pray; the journey, that man must undertake, is the Brahmamarga, parallel with the Dharma marga, keeping before him the vision of the Reality, which is his own basic Essence.

*(From Baba's Discourse on Uttarayana Day 14 - 01 - 62.)*

### **Pilgrims**

Read the chapter on Kshetra and Kshetrajna in the Bhagavad-Gita; you will know that life is but a pilgrimage where you go with the Kshetra to the Kshetrajna; all Kshetra yatras or Pilgrimages are but symbols of this lifelong pilgrimage of yours.

During this pilgrimage also, you should keep your tongue constantly engaged in Nama Japam and our hands always doing the Lord's Seva. The noise and the confusion and worry, the useless talk and quarrels and fears that form the main pre-occupation of the pilgrim now, should give place to peace and silence and prayer. Wherever you go, you can get only what you seek; so, seek only the good and inspiring, the spiritually strengthening. Do not worry about the bad and the unpleasant that you may see in many places; the cow eats fast whatever good grass she gets in the grazing fields and later lying down in her own shed, she chews the cud and assimilates the food that she has gulped down; you too should in a short time at your disposal, collect as much elevating food as you can and going home dwell on the gain and try by Sadhana to make it all part of your priceless life stream.

Temples and holy places are hospitals for the spiritually sick and the atmosphere must be preserved in purity and peace; there is no need for you to go from one hospital to another or when you go to one, to take in all the drugs available there. You must select

the place of pilgrimage associated with your Ishtam, the Name and Form that appeal to you; and going there stay until the atmosphere seeps into you and transmutes your attitude and outlook. Take from there only such things as would remedy your particular faults and satisfy your special hunger for spiritual food. Read previously about the places which you visit and go with humble prayerful hearts, remembering the purity of the place and the saints that have made it sacred. Load into your bus, not the fancy vessels and playthings you get in the shops, but the peace and quite, the courage contentment and fortitude that you earn in the holy surroundings.

**(From Baba's Discourse to a batch of 'Tourist' Pilgrims)**

### **Programme**

MAHASIVARATRI

And

Fifth Anniversary Festival of 'Sanathana Sarathi'

At Prasanthi Nilayam

On

Sunday, March 4, 1962.



## Dharma Vahini

2

Sri Sathya Sai Baba

Dharma cannot be restricted to any particular society or nation, for it is closely bound up with the fortunes of the entire living world. It is a flame of light that can never be extinguished. It is untrammelled in its beneficent action. Krishna taught the Gita to Arjuna. But He intended it for the whole of humanity. Arjuna was just an excuse. That very Gita is today correcting all mankind. It is not for any particular caste, religion or nation. It is the very breath for humans everywhere.

Dharma expresses itself in a variety of forms, known sometimes by the persons who codified it, like Manu-dharma, sometimes by the group which followed it like Varna-dharma, sometimes by the stage of life to which it is applied, like Grihasta-dharma etc. But these are subsidiary practical details, not the Fundamental Norm. The Atma-dharma, the Divine Dharma, is what I am speaking of. Practical Dharma or Achara-dharma relates to temporary matters and problems and physical needs, to man's passing relationships with the objective world. The very instrument of those rules, the human body is itself not permanent; how can these Dharmas be eternal? How can their nature be described as true? The Eternal cannot be expressed by the evanescent; Truth cannot reveal itself in untruth; Light cannot be procured from darkness. The Eternal can emerge only from the Eternal; Truth can emanate only from Truth. Therefore, the objective codes of Dharma relating to worldly activities and daily life, though important in their own sphere, have to be followed with the full knowledge and consciousness of the Inner Basic Atma-dharma; then only can the internal and external urges co-operate and yield the Bliss of harmonious progress.

If, in your daily avocations, you translate the Real Values of Eternal Dharma into love-filled acts, then your duty to the inner Reality, the Atma-Dharma is also fulfilled. Always build your living on the Atmic Plinth; then, your progress is assured.

Making God into stone—that is the effort being made today! How can such effort lead to Truth, when the real task is to see the stone as God? First, the Form of the Godhead has to be meditated upon and imprinted on the consciousness; then, that Form has to be conceived within the stone and the stone forgotten in the process, until the stone is transformed into God. In the same way, you have to imprint on your consciousness the basic Dharma, the Fundamental Fact of Atma as the only Entity; and, then, filled with that Faith and Vision, you have to deal with the manifold world of objects, its attractions and impingements. The Ideal can be realised only thus. If this is done, there is no danger of the Authentic Meaning getting diluted, or Atma-dharma losing its lustre.

What happens when a stone is worshipped as God? The Unlimited, the Ever-present, the All-pervading-immanent Entity the Absolute, is visualised in the Particular, in the Concrete. Similarly, Dharma, which is Universal, Equal and Free, can be spotted and tested in a single concrete act. Do not be misled by the idea that this is not possible. Are not many things difficult accomplished by you, things that only increase your anxiety and fear? If man is wise, can he not take up instead things that are more worthwhile, which give him peace of mind?

To be free is your birthright, not to be bound. It is only when you guide your steps along the Path illumined by the Universal Unbound Dharma that you are really free; if you stray away from the light, you get bound and you are caught. Some might raise a doubt; how Dharma which sets limits on thoughts and words, which regulates and controls, can make a person free. "Freedom" is the name that you give to a certain type of bondage; genuine freedom is got only when delusion is absent, when there is no identification with the body and the senses, no servitude to the objective world. Persons who have escaped from this servitude and achieved freedom in the genuine sense are very few in number. Bondage lies in every act done with the consciousness of the body as the Self, for, man is then the plaything of the senses. Only those who have escaped this fate are free; that "freedom" is the ideal stage to which Dharma leads. With that stage constantly in mind, if one engages in the activity of living, he can become liberated, a Mukta-purusha.

It is only because you bind yourself that you become bound and stray away from the Dharmic path. It is always so; no other person can bind you; you do it yourself. If faith in God's Omnipresence is deep-rooted, then, you would be aware that He is your self and that you can never be bound! For that faith to grow, you must grasp Atmananda firmly. The reality of the Atma is the bedrock, the Jnana that is incontrovertible, the Nischitajnana. Devoid of that foundation, one becomes the target of doubt, despair and delusion. The maid of Dharma will not wed such.

Therefore, endeavour first to become Free. That is to say, as a preliminary to successful living, cultivate Faith in the Atma as the core of your personality and then learn and practise the discipline necessary to reach down to that core. With that qualification acquired, you can engage fully in worldly activities, following the Dharma prescribed for their regulation. Then you become a moral individual, a Dharma purusha. Those who hold the physical objective world as the all of life and the body as the Self, lead but wasted lives, as meaningless as making God into stone. Making the stone into God is the holier, more wholesome task. So, too, seeing the Atma-dharma in every single act of yours transforms it into an act of worship, elevates it and removes its binding characteristic. If the duties of worldly life are done with no regard to genuine Sathya-dharma, it is as unholy as treating God as stone. The Achara-dharma pursued apart from Sathya-dharma and Sathya-dharma divorced from Achara-dharma are both barren of results. They are both inextricably intertwined, and should be treated as such. The senior officer needs the work of the junior official as much as the junior official needs the help of the senior officer. Who then is the bound, who, the free? Both are bound to their desire to be happy and comfortable. Until the fundamental secret of the Atma is recognised, the outer state of bondage will persist. When that is done, the burden of slavery to the senses and to the objective world will be diminished. Then, the code of behaviour towards the objective world will be merged with the code towards the inner Divinity and so, the urges will all be co-operating harmoniously.

The Vedanta, the Adhyatmic Sastras, Dharma—all invite man to live and act as Bhagavan, and not as bondsman. Then, all acts become Dharma-karma and not Kamya-karma (acts done with intent to gain the fruits thereof). The shackles of bondage cannot be avoided by a mere change of the type of activity. They can be avoided only by changing the point of view from the Deha to the Deva, from the Created to the Creator. The moral qualities also will be rendered stronger, thereby. Some persons hold the opinion that being employed is bondage, while sitting at home

without any specific work is freedom! This is a sign of want of intelligence. When employed in a job, one has to obey the superior officer. But, can one escape the demands and compulsions of relations even while at home? Well, even when one is amidst friends only, can he avoid the necessity of acting according to their fancy? Can one be free at least from the need to take care of one's own body and cater to one's own comfort? How then can man feel free, while in the cage of bondage? All life is a prison, whatever the difference between one type of sentence and another. It is so, as long as the attitude of identifying the Self with the body is there.

That is why once Sankara said, "the egoism based on the body is what is meant by Naraka or Hell." Egoism of this kind is just another form of the contra-Divine attitude. Who can remove all the thorns and pebbles from the face of the earth? The only way to avoid them is to move about with footwear. So too, with the Vedanta-darshana or Philosophy of Vedanta. With the vision fixed on Sathya or the Reality with full faith in the Brahman which is your own essential nature, you can by-pass the need to transform the external world to suit your ideal of happiness and Sathya-dharma can be attained. He who tramples down egoism and declares with conviction thus: "I am not the bondsman of this body which is the repository of all types of servitude; the body is my bondsman. I am the master and the manipulator of everything, I am the embodiment of freedom" is already liberated. All codes of duties must help in this process of the destruction of the ego; they should not foster it and make it grow wild. That is the road to freedom. If a person, finding life with the son miserable, goes to the daughter and lives in her house, that is not winning freedom! That's only a way of feeding the ego. This search for sensual happiness cannot be elevated into "Dharma".

After all, what is a home for? For the enjoyment of the bliss derived from the contemplation of the Lord, for getting the opportunity to meditate on the Lord undisturbed. All the rest can be ignored, but not these. The True Dharma of the individual is to taste the bliss of merging with the Absolute, and attain true Liberation. A person who has reached that stage can never be bound, even if he is put in the grimmest of prisons; on the other hand, for a person who is the slave of the body even a blade of grass can become an instrument of death. The true Dharma is to be immersed in the Atmic Bliss, the Inner Vision, the steady faith in the identity of one's real nature with the Absolute, and the realisation that all is Brahman; these four are the authentic Dharma. In this physical existence as particular individuals, these four are named for the convenience of practice (but yet saturated with the Inner Dharma of Atmic Reality) Sathya, Santham, Prema and Ahimsa, so that particularised individuals who are only personifications of that Absolute can follow them in daily life. The mode of pursuit of Dharma, now as in the past, is to adhere to these high principles in every act and thought. The Sathya, Santham, Ahimsa and Prema of today are but the Un-intermittent immersion in the Atma, the Vision fixed on the Inner Truth, the Contemplation of One's Real Nature and the Knowledge that all is Brahman, the one and the only. These, the Fundamental and the Derived, must be co-ordinated and harmonised. Then only can it be termed Atma-dharma.

It does not matter what your activity is, or what name and form you have chosen. A chain is a chain whatever the material it binds, whether it is iron or gold, is it not? So too, whether the work is of this type or that, so long as the Atma Dharma is the base, and Atma-tattwa the root, it is Dharma beyond doubt. Such work will bless one with the fruit of Shanti. When the waves of egoist fear or greed drive one forward, either into the privacy of the home, or the loneliness of

the forest, or to any other refuge, it is impossible to escape suffering. The cobra does not cease to be a cobra, when it lies coiled. Then too, it is cobra nevertheless. In daily practice, when acts are motivated by the basic Principle of the really of the Atma, every act becomes stamped with the seal of Dharma. But when acts are motivated by convenience and selfish interest, the Dharma becomes pseudo Dharma. It is a variety of bondage, however attractive it may be. Like prisoners in a jail pushed in a single file by warders, either to the court of trial or the dining barracks, the prompting of the senses pushes the bondsman forward either to a place of sorrow or to a place of relief.

Why even the feeling, “That is a friend” or “This is an enemy” is an error. This delusion has to be given up. The Lord, the embodiment of Prema, is the Only Constant Friend and Relative Companion, Guide and Protector. Know this and live in that knowledge. This is Dharma built on the bedrock of Understanding, that is Life built on the bedrock of Dharma. Ignoring this fundamental basis, when attention is concentrated on external polish, the goal moves beyond reach. Attachment to the world can be destroyed only by attachment to the Lord. Why complain that the ground cannot be seen, when what you have been doing all the while is to fix your gaze on the sky? Watch the ground and look at the sheet of water that reflects the sky—then you can see, at the same time, the sky above and the earth below. So too, if you must adhere to Sathyadharma (which after all is the practice of the Immanent Atmic Principle) you must see, in every act the reflection of the Glory of the Atma; then, attachment to the Lord will transmute the attachment to the world into a pure offering. The goal should not be altered or lowered; that is to say the essentials should be kept intact. Dharma does not depend on the various names and forms that its application entails; they are not so basic; it depends more on the motives and the feelings that direct it and canalise it.

## **Happiness and Splendor**

On 25<sup>th</sup> Dec. 1961, I received a letter from Ramanasram, Tiruvannamalai, written by Swami Abhedananda. “Excuse me please for this intrusion,” he pleaded. “I must admit that I have heard of Sri Sathya Sai Baba and of His mahimas, since many years but the hearsay did not convey a very good opinion about him. Recently, nearly ten days back, I got your book in English, ‘Sathyam Sivam Sundaram’ from a devotee of His. I went through it. It is very interesting and very illuminating and it drives me to have a Darshan of His Divinity. I knew Swami Amrithanandaji very well. He was a very good companion of mine but, I heard nothing from him about our Liberator. Perhaps, he met Him after his leaving this Ashram. Although I have been leading this present life for over 20 years, I have still my doubts and defects. This body is at the fag end of its life, having passed 76 years. I cannot delay realising the Summum Bonum, the certainty of which my doubts screen. Will you kindly let me know whether and when I shall be able to have His Darshan?” he wrote.

On the 28<sup>th</sup> Dec., before my reply asking him to come over as early as possible to Prasanthi Nilayam could reach him, Abhedananda wrote me another letter, which gave me great surprise. He wrote, “Two days after my letter to your good self, that is, on the night of the 27<sup>th</sup>, during the early hours of the 28<sup>th</sup>, approximately between 3 and 4 A.M. while I was still in bed,

neither sleeping nor dreaming, but brooding half consciously over the melancholy and disturbed state of my affairs, I felt a sudden stroke on my head—hard but bearable. I got up and switched on the light. To my surprise and astonishment, I observed a gaseous form of Bhagavan Ramana suddenly changing as Bhagavan Sri Sathya Sai, appearing separately and merging together, immediately. It all then changed into a brilliant light, which faded out. All this was in a matter of seconds. I became bewildered. A thought struck me that I was blessed with the vision, of both my benevolent Gurus. While being still in the astonishment and confused state, I heard a voice, yes, a clear distinct voice which spoke in English thus: ‘Do not get agitated. Don’t meditate. Simply watch the mind and it will disappear. Understand that the watcher is awareness, pure and unadulterated, abstract and absolute. Awareness is Self; this Self is Sat-Chit-Ananda. That Thou Art. This is the second-less peace, which you ardently seek. Be Firm. Bliss is thyself. This secret is known only through one’s own intuition. The Stroke will reveal the Secret. ‘WATCH’.’

Is not this occurrence due to our Guru’s Grace? I can offer only my heartfelt thanks to your good self, which is the cause of this Enlightenment.”

As I read this letter describing the Mercy and the Presence of Bhagavan Sathya Sai Baba, I was overwhelmed with joy.

Swami Abhedananda came to Prasanthi Nilayam and he stayed with us for a few days, during which Baba called him into His Presence about four times. Returning to Ramana ashram on the 3<sup>rd</sup> Jan. 1962, he wrote me another letter which described his unique good fortune. “I find Him,” wrote the Swami in that letter, “to be the Absolute and Abstract Love moulded itself into concrete Human Form, simply to uplift the ignorant down-trodden human beings and other animate and inanimate objects from the mire of darkness. The popular view attributing Avatarhood to Him is not convincing; He seems to me to be the perfect Purana, Brahman personified, come to end the unsettled state of the world, to rectify human defects and make it realise its real nature and its bliss.

“I was really astonished that the infirmities of old age disappeared and I regained vigor and strength by His mere touch. His clear exposition with apt analogies, not only put an end to my long harboured doubts but made me see Truth in its pristine nature, in Him face to face. Not only this: His transfiguration at the moment of leave taking into MURALIDHARA KRISHNA, in the dazzling splendour blinding my sight is an experience never to be forgotten in life! It is a blessing bestowed on this poor soul. I was a believer in Nirguna Brahman and I considered everything visible and imagined as Mithya or illusive. This Gracious Vision He vouchsafed, changed my belief and now I believe everything visible and imagined, to be Truth and Brahman itself, without any difference. I consider myself a changed man, after my visit to Prasanthi Nilayam and the Blessings I had from Bhagavan Sri Sathya Saieaswara, my Lord. My knowledge fails, to describe the ‘happiness’ I derived and ‘splendour’ I found in the Prasanthi Nilayam. My heart felt thanks to you and unreserved Homage to Bhagavan Sathya Sai Baba.”

These three letters from this great Sadhaka, reverend aspirant and renowned scholar give us a glimpse of the Divinity that has concretised as Sri Sathya Sai Baba. We can only repeat along with Swami Abhedananda, “Let us avail this golden opportunity, without delay, to seek

His Blessings and Advice, by serving Him with Love and Reverence, Fortitude and Humility. If we do not do so, there can only be despair in store for us.”

For, as Swami Abhedananda writes, “Baba’s touch carries His much beloved devotee to the extreme height of Super Bliss, never enjoyed, or experienced before. He is the unerring Guide in the Path of Realisation of this Supreme Love.”

That stroke on the Head while he was at the Ramana ashram was indeed the beginning of a new and glorious chapter for Abhedananda; that Voice (he discovered later that it was the Voice of Baba Himself) awakened him to newer and deeper realms of Bliss. May we also deserve and achieve such Grace from the Lord.

**(Ed)**

## **Mahasivaratri**

On the morning of 4<sup>th</sup> March, Baba hoisted the Prasanthi Flag on the Nilayam, to the prayerful cheers and acclamations of the thousands who had gathered from all parts of India. At 9 A.M. the magnificent new structure named Sathya Sai Sabhamandiram was opened by H. E. Dr. Ramakrishna Rao, Governor Uttar Pradesh. “When I had the privilege, under Baba’s Orders to lay the Foundation Stone for this Building,” said His Excellency, “Baba said that I will myself open the completed structure and that I will be arriving for the purpose from the North. I was then the Governor of Kerala and I was unaware what was awaiting me. But, Baba knew the future; in fact. He shapes the future and so, I have come from Lucknow today, to discharge the duty He then cast upon me.”

At noon, Abhishekam was done to Shirdi Sai at the Sabhamandiram itself. Baba ‘created’ a Lingam and placing it on the Head of the image, He profusely poured on it the ‘Vibhuti’ which emanated in inexhaustible quantity and other worldly fragrance by the very contact of His Divine Hand.

At 4 P.M. the “Sanathana Sarathi” celebrated its Fifth Anniversary, in the immediate presence of Baba. Sri D. Thirumalacharulu, the author of the Telugu Version of Sathyam Sivam Sundaram laid at Baba’s Feet the Second Edition of that Book and Baba blessed him as well as N. Kasturi (the author of the Book, in English and Kannada) with shawls in which He lovingly enfolded them.

At night the ‘Auditorium’ and the grounds were packed with eager pilgrims and devotees and while the sky echoed with the Bhajan of Sivanama, two ‘Gold Lingams’ emanated from the Divine Body of Bhagavan, thus marking the Ligodbhava muhurta for which Mahasivaratri is held sacred. Bhajan was held throughout the night and Mahamangalarati was offered at 7 A.M. on the 5<sup>th</sup>. Truly, it was a thrilling elevating experience for all. Baba spoke when He hoisted the flag and when the Sabhamandiram was opened; He explained at the Sanathana Sarathi function the significance of the words, Sathyam Sivam and Sundaram, which characterise the Universal

indweller. He also spoke for over an hour in the night before the Ligodbhava, on the basic principles of Sadhana.

On 5, 6, 7, 8, 9 and 10, March there were discourses every evening, when Baba gave Sadhakas, Scholars and Poets like Swami Abhedananda, Koochi Veerabhadram, Narasimharaju, Bairagi Sastry, Thirumalacharulu, S. V. L. Narasimham, P. Venkatanarasimhacharya and G. Suryanarayanamurthy the chance to address the gathering. Each day, Baba Himself, elaborated in His own sweet and simple manner, the principles enunciated by the speakers.

On the 5<sup>th</sup>, during the Uyyalothsavam, when Baba was seated in the flower bedecked Jhoola, Brahmasri Dikshitadas Bhagavathar dedicated to Baba his musical narrative of Baba's Life and gave a Harikathakalakshepam, which captivated the devotees. On 8, 9 and 10<sup>th</sup> March, Sri K. Veerabhadram read and explained in the traditional style the Puranic version of the Sivaratri Festival and Baba in His Discourse each day dwelt on the practical rules of Dharma, embodied in that story.

Altogether, this year's Sivaratri was a feast to the eye and a banquet to the Soul.

### **Sathya Sai Speaks**

Children learning the alphabet need slates boards and other aids; so too, beginners in Spiritual Sadhana need images, idols, rituals, temples and such like aids.

A little boy holds the Upanishads on his lap and turns over the pages; a reverend Sadhu also holds the Upanishads on his lap and turns over the leaves. Can you say that their actions are the same? You go to the temples and come to this place also but, spiritual experience is possible only if you develop the yearning and earnestness to get immersed in that Bliss.

There are many hysterical persons who claim that they are 'possessed' by Me! And many weak-minded people follow them and revere them! They do not stop to think: How can the Full enter the tawdry? When the Absolute has come with Form, it will not seek any other thing for expression. So, do not lower your ideal into such trash.

### **Baba's Programme**

22-3-62 Hospital at Tumukur: Tour in Mysore State;  
5-4-62 Thyagaraja Utsavam at Tirupati;  
15-4-62, return to Prasanthi Nilayam.

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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 1962. }

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

**Ananda! O Ananda!**



Ananda! O Ananda!  
With beauty comes new Ananda!  
With Ananda, new loveliness!  
Ananda! O Ananda!

Premavahini poured Ananda;  
First it came from Baba's hand!  
Dhyana vahini, he gave us next!  
And, then, to give our restless selves  
The key to peace, He wrote for us  
Prashantivahini, from His grace  
Ananda! O Ananda!

Saivahini—It then took form  
As Jnanavahini, the wisdom stream,  
To light the thorny parts of doubt  
In mental realms of you and me;  
He sat by us and held our hand  
And led us into Truth!  
Ananda! O Ananda!

The fifth! It is here, it flows from now,  
The holy Dharmavahini,  
To steer the lives of scholars and of simple folk  
To teach, fulfill His purpose grand,  
To tell us how to spend our span for years  
True to the Truth He has built us on!  
Ananda! O Ananda!

Tremors in griha and terror in graha  
They melt like fog before Anu-graha!  
The Lord of grahas! He is our Lord too!  
We are both housed in Mansion same  
So our might is just the same as theirs.  
Ananda! O Ananda!

The Grahas won't harm, elements rebel—  
They all obey His will, His plan!  
The load of births, the burden of the past  
His Will destroys; He shapes anew.  
Ananda! O Ananda!

Dharmavahini, it has sprung today!  
Slaking inquiry, teaching the way  
Saving and solving, strengthening resolve,

Come, let us read, reflect and act!  
Ananda! O Ananda!

## Dharma Vahini

3

Sri Sathya Sai Baba

One cannot escape from disquiet so long as the fundamental ignorance persists; mere change of occupation, prompted by the desire for more comfort or the need for satisfying some passing likes will not give lasting satisfaction. It is like hoping to improve matters in a dark room by a mere readjustment of furniture. If however a lamp is lit, even without that readjustment, passage across the room is rendered easier. There is no need to interfere with the furniture at all.

So too, in this benighted world, it is difficult to move about truthfully, correctly and peacefully without knocking against some obstacle or other. How then are you to succeed? Light the lamp! Let it reveal the reality; get the light of Jnana. That will solve all the difficulties. You may claim that you live according to Dharma. But, your basic flaw is that your acts are not done in the spirit of dedication. If so done, it gets stamped with the authentic mark of Dharma. Some clever folk might raise a doubt and ask: “Can we then kill and injure, in the name of the Lord dedicating the act to Him?” Well, how can a person get the attitude of dedicating all his activities to the Lord without at the same time being pure in thought, word and deed? Love, Equanimity Rectitude, Non-violence—these are the attendant virtues of the servant of the Lord. How can cruelty and callousness co-exist with these virtues? To have selflessness, the spirit of self-sacrifice and the spiritual eminence required for the dedicatory outlook, one must have first won the four characteristics: Sathya, Santham, Prema, Ahimsa. Devoid of these, mere naming will not make any deed a votive offering.

Acts which are expressions of Dharma are deathless and only those who know that they are deathless can perform them. That is the highest destiny of man. Instead of reaching it, he is intent on doing acts against Dharma. Man is everywhere degrading himself from his status as a child of eternity to the status of a child of Futility from an Amrita-putra to an Anrita-putra! Holding nectar in the grasp, he is drinking the poison of sensual pleasure. Neglecting the joy of the contemplation of the fundamental Atmic reality of the Universe, he is entangling himself in the external trappings of this objective world or appearances. One can only bewail that this fate has overwhelmed man!

In the Gita too it is declared “I am the bliss of Brahman, of Positive Immortality of Timeless Dharma, and Eternal Bliss”. The sloka is in the XIV Chapter:

*Brahmanohi prathishta—aham amrithasya avyayasya cha  
Saaswathasya cha dharmasya sukhasya—aikaanthikasya cha*

It is this Amrita-dharma that is described in the Upanishads and since the Gita is the kernel of the Upanishads, the same is emphasised in the Gita too. The Dharmic way of life is as the very breath: it is the road to self-realisation. Those who walk along it are dear to the Lord; He dwells with all who are truthful, whose deeds spring from Dharma. That is the reason why the Gita teaches Arjuna to develop certain qualities, which help the practice of Atmic Dharma. These are delineated in slokas 13 to 19 of the XII Chapter. Those who have drunk deep at the fountain of the Gita will remember these. The most important of the slokas in this context is:

*Ye thu dharmyaamritham idam yathoktham Paryupaasathe  
Sraddhadhaanaa math paramaa bhakthaasthe atheeva math priyaah*

What a grand idea this sloka conveys! That is the concluding sloka of the series which gives the qualities one has to develop. It calls the entire group Dharmya-amritham, the Dharmic way to immortality! The Lord has declared therein that those who have these qualities, those who trust in Him as the only ultimate Goal, those who are attached to Him as the single-mindedly are dearest and nearest to Him

Note the expression, Dharmya-amritam, used here. Ponder over it and draw inspiration from it! The Nectar of the Lord's Grace is deserved only by those who adhere to the Lord's Dharma. Simple folk believe that they have Bhakti towards the Lord, but they do not pause to inquire whether the Lord has Love towards them! People who pine to discover this are rather rare. That is really the true measure of spiritual success. The same person is king to his subjects, son to his parents, enemy to his enemies, husband to his wife, father to his son. He plays many roles. Yet, if you ask him who he is, he would be wrong if he gives any of these relationships as his distinctive marks. For, they are marks pertaining to physical relationship or activities. They are all terms denoting physical kinships or professional relationships, names attached to temporary statuses. Nor can he reply that he is the head, the feet, the hands, etc., for, they are but the limbs of the physical form. He is more real than all the limbs, beyond names and forms which are all falsities hiding the basic Brahman; he is known as 'I'; reflect over that entity well, and discover who that 'I' really is.

While, it is so hard to analyse and understand your entity how can you pronounce judgement on other entities with any definiteness? What you refer to as 'I' and as 'You' relate to the body the appearance; they are not Sat. The Atma is One and Indivisible; Dharma based on That is genuine Dharma.

Some ask: "You go on saying Atma", 'Atma'; well what is the Rupa or form of this Atma?" But, wherefrom is Atma to get form? It is eternal, unchanging, and immortal. It is goodness, right, beneficence. It is immutable, unblemished. It cannot be limited by any particular name or form. It can be understood by the Jnana that dawns in and through the Karma-deha, i.e., the body acquired as a result of activity. The body alone has name and form, and so, in every activity of the body you should manifest the Atma-dharma, Dharma based on the Atma-consciousness.

It is said, "the Atma is neither male nor female; nor cattle nor sheep nor horse nor elephant nor bird nor tree; it is beyond such categorisations." These distinctions and differences arise on the basis of activity; the Atma is incapable of modification; only one thing can be posited about it, viz., that It *is*. The sum and substance of all this is that the Atma is the Absolute, the Paramartha. The rest is all particular, insignificant, false; unreal, denotable, and identifiable.

Take a palanquin. Before being transformed into that article, it was a tree, which got changed into timber and planks and finally into a palanquin. With every change in form, the name too changed. Sitting in a palanquin, no one would say he is on a piece of timber or on a tree. Objects undergo change; they are not eternal. They are not Sath, real.

Objects can be distinguished only by means of name and form: they can be described only by means of their characteristics. For they are artificial and temporary.

What exactly is a chair? It is a particular modification of wood, isn't it? Remove the wood, the chair too disappears. Think of the wood which is the substance and the 'appearance' of the chair will vanish. So too, Dharma! Varna-dharma, Grihastha-dharma, Vanaprastha-dharma, Sanyasa-dharma, Brahmacharya-dharma, this Dharma, that Dharma... all are modifications of the basic Dharma, like the chair, the bench, the palanquin etc. The separate varieties disappear as soon as you go deep into their nature, the corporeal Dharmas fade away and Atma-dharma alone remains. The articles of furniture vanish and the wood alone remains; so too, the objective Dharmas disappear and Atma-dharma alone shines in unique glory.

Of course, for the worldly career, the corporeal Dharmas are important. I will not say they are not. As wood is turned into furniture and used, Atma-dharma or Santha Dharma or Sathya-dharma has to be shaped into Grihastha-dharma, Vanaprastha-dharma, Varna-dharma, Stri-dharma, Purusha-dharma etc. The stuff is the same in all; the substance is identical, in every separate form. How can the substance be used up? It can only be transmuted and transformed and the various modifications named differently when used for different purposes. The Atma-dharma can be viewed piecemeal and compartmentalised for different purposes, as the wood is hewn and sawn and joined, and arranged and rearranged, but, it is Atma-dharma nevertheless. So long as the different systems of Dharma are derived from that "Wood", there is no harm; remember however that the furniture can never be regrouped into the original tree! Apply that Atma-dharma in the fields of worldly activity but do not call the worldly Dharmas, Atma-dharma! That will be playing false to the Ideal, the Absolute.

Dharma is the moral path; the moral path is the Light; the Light is Ananda. Dharma is characterised by holiness, peace, truth and fortitude. Dharma is Yoga, Union, Merger; it is Sathya. Its attributes are justice, sense-control, sense of honour, love, dignity goodness, meditation, sympathy non-violence; such is Dharma that persists through the ages. It leads one on to Universal Love and Unity. It is the highest Discipline and the most profitable. All this 'unfoldment' began with Dharma; all this is stabilised by Sathya; Sathya is, inseparable from Dharma. Sathya is the law of the Universe, which makes the sun and the moon revolve in their orbits. Dharma is the Vedas and the Mantras, the Jnana they convey Dharma is the course, the path, the law. Wherever there is adherence to morality there one can see Sathya-dharma in action. In the Bhagavatha too, it is said, "where there is Dharma, there is Krishna; where there are both Dharma and Krishna together, there is Victory". Dharma is the very embodiment of Lord; since the world itself is the body of the Lord, the world is but another name for the Moral Order; no one can deny it now or ever.

*There is no rose without a thorn; no joy without attendant sorrow. The two are the obverse and reverse of the same coin. One is the head, the other the feet; you welcome the head only; the feet too will insist on entering your threshold. Treat both with equal calm.*

Baba

## **Oh Baba!**

O Baba! let my anger die;  
O Baba! let my soul ever lie;  
High above the mundane level  
So that it may all in Bliss revel.

Baba! my anger is my bitterest enemy;  
He is watching like a tiger to jump on me;  
Kill the tiger, Baba, kill it and free me  
From its fell teeth and claws and save me!

Baba! why should I cry forever in vain?  
Baba! I know I can from Thee get enormous gain;  
This only I need—the power to conquer anger;  
This boon I ask—let there be anger no longer.

O Baba! let my mind be silent;  
I am sick of talking and I am intent  
On keeping my mind and tongue silent,  
So that my inward life may be vibrant.

I am sick making noise with my tongue;  
I am sick of world and hate the dung  
Of sickly thoughts of wealth and women  
Of mean quarrels between men and men.

Let me be silent, O Baba, like an image  
In the temple or like the Buddha of bygone age;  
Let me see inwardly the majestic soul  
And hear its music gently and sweetly unroll.

*K. Vaidyanathan*

## **Baba is Everything**

To me Baba is everything;  
I am but insignificant thing;

I write because He holds my pen;  
He alone sings and teaches all men.

I echo when He sings or talks;  
I am nothing but a chatterbox;  
He alone helps all, good or bad;  
He has come to make all people glad.

I always think of Him for my good;  
I always think that He gives me food;  
I always pray that all may be happy  
Healthy, wealthy, wise and free.

**K. Vaidyanathan**

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

- To understand Me, the knowledge of Sastras can help you. On that solid concrete foundation, your faith in Me can be well built. On that basis alone will My personality and purpose become clear. To explain and interpret My mission and advent, the Vedas and the Sastras will help a great deal. So, be grateful to the sacred scriptures; do not discard or neglect them. Treating them with disrespect is like waving camphor before My face, pricking at the same time, pins into My feet.
- If you laugh at other Gods, you are laughing at your own Ishtadevatha, for that Ishtadevatha is all other forms too. Why, if you dishonour even a man it is dishonour done to the indwelling Lord, who is his Guide and his Breath. That is why it is declared that showering abuse on others is a heinous sin.
- Temples should not be considered or talked about as fine for picnic parties; or praised for congenial climate of the places where they are situated; nor even for the artistic excellence of the sculpture of the images or idols. Pilgrimage to such places must be considered as spiritual adventures, basically. They must become Vivekaprayanas, journeys to acquire greater discrimination and the pilgrimage must also result into spiritual Sadhana or more intense cultivation of the higher Virtues. From start to finish the pilgrimage must be saturated with the thought of the Lord; there should not be any emphasis on sight-seeing or shopping or picnicking, to distract the mind and drag it down.

- A man suffering from fever cannot know the real taste of anything; everything is bitter to the tongue. So too for people afflicted with the fever of atheism, all things that give joy to others, give pain and disgust. They feel that temples, worship, prayer, meditation on the Infinite and the Almighty Power, are all foolish trivialities, which lead nowhere. An Astika, however, who believes in a higher power ruling the Universe and immanent in all places is like a normal human being; he discerns the taste of everything correctly, bitter things are bitter and sweet things are sweet. But, a Yastika, immersed in the consciousness of the Supreme, the Eternal, the Immanent Absolute, he tastes all things sweet; there is nothing bitter to his tongue. Prahlada, for example, was ever happy, whether he was being rolled down hill or trampled upon by elephants or exposed to fire or flood. He has on his tongue the Name of the Lord and that tastes sweet, whatever the time place and circumstance.
- When you hear Me, you feel that you must transform your future life on new lines but the next moment you start doubting whether that is ever possible. Of course, I must grant you the facilities for following the path prescribed; it is only then that I can punish for breach of advice. In fact, I have given you those facilities. But, you might say that the Lord has heaped on you hundreds of worries and so it is impossible to find the chance to dwell on Him and His Glory. “If only He endows us with 25 years more of life...!” you pine. A disciple once asked the same question to his Guru, complaining that he had not moment to spare for dwelling on the Name of God. The Guru replied with another question. “Dear boy, the earth’s surface is more than 2/3 ocean, the 1/3 that is left over is too full of marsh, swamp, forest, desert, sand, rock and thorn, lake and river and lava! How then is the man to find a dwelling place?” he moaned. The disciple said that man’s ingenuity has helped him to survive anywhere, under all conditions; then, the Guru said, that in spite of countless worries, man’s earnestness must find a way out and he must spare some time out of 24 hours to retreat into himself and converse silently with God in the silence of his heart.
- Do not ask Me for guidance in spiritual matters, you feel it hard to follow the suggestions; for, treating My words lightly tantamount to disrespect and brings great harm. Just as a person has to take long walks to help digestion of the food consumed, so too, after hearing My words, you must ruminate on the advice. Undigested food acts as a toxin on the entire system; so, too, the advice that is not put into practice poisons the character; mere profession of high ideals, without even a sincere attempt to put them to practice creates various diseases. This country which is very ancient and which is the mother of Sanathana Dharma suffers because the great ideals preached in the scriptures are not carried out in practice. It is a great responsibility. One should not by one’s actions bring disrespect to the Teachers. The Vedas, the Sastras, the Upanishads and the Puranas all shower on mankind the same fertilising rain; it is very much like rain water flowing through the pipes, spouts and other exits on a building or falling straight from the sky. The Sivaratri Vrata Katha that you heard these days gave the rain water from one spout, My words come straight from sky, untarnished and pure. Store that pellucid treasure and use it for slaking the gnawing thirst of the spirit. Do not waste it or disregard its worth.



- I can understand refinement and improvement, to suite the varying conditions of living. You have refinements of dress to suite new materials and new needs; you have refinements of food to suit new articles of consumption and varied tastes and occasions; why not refine also systems of worship and propitiation of the Lord? Formerly, it was all ritual, yajna, tapas etc. Refine it and adopt constant dwelling on the Name of the Lord, any Name that gives you joy, any Form that evokes the thrill in you. That is the way of the wise.

## **Prema Personified**

On March 21<sup>st</sup>, Baba left Puttaparthi for Nandanavanam at Whitefield and on 22<sup>nd</sup>, He reached Tumukur in the evening. He performed the Opening Ceremony of the Srimathi Akkama Contractor Basappa Out-patients' Block of the Government Hospital there. At the mammoth gathering of the citizens of Tumukur held later at the Open Air Theatre, addresses of dedication were presented to Him by the donor of the Block, by Sri Sathya Sai Bhakta Mandali, and the Sanmitra Sangha. Baba spoke for over an hour on the treatment of the spiritual ills of sorrow, dispiritedness, despair, doubt, and atheism. He spoke of the constant remembrance of the Lord's Name and Form as "the best and most effective remedy for the ills of both body and mind." Then, He left for the village of Nalur, in Thunga valley, nestling quietly in the midst of the Sahyadri forests. There, for over two days, He blessed the simple peasants of the area, as well as the hundreds of devotees who hastened hither from Thirthahalli, Shimoga, Mangalore and Udupi. During the Bhajan sessions, Baba moved about among the people and His overpowering Grace. He selected from the gathering, many a disabled and sick person for kind consolation and treatment. He showered on these His Grace and conferred on them the special Vibhuti created in His Divine Palm. He shone as Prema Personified!

On the 24<sup>th</sup>, He left to via Kundadri and Agumbe to Udupi and, after granting the devotees there His Darshan, He proceeded to Mysore via Mangalore and Mercara, reaching the place the very next morning. On the 26<sup>th</sup>, Baba was again at Bangalore, but, only for a short while. In His self sought mission of the rehabilitation of the depressed, the down hearted and the doubting, He has no rest or respite.

He motored to Coimbatore on the 28<sup>th</sup> and reach Mukkudal Village, near the southern most extremity of India on the 29<sup>th</sup>. Here, His devotees had arranged a thrilling and inspiring welcome, for they had been waiting since years to have the joy of serving Him; the Bhajans sessions held every day were truly exhilarating and strengthening. Baba also visited Papanasanam, Kanyakumari, Thirunelveli and Madurai, before returning on the 4<sup>th</sup> April to Bangalore, on His way to Tirupati, where on Yugadi Day, 5<sup>th</sup> April, He inaugurated the Thyagabrahma Utsava Celebrations. The Raja of Ramanad presided over the Day's Function. Baba's visit to that Holy Place provided the rare chance to many devotees from Gudur, Nellore, Venkatagiri, Madras, Chittoor, and Bangalore to pay their homage to Him on the New Year Day.

Baba referred in His Discourse to the name of the New Year, Subhakrith, and said that it was appropriate that the day should mark the beginning of the celebrations in memory of

Thyagaraja who had composed many Subhadrithis on the Lord. He declared that the attachment that He had to Tirupati and Thyagaraja was ancient and Atmic. “It is this that draws Me to this Function year after year,” He declared. “It makes Me come from where I am, whether it is Kanyakumari as now or Uttar Pradesh as on a previous occasion or Tiruvaiyar itself, as happened another time.” He called upon the people of Tirupathi, who have before them concrete evidences of the Grace of Lord Venkateswara and the intense devotion that He is evoking among the people, to demonstrate to the world that life in the protecting shade of the Godhead instills courage constancy and Virtue. He wanted them to make Tirupati a Lighthouse, spreading illumination to distracted humanity. “Money flows for all the charitable and constructive purposes which you plan, because the Bhakti that the shrine evokes, grants the millions of devotees the peace that they need and the joy they miss in other pursuits. Bhakti, instead of being a weakness, is a never failing source of power; it taps undreamt of resources and promotes harmony and hard work,” Baba explained.

Baba drove up the Hill to Thirumalai and stayed there until the evening of the 6<sup>th</sup> inst. Then, He proceeded to Venkatagiri Town. At the palace there, He granted Darshan to devotees every day, during the Bhajan. The Sri Rama Navami Festival was celebrated with great rejoicing by the Raja Saheb and other Bhaktas at Venkatagiri, in the immediate presence of Sathya Sai Rama Himself. Truly, a great day in the lives of all who had privilege to share in the Festival!

## **Prasanthi Nilayam**

### **Programme**

1. 4.30 A.M. During Brahmamuhurtham: Pranava Uchhaarana.
2. 11 A.M. Bhajan.
3. 7 P.M. Bhajan.  
(Timings etc liable to be modified under instructions of Baba)

### **Prasanthi Nilayam: Code of discipline.**

1. Those who come to Baba should not bring with them flowers or fruits, sugar candy or rose-water or any such articles. Let prema alone be your offering. Note also that, here, there is no ‘kainkaryam’ or any kind.
2. When Pranava, Bhajan, Puja or Dhyana or any such sadhana is taking place in the Hall, perfect Prasanthi must prevail; people ailing from cold, cough etc., should, therefore, keep out of the Hall.
3. When Bhajan, lecture or any function is going on in the Hall, people should not distract attention by moving about or getting up in the middle, or entering late and moving forward. Those who late should take their seats in the back rows so that they may not hinder others attention and listening.

4. Everyone should speak soft and sweet, with the minimum sound necessary, in order that the Prasanthi of the place may not be disturbed.
5. Smoking is prohibited in the compound of the Nilayam.
6. No one should wear chappals or shoes will near the Nilayam.
7. Spitting and other unsanitary acts are prohibited around the Nilayam, near the houses and living quarters in the compound, as well as on the roads and paths inside.
8. Bhaktas should themselves take care of their belongings; when they are away at Bhajan etc, they should place some one in charge.
9. Bhaktas are themselves responsible for any loss or damage caused through negligence.
10. The services of the Doctor can be had whenever needed; he can be contacted either at the Sathya Sai Hospital or at the Post Office.
11. For information regarding books etc., relating to Baba, contact the Post Master or the Karyalaya of the Sanathana Sarathi.
12. Rice meals, chappathis and refreshments can be had, after previous intimation, from the Mess run by the Bhakta Sahaya Sahakara Sangha.
13. Those who need lodging accommodation have to approach Sri Surya Prakash Rao (Surayya).
14. Those occupying rooms have to vacate them when the owners required them; they have then to make alternate arrangements themselves.
15. No vendor (of Milk, Curds, Vegetables, Fuel, Charcoal etc.,) are cooly shall be allowed near the rooms lest the quiet atmosphere of the Nilayam be broken; all purchases have to be made outside the compound.
16. No one shall wash face, clean vessels, or wash clothes or bathe or commit any such act under or around the water taps.
17. The water taps will be kept open from 7 A.M. to 9 A.M. and from 3 P.M. to 5 P.M.
18. Everyone whether child or adult, must be clean and silent while moving in the compound of the Nilayam.
19. No collection shall be made or contributions sought in the name of Baba either at the Nilayam or at any other place. Baba is in no way connected with such collections. There is no place here for monetary transactions; pure prema alone has place.
20. No one shall move about in the compound of the Nilayam after 10 P.M.

[This Prasanthi Nilayam Code of Discipline is announced for information. Under Baba's order.]

## **The Time-piece Told the Truth**

Hundreds jostled and pushed and raised  
Pattalam Markets maddening noise;  
Few did listen to the weeping voice  
Of a dear little child, afraid, alone.

“Whose child is it?” It cannot talk!  
“Who are its parents?” “How far has it come?”

“Phone to the police!” “It is dreadfully dark”  
“What lovely eyes!” “Let us give it a plum!”  
“Is there none to wipe its tear?”  
Where is its ma, its papa dear?”

Sathya Sai Ma to the Market came!  
An old man’s (!) Shirdi frame He wore.  
“I know the child,” He told the crowd;  
“I’ll take it there’ ..... He did ..... and left.  
Baba had promised to visit their house;  
They knew not; He had come and gone!

Father said, “It must be Sai;”  
Mother doubted, “May be, may be!” ....  
The time-piece that was never wound  
Suddenly made the tring tring ring!!  
It told them, “’T was He! ‘T was He!”

## **Dharmavahini**

4

**Sri Sathya Sai Baba**

People refer to various duties, rights and obligations, but these are not the basic Sathya-dharma; they are only means and methods of regulating the complications of living. They are not fundamental. All these moral codes and approved behaviour are prompted by the need to cater to two types of creatures and two types of natures—viz., masculine and feminine.

They connote Prakriti and Paramatma, gross and subtle, inert and conscious, the all-pervading duet. All this creation came about by the inter-relation of the Inert and the Conscious, did it not? So too, all the various mores have emerged on account, of this bifurcation. All this ramification and elaboration of Dharma is due to this: the Masculine and Feminine.

Therefore, the chief Dharma for the practical progress of the world is the moral conduct and behaviour of these two; whatever any great teacher might teach it cannot go beyond these two distinct natures.

The Purusha-dharma for the male and the Stri-dharma for the female are important applications of the Sathya-dharma mentioned above. Other codes and disciplines are but accessories, tributaries like the streams that meet the Godavari when it is coursing forward. They are related to the various circumstances, situations and statuses that are temporary; you have to pay attention to the main river and not the tributaries. Similarly, take the major Masculine and Feminine Dharma as the chief guides of living and do not give the minor accessory dharmas any decisive place in the scheme of living.

Stri-dharma: The Feminine Principle is spoken of as the illusion imposed upon Himself by the Lord, as the Energy with which He equipped Himself out of His own will. This is the Maya, the Feminine Form. This is the reason why Woman is considered as Parashakti Swaroopa. She is the faithful companion of Man, his Fortune; since she is the concretisation of the Will of the Lord, she is Mystery Wonder, the representative of the protective Principle; the Queen of his home, his beneficence, the Illumination of the house. Women who are the repositories of the Shakti-swaroopa are in no way inferior; how full of fortitude, patience and prema is their nature! Their self-control is seldom equalled by men. They are the exemplars and leaders for men to tread the spiritual path. Pure self-less love is inborn in women. Women who are full of knowledge, who are cultured, who are bound by love and who are keen on discriminating whether their words and deeds are in conformity with Dharma—such women are like the Goddess Lakshmi, bringing joy and good fortune to the home. That home, where the husband and the wife are bound together by holy love, where every day both are engaged in the reading of books that feed the soul, where the Name of the Lord is sung and His Glory remembered, that home is really the Home of the Lord, Vaikuntha! The woman who is attached to her husband by means of Love is indeed a flower radiating rare perfume; she is a precious gem, shedding lustre in the family a wife endowed with virtue is really a brilliant jewel.

Chastity is the ideal for womankind. By the strength derived from that virtue, they can achieve anything. Savitri was able, through that power, to win back the life of her husband; she actually fought with the Lord of Death. Anasuya, the wife of the Sage Atri and the mother of Dattatreya, was able to transform even the Trinity into infants. Nalayani, who was devoted to her leper husband, could by the mysterious force of her chastity stop the sun in its course! Chastity is the crown jewel of women. That is the virtue for which she has to be most extolled. Its beneficent consequences defy description. It is the very breath of her life. By means of her chastity and the power it grants, she can save her husband from calamity. She saves herself by her virtue and wins, without doubt, even heaven, through her chastity. Damayanti burnt into ashes a hunter who attempted to molest her, by the power of her “word”. She bore all the travails of lonely life in the jungle, when her husband, King Nala deserted her, all of a sudden becoming the victim of cruel Fate.

Modesty is essential for women; it is her priceless jewel. It is against Dharma for a woman to overstep the limits of modesty; crossing the limits brings about many calamities. Why the very glory of womanhood will be destroyed. Without modesty woman is devoid of beauty and culture. Humility, purity of thought and manners, meekness, surrender to high ideals, sensitivity, sweetness of temper—the peculiar blend of all these qualities is modesty. It is the most invaluable of all jewels for women.

The modest woman will ever keep within limits, through her innate sense of propriety. She becomes automatically aware which behaviour is proper and which is improper. She will stick only to virtuous deeds and behaviour. Modesty is the test of a woman’s grandeur. If a woman has no modesty she is injuring the interests of womanhood itself, beside undermining her own personality. She is like a fragranceless flower, which the world does not cherish or honour, or even approve. The absence of modesty makes life, for a woman, however rich in other accomplishments, a waste and a vacuum. Modesty lifts her to the heights of sublime holiness. The modest woman wields authority in the home and outside, in the community as well as in the world.

Some might interrupt and ask: “But, women who have swallowed all the compunctions of modesty are being honoured today! They strut about with heads erect and the world honours them not a whit less.” I have no need to acquaint myself with these activities of the present-day world. I do not concern myself with them. They may be receiving honour and respect of a sort, but the respect is not authorised or deserved. When honour is offered to the undeserving, it is tantamount to insult: to accept it when offered is to demean the very gift. It is not honour, but flattery that is cast on the immodest by the selfish and the greedy. It is like spittle, dirty and unpleasant.

Of course, the modest woman will not crave for honour or praise. Her attention will always be on the limits which she would not transgress. Honour and praise come to her unasked and unnoticed. The honey in the flower or lotus does not crave for bees; they do not plead with the bees to come. Since they have tasted the sweetness, they themselves search for the flowers and rush in. They come because of the attachment between

themselves and sweetness. So, too, is the relationship between the woman who knows the limits and the respect she evokes.

If a frog sits on a lotus and proclaims that fact to the world, does it mean that it knows the value of the beauty or the sweetness of that flower? Has it tasted any of these? It may flatter the lotus but, has it at least recognised what it contains? The honour and respect given to woman today is of this type, rendered by people who do not know what to appreciate and how. They do not know the standards of judgement, they have no faith in the ultimate values, they do not respect the really good and great; how can we call the thing they offer as “honour” or “respect”? It can only be called “a disease” or at best, “etiquette”, that is all.

The principles of Atma-dharma will not allow the term “woman” to be applied to “a woman without modesty”. If respect and honour are heaped upon a person who does not follow Atma-dharma, it is like heaping decorations on a body that has no life in it. The soul that has left the body cannot enjoy the respect shown to the corpse. So too, if a person who is unaware of the Reality, who has not experienced the purpose of the Atma’s embodiment, is crowned with fame and glory who derives joy therefrom?

The modest woman will not care for such meaning-less trash and tinsel; she will rather seek self-respect, which is much more satisfying. That is the characteristic which makes her the Lakshmi of the Home. That is why the wife is referred to as Griha-lakshmi. If the wife has no such mark the home becomes an abode of ugliness.

The woman is the prop of the home and of religion. She plants and fosters religious faith or dries up and up-roots it. Women have natural aptitude for faith and spiritual endeavour. Women with devotion, faith, and meekness can lead men on the Godward path and the practice of holy virtues. They will get up early before dawn, clean the home and after finishing bath etc., sit for a while engaged in Japam and Dhyanam. They will have in their homes one small room set apart for the worship of the Lord. They will place there images of the Lord as well as pictures of holy sages and of gurus and guides. They will consider the room specially sacred and fill the atmosphere with their prayers both morning and evening, as well as on holy days and festivals. A woman who is steadfastly doing these will be able to transmute even her atheist husband, persuading him to join the prayers or engage in some good activity or some scheme of social service marked by the attitude of Dedication to the Lord. Indeed, it is the woman who maintains the home; that is her mission. She is truly the representative of Shakti.

On the other hand, if the wife tries to pull the husband away from the Godward path, from the spiritual to the level of the sensual, or if the husband treats the wife who is disposed to seek joy from her spiritual endeavour as a person following the wrong track and tries to drag her away from it, the home of such a couple is unworthy of that name; it is not a home; it is inferno, where ghosts and evil spirits revel.

Really woman should strive to achieve the knowledge of the Soul and live every moment in the consciousness of her being only the Atman; she must evince always a desire to

become one with the Divine Consciousness. The home where the woman is such and where the husband and wife are leading their lives in the shade of great ideals, where they together sing the glory of the Name of the Lord and spend themselves in good deeds, where there reigns Truth, Peace and Love, where regular reading is done of holy books, where the senses are under control and where there is equal treatment for all creation prompted by the knowledge of the basic unity of all creation, such a Home is certainly Heaven on Earth.

A wife with such a nature is a wife worth the name. She must have real love towards the husband, then only can she be called house-wife or Grihini. Then only is she Dharmapatni, the Bhaarya, the Instrument and Companion for Dharma, Artha and Kama. She who knows the mind of the husband and speaks soft and sweet is the real friend. Why, sometimes, when the wife has to point out the path of Dharma to the husband, she takes on the role even of a Father! When the husband is down with illness she is the Mother.

Woman must accord first place to the service of her husband; that is True Worship, for her. Her prayers and worship and puja can wait. Without serving the husband she cannot attain Bliss in worship or meditation.

As a matter of fact, the Lord must be welcomed as represented by the husband and all service rendered to him must be elevated to the level of worship; that is the path of genuine duty. If every act is done as if it is for the sake of the Atma and its merger with Paramatma, then activity becomes dedicated to the Lord. All such acts save; they do not bind.

It does not matter, how bad or low the husband is, the wife must, through love, bring him round and correct him, and help him gain 'the blessings of the Lord. It is not correct to feel that her progress alone matters and she has no concern in his improvement or uplift. She must feel, on the other hand, that the welfare of the husband, the joy of the husband, the wishes of the husband, the salvation of the husband, these are the panacea for her also. Such a woman will receive the Grace of the Lord automatically without special effort; it will be showered upon her; the Lord will always be by her side and be kind to her in all ways. By her virtue, she will ensure the salvation of her husband.

**Sri Sathya Sai Baba**

*There is in every theist the seeds of atheism and in every atheist the seeds of theism; when disappointment and defeat come, the theist loses faith and when success and profit accrue, the atheist gains faith. When the rains come, the invisible seeds under the ground sprout. People with faith must cultivate strength to bear defeat bravely and not lose faith thereby.*

Baba



## The Sweetness of the Savior

- The Gods crave for human birth in order to taste the sweetness of Madhava and so, they seek to be born as men upon the earth! What then is to be said of you, who have this unique chance now, to imbibe the Bliss! Do not waste the opportunity or fritter away this precious time.
- It is indeed tragic to see how you try frantically to represent your desires and ambitions to Me and endeavour to get assurances about them. These are temporary, evanescent, breeding further discontent; they do not confer lasting Bliss. You have within you the springs of eternal Bliss, of untarnished inexhaustible Ananda, the Atmananda; not aware of this, you run after trash and tinsel. It is like a person with a magnificent banquet in his own home seeking to eat the overnight livings of the neighbour's table.
- Of course, he should seek to be comfortable and happy in this world; only, there should be a limit to the search. If you are caught in the triangular tangle of Easwara-Jiva-Prakriti, you cannot progress. You have to transcend the Prakriti category, and attain the Jiva-tattwa; then, you will have to overcome the Jiva impulses and urges and be established in the Easwara principle alone. Even this, you have to supersede ultimately, and realise that there is naught else but Brahman. All this has to be done in this birth itself.
- Reading books or even writing them is profitless in this field. Scholarship reeks with pride, eagerness to achieve fame and to receive recognition and approval. Ravana was a reputed scholar, who had mastered the four Vedas, but that did not endow him with character. It is certainly a wasteful method of spending precious time, to study things without putting them in practice. You need not give your 'word' to Me; demonstrate your sincerity by carrying it out in daily life.
- Grace will descend on all who obey; those who disobey incur only displeasure. Puttaparthi is the headquarters of my army and so, I am telling you, rather severely and very plainly. Roads have been laid to reach Godhead, roads like the Vedas Upanishads etc; but in course of time, through neglect wantonness the metal has been displaced, potholes have appeared and the road needs urgent repair. That is why I have come! This place has now to train up engineers overseers contractors etc for this task.
- A Bhakta dedicates his entire life to the Lord. What ever he does or speaks, he has the Lord always in view; the place where such a person stands is kasi; the action of such a Bhakta is Shivapooja. An army of such Bhaktas must emerge out of this place. I want that you should make your hearts, Ayodhya, impregnable by Yodhas, or warriors, (the warriors

besieging it like kama krodha etc.) Make your mind a Bhadrachala, an immovable mountain; then only can you become a Rama-dasa.

- It is easy to get the grace of the Lord; the recital of His Name is enough. By un-interrupted remembrance of the Name, Bhakti Jnana and Vairagya will be added unto you. When a stroke of sorrow lays you prostrate or when the smile of good fortune blossoms on you, on both occasions you continue breathing, is it not? Joy and sorrow do not affect the process. So too, whatever your mental state, sorrow or joy, repeat the Name, in tune with your breath itself. You need medicine most when you are ill; in the same manner, when you are afflicted with sorrow, you need a Namasmarana all the more. That is the source of all spiritual strength; that is the very Life force, the very core of the primeval shakti. When light is needed both inside and outside your home, where do you place the lamp? On the doorstep, isn't it? Similarly, to illumine the outer world of nature and the inner world of the spirit, place the lamp of the Lord's Name on the very tip of your tongue! That will facilitate the acquisition of inner and outer Peace, of Lokakalyana and Atmakalyana.
- It is not more mere movement of the lips in Japam or of the muscles while writing lakhs and lakhs of Nama; Inner purity must be acquired first, then outer purity follows. You must take a bath and wear thereafter fresh clothes; that gives full satisfaction of cleanliness. So too, inner and outer purity must both be achieved to give perfect joy.
- Troubles and travails are allotted to you for your own good; they alone can confer lasting renunciation and non-attachment. It is difficult for the happy to renounce and to cut off attachment. Digging up the soil round the trunk of the tree helps it to grow. Such is the effect travails and hardships also.
- Always be steady in your devotion and dedication. Bear both joy and sorrow in complete equanimity. Obey all commands, without the least demur; they are intended to facilitate your progress. The Grace of the Lord is as the current in the wire, it is always flowing; your duty is to connect yourself with it by means of a switch; you have it 'on' then you get the Grace; if you have it 'off' you lose it. My Grace is there, on all, even on those who do not know Me or call on Me. No one is beyond My ken; all, all are Mine, wherever they are or however they are.

—From Baba's Discourse on 28-4-62  
At the Prasanthi Nilayam

## **Omkara Upasana**

The mystic syllable OM constitutes, according to Sri Rananujam, the seed of the Veda; “OM” says the Gita is “the one single sound that denotes Brahman.” OM signifies the entire process of sound production. All articulate sounds are produced between the roots of the tongue and the lips, the sound aa begins at the very source of speech, the sound uu which is the intermediary in the OM rolls forward over the tongue towards the lips and the final sound mm seals the lips; and the entire sound from one end to the other, viz., OM finishes off in mere resounding a maatra. OM therefore, is Sabdabrahman and as the Amrithabindu Upanishads says, “He who has mastered sabdabrahman, wins parabrahman when sabda is mastered artha follows without fail. Sabda OM is sabdabrahman which leads one on to artha OM or parabrahman. This is the reason why Omkara upasana is given such great prominence in the Upanishads and the Gita. Sri Krishna says, “Pranava sarva vedeshu,” “I am the pranava in all the Vedas” “giraam asmi ekam aksharam” “Among sounds, I am the single sound viz., Om.” The Mundakopanishad says, “Pranava is the bow; the Atman is the arrow and Brahman is the mark. It should be hit by the perfectly self-collected and when hit, that which hits becomes one with the mark itself, i.e., Brahman. The bow causes the arrow to enter the target; so too, the sacred syllable Om causes the jivatma to enter and merge itself and become one with the paramatman.”

The Mandukya Upanishad says “Om is all this.” It consists of aa u and m as well as an amaathra. The aa is “Jaagritha sthano vaiswanarah akaarah”: He who is vaiswanara, having for its sphere of activity the waking state is aa; “swapnasthaanah thajasa ukarodwithiyaa;” tejas whose sphere of activity is the dream state is u the second letter; “sushuptha sthaanah praajno makaarah thrithiya”: Prajna whose sphere is deep sleep is m, the third part of Om. That is why it is said;

Akaaro nayathe viswam, ukaraschaapi thajasam  
Makaarascha punah praajnam, naamaathre vidathe gathih.

The sound aa helps its worshipper to attain the viswa; u the tejas and m the prajna; in the ‘soundless,’ there is no attainment! The amaathra is described in the twelfth stanza of the Mandukya thus:

Amaathraschathurtho avyavahaaryah prapanchopasamah i.e, the amaathra or soundless is that which has no parts; it incomprehensible by the aid of the senses; it is the cessation of all phenomena produced by the mixture of the five elements. All sounds must at some time or other merge in mere soundlessness. The three sounds ultimately merge in the soundless OM, just as the waking dreaming and deep sleep stages merge in the turiya atman of the fourth stage. Turiya is beyond all relations of cause and effect, beyond all phenomena.

Hence the statement:

Omkaaram paadaso vidyaath, paadaa maathraa na samsayah  
Omkaaram paadaso jnaathwaa na kinchidapi chinthayeth

“The meaning of Om should be grasped, quarter by quarter, that is to say, maathra by maathra, or sound by sound. Having known it thus, no other object should be thought of; for, the knower of Om has all his desires fulfilled.” What has to be done by the sadhaka is just this.

“Yunjeetha pranave chethah”

The mind should be unified with Om, for ‘pranavo hi aparam brahma,’ it is verily the lower Brahman, that is, Brahman considered as the cause of the universe and “paranavascha parah smarithah” it is also admitted to be the supreme Brahman. Sarvasya parnavohyaadirmadhyamamthasthathaivacha: Om is verily the beginning middle and end of all. Knowing Om as such, one attains that Supreme Reality.

(To be continued)

## **Tourist Buses**

Tourist Buses are coming more and more frequently to Prasanthi Nilayam but, since they run according to predetermined schedules, they often return without all the passengers getting the blessings of Baba, directly during the interviews. Of course, it is not possible to keep aside those who have arrived other wise and single out the bus passengers only, in spite of the hurry which they obviously suffer from. Therefore those who seek Darshan Sparshan and Sambhashana, are hereby advised to avoid the Tourist Bus, while coming to Baba.

## **I Was the Guest**

It was Thursday, Full Moon, night, eight o'clock;  
He was reading a page of this monthly then!  
Baba ‘stood’ in concrete Form, rose-bud Smile and Grace  
He saw Him, clear: robe, lotus eyes and Feet.

“You must not doubt, you should not waver”  
He spoke in ringing tones to him who grasped His Feet.  
“Fall before what ever Form, call on which ever Name.  
Your heart is fixed on Ganesh Form, I know;  
The flowers you place on Ganesh do always come to Me,  
I am Ganesh and all the Gods; I assume many a Form.  
I came to your home as Ganesh, and dined there too  
Twenty five years ago, when you did pray to Me.”

Did He? Was he so blest...? Yes, yes ... ‘Tis true!

On Ganesh Chaturthi Day it was, in village shrine

He prayed, "Vinayaka! come! and dine with me."  
And Baba heard! A middle-aged guest, full fat and fair,  
Pot-bellied too, with golden bangles on his wrists  
Called at his door and ate his fill the varied fare!!

"I was that guest," said Baba, last Full Moon night,  
"So do not doubt but fix your faith on Ganesh, firm."

## **Dharmavahini**

### **5**

**Sri Sathya Sai Baba**

Education is necessary for both men and women. But, education for women has to be in accordance with their special needs. Educated women are really the promoters of Dharma for the whole world. Parents too must co-operate in getting them equipped with proper education. Women should not be given freedom in certain matters. I will not approve of their being given such freedom. They must be made into ideal women; their education must be so shaped.

Unbridled freedom is destructive of Dharma; besides, women will, by this means, harm themselves. Mixing in society without any discrimination will produce results that are ruinous. Of course there were educated women in the past also, but they never gave up their Dharma, they never forgot the goal of Atma-dharma. Vidya or education must be built on the basis of Viveka or Discrimination. Sulabha, Savitri, Anasuya, Gargi, Nalayani and other such models of chastity devotees of the Lord like Meera, yoginis like Choodala, all were born in this Bharatadesa and by their adherence to Dharma, they strengthened Dharma. Once, when Sulabha was discoursing on the Atma with all her scholarship and experience, even Janaka was astounded! It is through the example of such great and holy women, with their character and conduct inspired by Bhakti and Jnana, that even today simplicity, humility and devotion shine in the hearts of the women of Bharatadesa.

Women should draw inspiration now from them; efforts must be made by them to live as these did in the past. The Hindu woman must ever have before her as her guide the ideal of Dharma and progress in spiritual discipline. She can master any subject related to the objective world which has gained prominence today; but the welfare of the spirit should not also be forgotten; she must get interested in Vedantic study which cultivates the Inner Vision. A woman without this training is a rock without support, a danger to herself and others, a very unbalanced individual. Sulabha and others who pursued such studies became Brahmavadins of great fame. India produced several such saints and scholars, among women. Pundits and Vidwans used to approach such women for inspiration and guidance.

On what is progress based? The progress of the nation, the community and the family depends on the proper education of women. The country can be lifted to its pristine greatness only through women mastering the Atma-vidya, the science of Realisation of the Reality. If the nation must have lasting prosperity and peace, women have to be trained through an educational system which emphasises moral conduct, moral qualities. The cause for the present fall in moral standards and absence of social peace is the neglect of this aspect of women's education. The earth and sky are still the same; the change is in the ideal of education from Dharma to Adharma.

The education of today is spoken of as Vidya, but that is merely a way of calling it. It does not deserve that name, if you consider the present actions of the educated and their

personal traits. The educated person must be capable-of imbibing the inner joy of the Atman, irrespective of external circumstances; he must have grasped the purpose of existence: he must be aware of the discipline of Realisation. The Grace of the Lord was the Diploma which every student sought to secure in the old days. That Diploma was awarded to those who were proficient in the cultivation of morality, the knowledge of the Atman, the sublimation of instincts, good conduct, pure habits, control of the senses, restraint of the mind, and the development of divine qualities. Today, however, things are different. Diplomas can now be gained by mugging up a few books! By going through modern schooling one cannot acquire moral and spiritual training.

Every woman must be given education in a well-planned manner. She must be able to understand the problems of the country She must render such service and help as she can, within the limits of her resources and capacity, to the country, the community and the family. No nation can be built except on the culture of its women. The coming generation is shaped by the mothers of today; this generation is so full of adharma and injustice, because the mothers who brought it up were not vigilant and intelligent enough. Well, what is past is past. To save at least the next generation, women have to be warned in time and guided to take the ancients as their model.

Past, present or future, for all time, women are the backbone of progress; the heart of the nation, the very breath. They play the chief role in the dharma of life here below, a key role that is charged with holiness. Her mission is to lay down the canons of rightness and morality. She must provide children with moral and spiritual training. When the mother is imbued with Dharma, the children get the benefit and they are similarly saturated. When she is skilled in morals, the children learn to be moral. Therefore, the level of education among women decides whether a country is to prosper or decline. Her acts and conduct are crucial factors.

The responsibility of the elders and the parents is very great in this. Take the students of today; no trace of culture can be seen in them; matters of the spirit and talk of the Atma raise laughter among them! A majesty of words, a servitude to tailoring—these have become the fashion. This is not genuine culture. The educated women of today are helpless when it comes to managing a home. Home to them is but a hotel; they are so helplessly dependent on the cook and the maid. The educated woman is but a painted doll, decorating the modern home; she is a handicap to the husband, a weight around his neck. He is squeezed by her insistent demands for spending money on all kinds of objects. She does not share in the tasks of housekeeping and so by sheer idleness, and eating and sleeping without exercise, she develops illness which leads her quickly to death.

The wanton behaviour of women has enveloped the world of today in an atmosphere of declining Dharma. Women are harming themselves by running after fleeting pleasure, regardless of the need to develop good character and elevating qualities. They are enamoured of the pseudo-freedom, which feeds their conceit. To get fixed up in a job, to earn degrees, to move about with all and sundry without distinction and discrimination, to discard respect for elders and give up fear of sin and evil, to over-look the claims of the

good and the holy, to force the husband to dance to one's tune, to deny the tribute of repentance to one's errors, are these the signs of education? No, they are all the monstrous shapes of Avidya, the uneducated egoist attitudes that make a person ugly and repelling.

If the wife feels that the husband's home is sacred, then that home itself will endow her with every skill and qualification. There is no place anywhere which excels such a home for her. One saintly poet has sung that it is her temple, her school, her playground, her political arena, her field of sacrifice, and her hermitage.

Educated women can do useful service to the community around them according to their skill, taste, inclination, desire, character, educational status, and mode of living, discipline or scholarship. They should avoid tarnishing the reputation of their parents, their family or themselves. A woman without a good character is as bad as 'dead'; so, women must be ever vigilant when they move about in the world. They should avoid flippant talk or free mixing. The discriminating woman will engage only in such acts as will add to the lustre of her husband's fame and honour, never an act which will tarnish it. That is why it is said, "Sadguna or virtue is the sign of the educated person, the thing which makes education worthwhile."

I do not declare that women should not be educated or that they should not move in society. Wherever they move, if they are endowed with good qualities, and if the good qualities are accompanied by good actions and good habits, and adherence to Sanathana-dharma and Sadhana, then their study is really worthwhile and society is indeed benefited. Study and society are not harmful in themselves; they react with the nature of the persons who make use of them and yield good or bad results. The cat holds the kitten as well as the rat in the self-same mouth, but with what a difference? The kitten, it fondles; the rat, it kills. The bite is neutral, it is the rat or kitten that decides how it behaves.

So too, knowledge can develop discrimination, inspire the springs of service, prompt inquiry into the Reality, promote the search for the Absolute, and even pave the way for attaining Paramahansa-hood. On the other hand, it might feed and strengthen roots of falsehood, hypocrisy cruelty and injustice; it might teach man newer means of deceit and ruin the career of man on earth. It might turn Love into poisonous hatred and Truth into a bone of contention.

Therefore, whatever subject a woman might have studied and, mastered, whatever the degree she has won, whatever the status of her husband or of herself, she must hold fast to these truths; real charm consists in good character; morality is the very breath of woman; modesty, the very live force; adherence to truth is her daily duty. She must plant the seedlings of fear (fear of sin, fear of the Lord) in her heart and cultivate the charm of humility in the religious, moral and physical fields, she must adhere to the strict dictates of Dharma, and take that as the essence of all Vidya. She must be prepared to sacrifice even her life for the sake of maintaining honour; she must nourish and preserve her



chastity and her adoration of the husband. This is the Chief Dharma of woman. This is the reason for her very birth as Woman.

**Sri Sathya Sai Baba**

## **Omkara Upasana**

The symbol Om, it must be pointed out, is not a pratima (image) or pratika (representation). For, in order to succeed fully in sadhana and reach unity with Brahman, one has to transcend even all pratimas and pratikas. One has to overcome the attachments to all substitutes and reminders. It is not also a case of adhyasa or super imposition of Brahman upon the symbol. Om is Brahman itself. Omithyepaksharam Brahman, says the Gita. “The one-syllable Om is the Brahman,” it says.

The Mandukya Upanishad also explains, “Pranavam Iswaram Vidyath, know Om to be the Iswara.” The Iswara is further described as Sarvasya Hridi samstihitham, “Ever present in the mind of all” the mind which is the seat of memory and perception, and of all things. The Omkara is praised as “Saravavyapinam,” all pervading like the sky, like the Atma itself, not bound by the law of transmigration, and so, the Upanishad says, “the hero who knows omkara,” ‘mathwaadhiro na sochathi,’ the man of discrimination realising Om as all pervading does not grieve. Grief is the product of limitation; but, Om has no limitation time space or causation. One can go beyond grief, only by realising the highest truth.

That is why it is said, “This very syllable is Brahman, Ethad hyeva aksharam Brahman.” “This very support is supreme, ethad alambanam sreshtham.”

The Maitri Upanishad speaks of the all-comprehensive nature of Om, which it takes as a valuable symbol for the great triads of thought and life: Masculine Feminine and Neuter, Fire Moon and Sun, Garhathya Dakshina and Ahavaniya fires of sacrifice, Rg. Yajur and Sama Vedas, Earth Atmosphere and Sky, Past Present and Future, Prana Apana and Vyana and Tamas Rajas and Satwa. Om is the all inclusive aspect of Brahman and so meditation on it will take one beyond the finite creation. The aa merges in u and emerging in m does not die but fades into the silence, the amaatra stage, ‘ananthaaya mukam,’ the silence of the infinite! If one continues to meditate at this stage with the feeling of Him as the ‘all,’ he becomes one with Him, ‘thadeva bhavathi’.

—Satyananda Sastri

O Baba, Bhagavan, Bestow Thy Grace  
Unto all the Universe, till the end of time!  
Make me humble, save me, teach me,  
Never to forget Thy Name, let It course  
In all my veins, while waking, sleeping

I take refuge in Thee, My Breath, My Life  
My All, Almighty God, the All-in-all!

*G. Ramayya*

### **From Sathya Sai Sambashana**

- The car may be brand new; the tank may have petrol right up to the brim; the engine may be in perfect condition; but, still, unless the key is turned, the vehicle cannot move forward. So too, you may be very near to me; I know everything, and you know that I know everything. But, still unless I ask you a question or two, conversation cannot start and you will not get Ananda. That is why I ask you, “When did you come?” “Is every one all right at home?” etc.
- Children must be fondled and cared for, by mothers until the age of five; then only can they develop maternal love. Then, from the age of five, they must be passed on to the sterner care of the father. Now, the children of rich and educated parents grow under the care of servants and ayahs and they call their mothers mummies and treat their fathers as dolls and toys. After ten, children are shaped more by the teacher and the atmosphere of the school, then the home and the parents.
- Dip a new piece of cloth in colour and it will take on brightness of hue; but, an old cloth, full of oil and dirt will not imbibe the colour well. So it is easier to educate and train up a child in good habits and beneficial acts and auspicious thoughts than to train an adult, whose mind has been corrupted by sensuality and the six passions. Children are not afraid and they have no greed; so, they are straightforward, honest; they do not indulge in diplomacy or deviation or double-dealing. They have no notions of prestige or dishonour, unless taught by their elders.
- Anandam confers ‘andam’. Or as that Telugu word means ‘beauty.’ That is the true beauty; all the rest is artificial, external. The glow that Ananda gives is the most desirable adjunct of beauty. But, to get that, one must have the congenial atmosphere, the temper of mind and the mental preparation and discipline. Husband and wife, father and son, master and servant, all must work harmoniously to give that atmosphere of Ananda. Then, the heart also must be imbued with Anuraga or Love; then, Ananda endows one with Andam or real spiritual beauty.
- This is common saying in Telugu: You trample, it is a stone; you hammer, it is a stone; you build, it is stone; you worship, it is also a stone! But, the saying is not correct at all. “You trample, it is a slab, a step; you hammer, it is a rock, a boulder; you build, it is a wall or a well; you worship, it is a symbol, a charming form of the Ever-present, the Ever-powerful!”

- Without surrender, there can be no liberation. How then are you to cross out the 'I'? By associating always with the Vast, the Unlimited, the Divine, by seeking always the Vast and the Unlimited, by dreaming and planning and pining to merge with the Vast and the Limitless, by transcending the wall and the bars and lock and chain, in the perpetual contemplation of one's own Infinity.
- Do not condemn the mind as a monkey or a dog. Have you not heard that mind is the means of either bondage or liberation? It is your most obedient servant; order it and it will carry out your order to the minutest detail, faithfully. It will lead you, if you so desire, along the royal road right up to the main door; or, it will make you wander about in blind alleys and foul-smelling slums, where every step lands you in dirt.
- The yearning of man for liberation has always, in all languages and all climes and all creeds, expressed itself only in one prayer to the all-pervading Almighty: Asatho maam sath gamaya (From the unreal, lead me to the Real); Thamaso maam jyothir gamaya (From darkness lead me into the light); Mrithyor maam amritham gamaya (From death, lead me into death-lessness). This is the essence of the Koran as well as the Bible and of all other scriptures. In fact, this is the fundamental need of the human soul, the three things it knows it has lost. It will have no peace, until they are all regained, Sat, Chit and deathless Ananda.
- The Lord is amenable to all types of devotional approaches; He bends and blesses according to the level of the attainment, the yearning and the experience of the aspirant. He presents Himself as beyond and above the level of human experience. If He is of the Form of mere man, when you meditate on Him, only the human form will come and it will tend to remind you of other humans. So, in your Abheestam, that is, in the idealisation that you create, the Lord is Super human, Divine, with some supra-human attributes, supra-human adjuncts, and acquisitions, The Lord has not Ishtarupam, He has only Abheeshtarupam.

(ED)

## **At the Doorstep**

Baba declared one day during last Dasara that He would be waiting outside the door of the Puja Room of His devotee, ready to carry out what he prays for! That was a simple statement of fact, a Message of Consolation and Strength to one and all. For example, read what Dr. V. D. Kulakarni of Chadchan in the Bijapur District has to say of Baba's Mercy and Grace, and how He was at the doorstep!....

“Baduma Kasim Valekar, an old lady of 60 was admitted an in-patient on 30-10-61 in my Nursing Home, seriously ill with acute double pneumonia and I treated her for

three days, 30, 31 and 1-11-61 during which she registered some improvement. But, on the fourth day, about midnight, her condition suddenly turned precarious and I was hastily summoned to her side. She was in great distress, her heart was sinking and I gave her a Coramin injection. That did not improve matters and I tried an additional internal dose of Coramin too. Her condition continued to worsen and I could see no sign of hope. I returned with a heavy heart to my house about 1 A.M.

Baba was my only refuge. I took bath at that late hour, and entered the Puja Room. I performed the Astothra Puja to Baba and prayed, "I have tried all drugs and cures known to me; now, I am helpless. I do not know any more. The responsibility is yours now; save her, O Baba. Save me and my reputation." I then went to bed, but, I could not get the sleep on account of anxiety. The picture of grief around the sick bed haunted me. I hurried before dawn to the Nursing Home and what my surprise when I found Baduma sitting up on the cot! I gave her the Vibhuti that Baba had given me when I took leave of Him at Puttaparthi and asked her what had happened at night. Had any one come? I asked. She replied that she did not remember much, but, someone came and placed his hand on her cheek just below the ear, and also stroked the head. She said, "I felt great relief." She said that the person had a heavy load of curly hair! He had sat on the cot by her side for some time and disappeared.

I was overcome by surprise and thankfulness. I ran into my room and bringing with me the picture of Baba, I asked her, "Is this person who came?" "The same," she cried.

Needless to say, "Baduma recovered quickly and is now quite well."

"Oh! What a blessed soul is that lady! She had the good fortune of being treated by the Loving All-merciful Hand of Bhagavan Sri Sathya Sai Baba!" writes Dr. V. D. Kulkarni.

## **THY WILL BE DONE**

Baba, Thy will be done,  
Down here as in Heaven.  
We are Thy tools of service;  
We are units of sacrifice....

Baba, Thy will be done;  
We are parts of One great One  
Each must work in his place,  
Without trying to run a race.

Baba, Thy will be done:  
We are one family under the sun;

Each member must do his duty  
Assigned to him, in tranquility.

*K. Vaidyanathan*

## **Vyakhyana Mantapa**

On 24<sup>th</sup> May, Baba motored in the evening from Whitefield to Maddur on the Bangalore-Mysore Road and presided there over the Anniversary Celebration of the Niranjana Bhajan Mandali and the Divine Life Society at the Vyakhyana Mantapa, in the heart of the Town. Thousands had gathered at the place from the surrounding villages also and many devotees from even Mandya, Malavalli and Sivasamudram took chance to secure the Darshan of Baba. Baba moved among the vast assemblage, showering upon everyone the graced of His divine mercy; and bestowing upon a few, the singular blessing of “Vibhuti.”

Referring to the delay caused before the gathering could be seated and brought to order, Baba said, “I know it was only your devotion and enthusiasm that made you restless, but, calculate what a loss it was to you, for I could have been with you longer, and spoken for a longer time, had you been quiet and disciplined from the very beginning. Each one of you suffered a little discomfort; I felt the discomfort of all of you. I am ever ready to grant you Ananda; only, you must be ever ready to receive It from Me.”

He asked the people to realise in their daily lives the ideals denoted by the words, “Divine Life” and “Niranjana,” that is to say to “remember the Lord who is the only refuge and the only Truth, and to do all acts in consonance with His Will and as offerings at His Feet.” “Do not be like the letter which for want of the address to which it should go or the address of the person from whom it came, gets torn and destroyed; know where you have come from; know where you have to go; then only is this life worthwhile.” He commanded the Bhajan Mandali on its regularity and discipline and said, that Namasmara alone is the panacea, for all the ills of the present day. “It will confer joy, courage and strength; it will evoke the Divine in you; it can be practiced by all, at all times and places; it needs no elaborate study of difficult texts; it becomes as automatic and as essential as breathing.”

## Dharmavahini

### 6

Sri Sathya Sai Baba

The principles of Dharma will not change to suit the convenience of man. Dharma is immutable. Dharma persists as Dharma, then, now and forever. Of course, the practices and rules of applied Dharma might change according to changing causes; but, even then those practices have to be tested on the basis of the Sastras, not on the basis of advantage. There should be no such calculation. The Sastras may not always support rules which yield tangible visible advantage, nor can the Vedas etc. be expected to indicate only such acts. Dharma cannot be tested on those lines; direct or ocular proof is impossible. The Mimamsakas state that Dharma can be known only through the Vedic Mantras and that the Vedas attempt to elucidate only such truths as are beyond ocular demonstration.

If Dharma is followed with an eye on the consequences, it might even be neglected when the advantage is not patent or immediate. Every one will not have the same motive; every one will not have the same standard. For example, each will have a different idea of the fruits of Snana, Sandhya, Japa and Dhyana, which are prescribed. Some persons cancel the Gayatri Japam in the evenings and instead recite the Vishnu Sahasranama or the Sivasahasranama. “Kaale Sandhyaa Samaachareth”—“Perform Sandhyavandanam in proper time”; that is the prescription. But, in spite of such directions, is it not a breach of Dharma when they cancel the evening Sandhya like this? Similarly there are prescriptions for every Varna.

“Chaathurvarnyam mayaa srishtam gunaa karma Vibhaagasah”, says the Gita; the meaning is quite clear, “I have created the four varnas dividing them on the basis of quality and activities”, that is the teaching. But relying on all kinds of paltry arguments and dry reasonings, many men follow the Dharma which appeals to them and without any fear of God or of sin, they drag the innocent, ignorant people also into the wrong path. That is the reason why the Lord comes down now and then in order to uplift the downtrodden and in order to re-establish Dharma. That causes the incarnation of the Lord; this has been said in ringing tones in the Gita.

“Dharma samsthaapanaarthaaya sambhavaami yuge yuge.” Here, one point has to be clearly grasped. Many who read the Gita take it that the Lord incarnates when Dharma is destroyed and when the forces of Adharma begin to prevail. But there is no basis to draw the conclusion that Dharma gets *destroyed*. The Gita too does not say so. The word that is used is “glaani”; that is to say, when the indications are that dharma is in danger, “I will come in order to protect it from harm.” He did not say that he will come down to protect it and preserve it after Dharma itself has been destroyed! Of what use is a doctor after life has left? So too, after Dharma, which is the very life-breath of humanity has been destroyed, what is the need for the Bhavaroga-vaidya, that is to say the Incarnation of the Lord? What is the Lord to protect? This is why the word ‘glaani’ is used to indicate, not the destruction, but the decline, the weakening of Dharma. The protection of Dharma is the task of the Lord, for Dharma is the very breath of the Jivi.

Dharma is not an ordinary affair. He who does not practise Dharma is as bad as dead; if he does practise it, he is of the divine nature. Now there is need to turn men on to the Dharmic path by means of good advice, tempting them with the attractive consequences of following the path, threatening to dissociate from those who do not, and inflicting punishment as a last resort; the traditional methods of Sama, Dana, Bheda and Danda. In ancient times, people never gave up the practise of Dharma even when they were threatened with death at the point of the sword. Now, without even the slightest pressure from others, people slide down and fall into Adharma. Indeed, Dharma is interpreted in various confusing ways and those who strictly follow the real Dharma are obstructed and laughed at and treated as worse than dried up grass. Those who are anxiously adhering to Dharma are branded as cheats, hypocrites and ignoramuses. Such calumniators do not know what Dharma is or what its principles are. Unfortunate individuals! They have no capacity to grasp the meaning of that word. You can judge for yourself how it can be understood by persons who do not know even the literal meaning of the word. What can a person, born blind, know of the sun or its rays? Of course, he can feel the heat, when the rays of the sun fall on his body; he cannot have an idea of the nature of the sun, its form, its shape, its brilliance, etc. So too for a person who has no conception of Dharma, who has no faith in Dharma, the joy derived by its observance is something incomprehensible. To dilate on Dharma before such a person is as useless a venture as blowing a conch before a person who is stone deaf. He can only see the conch at the lips of the person in front of him, he cannot hear the least bit of sound. So when Dharma is taught to a person or extolled, care must be taken to see that he has faith and earnestness and the eagerness to practise it. Only such must be handled and sought to be corrected. Later, by the promptings of their own experience and the joy they derive therefrom, even the ignorant will plant in their hearts the seedlings of Dharma.

Nowadays, many educated persons immersed in Vedic and Sastric knowledge, and classic scholarship have lost faith in the texts of which they are masters. They have become afraid to stick firmly to Dharma, for it is being laughed at by their cynical friends. They have yielded to the crooked arguments of critics and sold their heritage for trivial returns. They interpret the Ekadasi fast as one of the means for regulating health, the waving of the camphor flame as a remedy for asthmatics, pranayama as helping digestion, pilgrimages as educational tours, charity as a means of self-advertisement...thus demeaning and desecrating the holy injunctions of Dharma.

Such men only deceive the world; they are barbarians who do not know or heed the principles of Dharma. They can learn something from a perusal of Manu-dharma.

*Aarsham dharmopadesam cha  
Vedasastra a-virodhinaa  
Yastharkenaanusandhaththe  
Sa dharmam veda, netharah*

Thus said Manu: “Any person who wants to know Dharma can know it only by following a system of Logic or Tarka that is not opposed to Veda and Sastra.” No conclusion opposed to Veda can be logical. Dry logic is profitless and Manu does not recommend it

to those who want to study the Vedas, etc. Still there are many today who stick to this logical reasoning and following Adharma themselves, drag others too with them into the wrong path. That is why Vedavyasa declared long ago:

*Na yakshyanthi, na hoshyanthi, hethuvadavimohithaah  
Nimmokshyaham karishyanthi, hethuvaadavimohithaah*

That is to say those who follow the path of Causalism and logic, seeking cause-and-effect connection, will not offer sacrifices in the sacred fire, they will involve themselves in low demeaning acts. Vedavyasa has said this in Aranyaparva of Mahabharata, while describing the conditions that are to be expected in the Kali era.

It is only by following the path of Dharma or rectitude that the sun and moon are revolving unerringly on their orbits; it is only the call of Dharma that makes all the divine powers adhere to their various duties and responsibilities; Dharma only keeps the five elements bound to the principles of their nature.

You should derive the greatest possible benefit from Dharma and avoid, while following it, causing any injury to yourselves or others. You must spread the glory of Dharma by making yourself a shining example of the peace and joy it gives. Do not follow the trail of dry logic; do not confuse your brain by cynicism and prejudice, do not get interested in what others do or believe in and try to reform them or correct their footsteps. Have faith in the basic Atma which is your real truth; test all lines of conduct on that basis, whether it will hinder the process of revealing the Atma or not; and carry on, in the light of that faith and that test, your daily duties and rites. Then, you will never fall into error. You will also derive great joy

There are some worldly maxims like Udyogam purusha lakshanam or Karmam purusha-lakshanam, which say that being engaged in a profession is the sign of man, or being engaged in a task is the sign of manhood etc. But, the real maxim is ‘Dharmam purusha-lakshanam’, ‘Observance of Dharma is the sign of manhood’. Every one must engage in Dharmakarma, or tasks infused with Dharma, while putting into action the purusharthas of Dharma, Artha, Kama and Moksha.

As Pativrata-dharma is for women, Brahmacharya is for men. Just as woman should consider one person and one person only as her master and husband, man too has to be faithful to one woman and one woman only, as his mate, his wife. She has to consider the husband as God and worship him and minister to and follow his desires for the fulfillment of her duty of Pativrata; so man too should honour his wife as the “Mistress of the Home” and act in accordance with her wishes, for she is the Griha Lakshmi. Then only can he deserve the status of “man”. Name and fame, honour and dishonour, vice and wickedness, good and bad are all equal and uniform for both men and women. There is no such thing as woman alone being bound and man being free; both are equally bound by the rules of Dharma. Both will fall into Adharma if they behave without consideration of the claims of the four pairs of attributes mentioned above. Men too are bound in



certain matters just as women are; men have no right to do certain things. There are some important pledges between the husband and the wife.

**Sri Sathya Sai Baba**

## **Vedavyasa**

Vyasa Poornima, which falls on the 17<sup>th</sup> July this year, is known and celebrated by all Sadhakas as Guru Poornima, because Vyasa is the Great Teacher, the “Vedavidaamvarah,” or the Most Perfect of all the knower of the Scripture. He saw there would ensue great confusion and wild conflict; so, for the more correct performance of the ritual of Yajna, he grouped the Veda into Four, in order to suit the needs of Hotha, the Adhvaryu, the Udgaatha and the Brahmaaaa, and named them as Rig, Yajuh, Sama and Atharva. For the benefit of the illiterate and those who cannot for various reasons, share in the Yajna or realise its symbolism and significance, he created also a fifth Veda, the body of Ithihasa and the Purana. He composed also the Akhyana called Bharatham, to bring the great truths of the Scripture within the reach of all.

In spite of all this huge achievement for the spiritual betterment of man, Vyasa, says the Bhagavatham, “felt discontented.” His ‘hridaya’ it seems had no “trushti!” He was surprised that though he had accomplished so much for himself and others, he had not realised the Truth himself! He felt the Bhagavata dharma might be the saving grace which he as well as the world needed. Just at this crisis of his life, when he was sitting morose and thoughtful on the banks of Saraswati, Narada appeared before him and inquired from him the cause of his sorrow. Vyasa said that the cause was ‘avyaktham’: not clear to him, and wanted Narada to point out where he was deficient, and why he had no peace in spite of all the Yoga and all the Vrata which he had followed and all the scholarship he had amassed. Narada laid his finger straight on the cause of the ailment. He said “You have elaborated much on the goals of mankind, on the meaning of Dharma, Yajna and Ritual, on the duties and responsibilities of various type of mankind; but, you have not yourself gone into ecstasy singing the Glory of the Leelas of the Lord. The Lord presiding over the sacrifice or Yajna is a Mantramurti, that is the Mantra is His Body; He has no material Form. So, you should now start the Sadhana of extolling the person of the Lord and His Leelas.”

Vyasa took this advice and, retiring into his hermitage in the shade of the badari trees, on the western bank of the Saraswati river, he immersed his mind in Bhakti; he saw the Primal Purusha as Purushottama; he also saw the play of Maya, deluding men into believing that they are bound by the three Gunas. He then began to sing of the Glory of the Lord and of His infinite Leelas and Mahimas, and the Bhagavatham was the result. The Bhagavatham is the greatest propagator of Bhakti in the literature of Man. Thus, Vedavyasa became the Primal Guru. The Vyasa Poornima became a day dedicated for the grateful remembrance of not only his erudition, his universal love, and his tapas but of all Gurus who carry on the tradition and who teach erring man, the pathway to Peace.

## On The Kasi Road

'Twas a windy afternoon.....dust below, clouds above.  
The car sped along the Kasi Road  
Two miles a minute..... and a half ..... and even three!  
No, he wasn't a pilgrim to the holy shrine;  
His God was in his heart! He drove alone  
Murmuring a prayer none else could hear  
What was that? The sound? ... It fell on bonnet...  
Was it a fruit from roadside tree? ... A mango? Or, sparrow?  
Was it a stone thrown by urchin hand?  
It cannot be! It was more click than thud.  
He craned his neck; Something long... string-like!  
He had no peace; he must step down and see.  
He braked with sudden screech.

He saw the thing, it was caught in the radiator cap!  
It was maala.... Rosary.... Tulasi bead!  
Yes!! Maala, rosary, tulasi bead!  
Tears of joy, of gratitude, welled up; he wept,  
With the Godly Gift in his trembling hand!  
He knew Who had given it him;  
For, when he prayed Sathya Sai Baba to give him one,  
He had smiled and said, "Not now, not now,  
But, a little later, certainly!"

That was near the Gomathi then.  
This... near Ganga now!

## A Glimpse of Baba

It is fascinating to watch Baba amidst a gathering of *bhaktas*. At Nalur (in Mysore State) recently, I saw how Baba's mere presence can create order and silence. The other day, at Maddur, (near Mysore) where the crowd was even bigger and where adequate arrangements for their seating could not be made, I witnessed the same miracle of divine power, at once casting its spell on the seething mass of humanity. Baba has a wonderful way of putting a whole crowd of people in a proper tune and mood to listen to Him. He can create an atmosphere where even the most indifferent is compelled to be silent and attentive. When He addressed them, His words are simple and the illustrations He employs are vivid and homely, derived as they are, from the daily lives and experiences of the common folk. There is a directness in His words which at once moves the

audience. There is a powerful tone of urgency in His voice. To seek God, is a duty which no one can postpone indefinitely. The time is Now and the Place is Here. At Maddur, He spoke of the electric current and power of the bulb. It is the capacity of the bulb, He said, that determines the degree of illumination. Everyone has the power to be “illuminated”, though the power varies from person to person. But it is the duty of everyone to increase the power. He told the vast audience in simple words and in a tone of urgency that there is only one way to achieve this illuminating power in its fullness—total dedication to God. Baba then spoke of the meaning of dedication or *bhakti*, and stressed that no one who is not self-disciplined can become a true *bhakta*. He placed before them no abstruse doctrine, no obscure dogma. He went straight to the point. He mentioned *namasmarana* as the easiest and the most effective way to realise the Divine. A pure heart, utterly free from *kama*, *krodha*, *mada* and *matsara*, is the basis of spiritual *sadhana*. On no other terms can the Divine be approached. Baba also spoke of inner peace without which no one can enjoy *ananda*. He ended with an inspiring exhortation to the people to have love and peace in their hearts. The effect of the speech was, indeed, wonderful. Baba’s power of utterance does not arise from any rhetorical device. His eloquence is natural and spontaneous.

Both Nalur and Maddur, Baba was present at what may be called “public” functions. At both places, in the midst of crowds, we saw a vibrant joyous and dynamic personality. There is no doubt that Baba loves to be among the common people. He makes no secret of His joy at such times. His face shines with joy and His eyes sparkle with love. We saw Him moving about freely among the people, blessing them with His “abhaya hasta.” At Nalur, with the unerring instinct of love, Baba walked slowly through the ranks of the people and picked out ailing children for His special blessing. It was a thrilling occasion. One should have seen the joy lighting up the eyes of the mothers as Baba, at the end of the *bhajan* session, gathered the children, spoke to them tenderly, blessed them and gave them the sacred *vibhuti*. Yet those who watched Baba keenly would have noticed Baba’s face clouded for a few moments with the awareness of the human suffering He saw. To watch Him at these moments, busy at these loving ministrations, as the World’s Healer and Teacher, is an inspiring experience. The common people must have also felt and experienced the same thrill. As the crowds melted away both at Nalur and Maddur, after the functions, I was profoundly conscious of the deep silence that filled their hearts. Not that they were “quiet”. They talked in whispers and some had tears in their eyes. But all were deeply stirred and when they spoke, their words seemed to come from that “still centre” which is the heart and core of life. To touch that “centre” and core of being is possible only for Baba.

My most memorable impression of Baba is that He is one of the freest and most spontaneous of human beings I have ever come across! He is not an inaccessible distant and forbiddingly solemn figure. The Divine has incarnated itself in Baba in its most engaging and at the same time its most compassionate aspects. These aspects of Baba were vouchsafed to me and members of my family and a few close friends during a recent (almost unexpected) visit of Baba to my residence. It was an unforgettable experience for all of us. To have Baba so close to us in His beloved familiar form, full of laughter and fun, yet so thoughtful, considerate and loving was at first a bewildering

experience. We were dazed for the first few minutes. But Baba soon put us all at perfect ease, and our joy knew no bounds. It was *ananda* of the purest kind, overwhelming and indescribable, and we were simply swept away by Baba's grace, love and benediction. It was as if some very dear friend and close relation was with us, intensely interested in our welfare and supremely happy to see us and be with us. With tender solicitude, He enquired about every one, advised us on a few important problems that troubled us, joked and laughed with us, ate the simple meal hastily got ready and left us, with our hearts full of indescribable joy. Yet the void in our hearts, when He left us, was painful, as if a dear one had left us on a long journey. The resplendent figure of Baba, in bright orange robes, with a merry twinkle in His eyes, and a gracious enchanting smile on His face, His hands raised in benediction, remains in our minds with indelible vividness, and the sunset hour that scared day when He came to our home is still remembered with joy by everyone who had the privilege to have His *darshan*.

In Baba the Divine and the Human are so harmoniously blended. He is the perfect Man, and yet an incarnation of God. So, sometimes His inscrutability baffles us. He acts on a plane so high that ordinary people can hardly understand Him and His ways. Many people go to Puttaparthi hoping that He will cure their physical ailments. Others look upon Him as a fore-teller of the future. All this, people regard Him as simply a human being who has somehow acquired great powers. Baba often says that His cures miracles, and prophecies are part of His great mission to purify and exalt mankind and bring them to God-realisation. But Baba is greater than all that. To the true Bhakta, He is the supreme Teacher and Guide whose love can convert and bring them nearer to their great goal of Self-realisation. Prasanthi Nilayam is a powerful spiritual center where a mighty power of healing and inner peace works without cessation. Indeed, Baba has charged that place with some wonderful *shakti* of His own, and no one who goes there can remain unaffected by this vast and powerful spiritual force.

H. Sunder Rao

## **Happiness and Misery**

To be happy, we have to place our faith in enduring and permanent things. But, while all conceived objects are evasive and deceptive, the subject, which conceives and perceives is alone ever lasting and permanent. That is the only thing that can confer happiness; that is the thing to be sought. When we seek to know this subject, another entity, not real but relatively real, 'poses' itself before us as the subject and tries to deceive us. This is where discrimination is very much needed. The obscuring one is the ego; it lures and enchants. Escape from its grip and strive to go behind it and beyond it, to the real Subject, which sees all this.

Realisation of this eternal truth rescues us from all our false notions and from bondage to the wheel of happiness and misery. It gives us Bliss far above the duality of joy and grief. We need, of course, a Guide who can correct our steps and prod us on and hold before us the goal. Well! Where can we find a more loving Guide, a more knowing

Guide than Bhagavan Sri Sathya Sai Baba Himself? His Grace is all-pervading, His helping hand is ever available, His Advice is so simple and illuminating.

Through His Grace, we can easily reach the goal. On the phenomenal plane, we seek pleasure and avoid pain; on the nominal plane, we know the absence of both, which is Bliss. When we know the joy that evades us and when we feel that alone can satisfy us, Baba is ready and even eager to help us, for the very purpose of the Avatar is to save us.

Swami Abhedananda

### **37 Birthday Sweeties from Baba on His 37<sup>th</sup> Birthday**

1. Cling to God; that is the clue to Bhakti.
2. Bhakti confers real shakti.
3. While exhaling, renounce the jagat.
4. While inhaling, announce, "I am Brahman."
5. From his words, you know the man.
6. Sensual joy is the road to sorrow.
7. Prema is for man the very prana.
8. Time is the hook to trap the unwary.
9. If you have santa you have Vedanta.
10. The jatendriya is the Yatindra.
11. Papa is the fruit of kopa.
12. Truth cures all ills.
13. Doubt is the virus that attacks faith.
14. The high road to the seat of God is daya.
15. Dharma makes man human.
16. Jnana earned, means, Brahman reached.
17. Sanmarga has as sara, samarsha.
18. Jaya over the manas; that is genuine jaya.
19. Self-confidence is born of confident action.
20. Tyaga is the surest reward for all yoga.
21. S. S. seva for safe voyage across the sea of samsara.
22. Deceit drives you on to destruction.
23. Anger breeds danger.
24. Hatred mis-shapes and mars.
25. Detachment confers the bliss divine.
26. The clever are caught in coils.
27. Worldliness is just a whirl of worry.
28. Prasanthi! It's splendour is param jyoti.
29. Sadhaka! Beware of the roga named Bhoga.
30. Argument is only suicidal armament.
31. Riches force the head to swell.
32. There is no strength greater than virtue.
33. Conduct is the test of caste.
34. Revile another; you revile but yourself!
35. Wound another; it is you who bleeds!
36. It is not wise to step beyond the bounds.
37. Do not rush to praise when power is won: see how it is used.

Sri Sathya Sai Baba

**Dharmavahini**

7

Sri Sathya Sai Baba

All that is visible shines as Gayatri, for Vaak is Gayatri and all objects or Bhutas are Vaak, indicated by Vaak and subsumed in Vaak. Vaak is speech or sound. It is Vaak that describes them, it is Vaak that declares them and it is Vaak that denotes them. All objects are also of the World or Prithvi. Nothing can go beyond it. This world is the body of Man; he cannot leap out of his body. There is the Prana that sustains him; breath or the Prana is inside the Hridaya or “Heart”. And, the Prana cannot move outside and beyond the Hridaya.

The Gayatri has four feet and six categories. The categories are: Vaak, Bhuta, Prithvi, Sariram, Prana and Hridaya—Speech, Objects, World, Body Breath, and Heart. The Purusha that is extolled by this Gayatri is indeed exalted, sacred, and glorious. All this objective multiplicity as has been said, is but a fraction of His Body. The number and nature, the measure and meaning of the objects or bhutas are beyond understanding; yet all this is but a quarter of His Magnificence. The other three quarters are His Effulgent Immortal Form.

It is impossible to grasp the Mystery of that splendour-filled Form. This Purusha indicated by the Gayatri is indeed referred to as Brahman. He is the Aakasa, beyond the comprehension of man; He is spoken of as, “Bahir dhapurushaakaasah”. This is the mark of the Waking Stage; that Purusha is the Aakasa, inside the personality of man. He is “Antah purushaakaasah”. That is the mark of the “Dream Stage”. He is the Aakasa inside the Hridaya of man; He fills it and fulfils it; that is the “Deep-Sleep Stage”. Whoever knows this Truth attains Fullness and Brahman. That is to say, he who knows the Three Avasthas of Wakefulness, Dream and Deep Sleep (Jagat, Swapna and Sushupti) is himself Brahman. How ridiculous is it that Man known as Purusha bearing the name of this Atmaswarupa should become the repository of egoism and consequent impurity busy in the unholy pursuit of injustice! How calamitous! At least for being known even today as a “Purusha”, man should try to practise the path that will endow him with an atom of that Glory

Then, what to speak of Purusha-dharma? How can purushas who have not cared to earn even the infinitesimal glory of the Primal Purusha be expected to practise Purusha-dharma? Not even the most diligent search will now reveal a fraction of it! As the ancient Rishi said:

*Samdhyaa heeno suchirnithyamanathas sarva karmasu  
Yad anyath kuruthe karma no thasya phala bhaag bhaveth*

That is to say, when the twice-born gives up the Sandhya-worship, he falls into perdition; so say all the Smritis. Those who neglect the Sandhya-worship have no right for any other type of ritual. It is because the sages of ancient times performed the Sandhya-worship for many years that they acquired long life, fame, glory, wisdom and the splendour of Divinity; this is mentioned by Manu also. Therefore, from whatever point of view we consider, no Brahmin can deserve that status if he does not meditate on the Gayatri.

Of course what is meant by Brahmin in this context is the man who has realised the Brahma-tattwa and who has purified himself by the practice of the Brahmopasana, the ceaseless contemplation of the Brahman. This has nothing to do with caste and even religion. But, those who have inherited the name Brahmin have a special responsibility in adhering to the Sandhya-worship and the Gayatri.

What exactly is Sandhya? Sam means well and dhya is derived from dhyana and so Sandhya refers to the proper dhyana or intense meditation on the Lord. It means concentration on the Godhead. To fix the mind on God, the activities have to be controlled. For, success in that process of control one should overcome the handicaps of the Gunas, the Satwa, the Rajas and the Tamas. When these forces of natural impulse predominate and try to direct along their channels, one must pray to God to negate their pull. That is the first duty of the man who strives towards God. It is the rule of nature, that the morning is the period of Satwic quality, the “noon” of Rajasic nature and the “evening” hour of dusk of Tamasic nature. At dawn, the mind is awakened from the comfort of sleep liberated from agitations and depressions and so, the mind is calm and clear. At that time, in that mental condition, the dhyana of the Lord is very fruitful, as everyone knows. This is the reason why the Pratah-Sandhya is prescribed. But ignorant of the significance, men continue doing the ritual in a blind mechanical way, simply because the ancients have laid down the rule. The second duty of man is to perform the Sandhya-worship, after realising the inner and deeper meaning of the same.

As day progresses, Man is infused with the Rajoguna, the active effortful nature, and he enters the field of daily work and toil. Before he takes his noonday food, he is directed to meditate on the Lord again and to dedicate the work as well as the fruit derived through it, to the Lord Himself. He can start eating only after this act of devotion and grateful remembrance. This is the meaning of the Madhyahnikam, the Noontime worship. By observing this ritual, Rajoguna is kept in check and it is overpowered by Sathwa nature. This is the third duty of all men.

Then, man is possessed by a third nature; the Tamas; when evening descends, he hurries home and eats his fill and sleep overpowers him. But, there is one duty still awaiting him. To eat and sleep is the fate of idlers and drones. When the worst of the gunas, the Tamas, threatens to rule, man must make a special effort to escape its coils by resorting to prayer, in the company of those who extol the Lord, reading about the glory of God, the cultivation of good virtues, and purposeful nursing of good rules of conduct. This is the evening Sandhya-vandanam, which is prescribed.

Therefore, the mind that emerges from the vacancy of sleep has to be properly trained and counselled; it must be made to feel that the bliss of Dhyana and the joy of being unaware of the outer world, are much grander and more lasting than the comfort one gets by means of the daily dose of physical sleep. This bliss, this joy can be felt and realised by all; discrimination will bring this home to you. This is the fourth duty of man.



The man who, so long as he has life in him, observes the thrice-a-day Sandhya, is indeed of the highest type; he is ever glorious; he attains all that he desires. Above all, he is liberated, even while alive; he is jeevan-mukta.

Care must be taken to see that the Sandhya is not taken as a routine ritual, one among many laid down for observance. This is to be carried out, aware of the significance, dwelling on the inner meaning. One should clearly grasp the sense of the Gayatri Mantra. It is necessary to feel the Identity between that Effulgent Being, the Atmaswaroop, mentioned therein and oneself. It is only those who are ignorant of its meaning that will neglect the Gayatri.

Manu lays special stress on just this: he has declared the Gayatri is the very life-breath of the Brahmin. It is not his declaration only; it is the Truth. What is more efficient for spiritual uplift than Dhyana on the Effulgence that illumines and feeds the Intellect of Man? What is more vitally fruitful than the prayer, which pleads for saving the mind from sin-ward tendencies?

For man, there is no better armour than the cultivation of virtues. Manu states that the Brahmin will not lose his status so long as he holds on to the Gayatri and is inspired by its meaning; he says that, if he is too weak to pursue the study of the Vedas, he must at least recite the Gayatri and adhere to it, till the very end. The Smriti too says that there is no treasure richer than the Gayatri.

Soul-force can accomplish all the tasks of the world; and since the Gayatri confers inner strength, to foster that force, it has to be cultivated with care at the right moment, without neglect. For the growth and development of the body pure Satwic food is very necessary, is it not? So also, the effulgence of the Sun has to be drawn, to reinforce the inner effulgence of man in the form of Bhavana, or creative imagination.

When soul-force waxes, the senses too are activated and directed along fruitful lines. When it wanes, the senses fail and fail you. So, if the solar energy is drawn at that very juncture, it will be as seeds planted in season, the harvest is assured. Can darkness hide and confuse when the sun has risen and bathed the earth in splendour? Can sorrow prevail, when we have infused ourselves with that effulgence? How can we be devoid of strength, the strength derived from the very fountain-head of Brahman? The technique of this process has been laid down by the ancients, for the benefit of all aspirants. Learn and practise it; by your own experience, you will be able to witness the Truth of their path.

Of what purpose is the Upanayana sacrament? Which is the mantra that you are initiated into that day? Why has that mantra alone to be taught then? Why are other mystic formulae not given equal prominence? Reflect on these matters and then you will find that the Gayatri is the Monarch of Mantras. You will also find the rituals shining with a new meaning, the rituals and restrictions full of purpose; the deeds and activities of the ancients will seem worthwhile. If you do not try to know the significance, you will interpret them as your fancy leads, and land yourselves in tricks and stratagems, to escape

the obligations of life. You will be caught in injustice and negation, Anyaya and Adharma.

Well, what is the real meaning of the word Gayatri? Does any one try to know it today? The word is taken to mean either a Goddess or a formula. Gayatri is that which protects (Tra) the Gaya-s, or Pranas or the Indriyas, beginning with Vaak. Besides, it is said “Gaayaantham thraayathe yasmaad gayathri, thena thathyathe.” That is to say that which saves those who sing it, or revere it and repeat it or meditate on it is called Gayatri. It is this sacred Mantra that transformed a Rajarshi like Viswamitra into Brahmarshi. The Vedamata, the mother that is the Veda, will confer all boons on all those who worship Her. That Goddess is described in glorious terms in Brahmanas and in the Dharmasutras; if you understand these clearly, you can realise it, unaided.

Dharma imbued with such deep mysteries, is today rationalised and interpreted willfully in various paltry senses, that is the reason why the decline of Dharma has come about. So, it is imperative to revive Sanathana Dharma and the principles of interpretation natural to the Atmic Truth which is the basis of Dharma. Otherwise, the meaning will be changed out of all recognition and the whims of individuals will prevail. Every act will be stamped as Dharma whatever its nature!

**Sri Sathya Sai Baba**

*Take Shiva as your Guru; pray to Him to guide you, to correct your steps and He will grant you illumination, for He is seated in your own heart; do not raise the human Guru to the level of Shiva, for after all He is but an external helper and guide. Be grateful to Him for His advice but do not give Him more honour than his due.*

—Baba

## **Sri Sai Amba**

Baba blessed me and granted me the Divine Vibhuti and assured me that He will ever be My Guide and Guardian, when I was called in by Him at Prasanthi Nilayam, last month. I am a worshipper of Jagajanani, having been initiated into it by a great master and I am having in my Puja Room a Chakra which my Guru had given me. I am doing Puja to it since years now. So, when I had the interview with Baba, I made myself bold to ask Him for an idol of my Ishtadavata, Jagajanani Herself, from His all-creating Hand. Baba smiled and, patting me on my back, said, “I shall give you.” He then gently pushed me out of the door in order to make room for others, whom He had already called in. I was confused; my anxiety to get the idol made me wait outside for a long time. Two days went by; but, Baba did not call me again; nor did he even once glance at me. So, with a heavy heart, I left Prasanthi Nilayam, praying in my heart that, at least when I am able to come next, He may vouchsafe to me the idol of jagajanani.

I reached Hyderabad and stayed with a long-standing devotee of Baba there. I did my usual Puja at his place that night and in the morning, I left for my village reaching my home in time for the evening Puja.

Seated in the shrine room, I took down the silver container of the Chakra I was surprised to note that it was heavier than usual. Who could have put in the extra weight, I wondered. And, what could the extra heaviness be due to? I removed the lid; lo, something bright and shining.... Golden brilliance.... An image.... An idol.... Jagajanani! I took it the out of cylindrical container. Underneath the image there was a paper packet, containing a beautiful miniature photo of Bhagavan Sri Sathya Sai Baba, granting Abhya to all! O, the overpowering thrill of that moment! How kind, how merciful, how Divine! I wept in joy, I danced, I raved! I lifted up the image and fondly, reverentially, looked at it with tearful eyes. Imagine my ecstasy when I found the letters **SRI SAI AMBA** engraved on the base of the golden idol!

Come brothers! Let us take refuge at the feet of the Jagajananai Sri Sai Amba at the Prasanthi Nilayam.

**Pulloori Rajesham Sastri**

## **The Moon in the Inner Sky**

The day is called Vyasapoornami or Gurupoornima, though there is nothing specifically authentic about Vyasa, happening on this day; it is dedicated to the worship of the Guru, for, Vyasa is the Adiguru, the traditional composer of the Vedas the Vedanta and the Puranas, including the Mahabharata and the Bhagavata. You must pay attention to the Poornima aspect, for what ever it is Vyasa's or the Guru's Poornima is the one thing certain about today.

The moon is the presiding deity of the mind and the mind must shine in eternal. Fullness in the Hridaya-akasha, the firmament of the heart. The external, material moon wanes and waxes but, the Manas can ever be bright cool and unchanging free from agitation and ups and downs. This is the result of sadhana and the disciplined life, Vyasa pointed out in his works the glory of the Lord and the way of attaining Him, by the destruction and negation of the Mind. So, he is really the Guru of Humanity itself, for all men have to reach the goal one day or other; and the only means for it, is the conquest and control of the mind and the ever-present illumination of the Manas in the Hrudaya-akasa.

You must know what the aim of life is; get your mind fixed on the goal and then, the Guru can help you. The Guru is like a skilled gardener who tends the plants and waters them properly, and applies the needed manure in time and protects the plants from drought or pests. Once the saplings of Mumukshutwa, the desire for Liberation, puts forth its shoot, then the Guru can help; but, if you have no urge for the higher life, for the

true understanding, he is of no use; Truly, the urge itself will bring a Guide either in human form or as the Voice within.

Man is called Manuja, “the progeny of Manu” of Swayambhuvamanu, the Manu who was born of Brahma, out of the body, of itself. (The ‘Kaaya’ denoting the human body is derived from this incident, for it means, that which belongs to Brahma). Swayambhuva Manu is called Swaraat, since he was the first Emperor. So, your heritage is that of an emperor, of a swaraat, a person who knows no master. Win that heritage now, and do not run after paltry tinsel and riches. You can become a swaraat, by concentrating on spiritual Sadhana.

It is the husk that makes the paddy grain sprout and yield more grains and more paddy plants and more and more grains. Remove the husk and it cannot sprout and multiply. The husk is Karma, which makes the jivi sprout again and again, birth after birth, to undergo the balance of samskaras and vasanas.

Karma is the activity of Maya; it is like the ghost of a tribal woman that possessed a Pundit once in the silent Himalayan hermitage where he lived and did penance. The unfortunate Pundit sang and danced like a pahadi woman; he swore and cursed in their paisachi, and acted ball the twenty four hours exactly like one of them. Then, when the ghost was exorcised, the Pundit became his real self and knew nothing about the wild pranks that he had played, while under the ghost’s influence. Man too is like this when possessed by Maya.

The mode of escaping from Maya, of reducing the Karma that binds, of removing the husk that makes the seed sprout, this is learnt from the Guru or the Gita. Yogis are fascinated by Dhyanam and Bhaktas by Gaanam (song) and that is the reason why the Teachings of Krishna are called Gita, song. To draw Bhaktas to the right path the Lord ‘sings’ His Message.

Do not change the Name and the Form, which you use for Japam and Dhyanam for, then, the plant cannot grow. Engage yourself in steady unbroken discipline; don’t do it off and on, with intervals of enthusiasm and despair. It will be like watering a plant for some time and uprooting it later, only to be planted after a further lapse of time.

Today here, between you and Me, it is not the relationship between the Guru and Shishya, the Guide and the Pilgrim. The Guru should not be raised to be status of Shiva, for he only shows the way to Shiva; give him the honour, the respect, the gratitude that is his due, but, have Shiva Himself as the Nijaguru, the Shiva that resides in your heart. The external Guru cannot be equated with the inner Sarvantaryami.

An ant will reach the goal of it steadily moves along, but even Garuda cannot attain it, if he never spreads wings. So, move on, that is the immediate task. Start the process of analysing and discriminating, with a sincere desire; and light will be shed by the Grace of the Lord. The Lord is there to help you.

[From Baba's Discourse on Guru Poornima Day 17-7-62]

## **Sri Vedapurusha Saptaha Jnana Yajna**

Verily, Baba has started His Great Mission of Dharmasthapana! His Grace has inspired a large number of famous Vedic Scholars and Pundits who will be gathering during the ensuing Dasara at Prasanthi Nilayam for a rare Yaga, named the Vedapurusha Saptaha Jnanayajna Mahotsava, intended mainly for the revival of Vedic Dharma, Vedic Learning and Ritual! The Vedas are the oldest, the deepest, and the most universal of the scriptures of Man. Sanathana Dharma, based on the cultivation of the fundamental virtues of Man and the realisation of the Absolute Reality, and of the Objective World as a Superimposition of multiplicity on the One and Only, is firmly and unshakably built upon the Vedas.

It is therefore in the fitness of things that Baba should inspire these repositories of Vedic learning to assemble under His Auspices and perform this Jnanayajna, as a Tribute to His Mission and as the herald of the Golden Dawn of the new Vedic Age. Beginning from the first day of October, 1962 during Holy Navaratri Festival, the great Pundits will fulfill, in strict Sastric discipline, and elaborate programme of seven days of Vedaparayana, Rudrayaga, Sahasraling archana, Suryanamaskaram, and popular exposition of the Mahabhagavata and other sacred texts. Far-famed scholars will elucidate, to the Bhaktas who gather, the meaning and significance of the rituals and the texts enjoined by the Rishis in the Vedas. Poornahuti will be offered on Vijayadashami Day.

Fortunate indeed are we! For we are privileged to live and move, when the Vedapurusha Himself, the Sathya Sai Avatar is moving amongst us, in Human Form!

## **Sathya Sai Speaks**

The leaders of a village belonged to two factions and they would never agree on any point, however reasonable. On a certain Yugadi day, the young men of the village decided to enact a play and immediately, half the village insisted that it should be, "Lankadahnam" and the other half, that it must be, "Harishchandra." Harishchandra was played, but, when her son died of snakebite, Chandramati did not weep, for the boy belonged to the other party! Finally, the Lankadahana party jumped on to the stage and started their play and, in the confusion, the whole stage went up in flames! Such is the effect of uncontrolled impulses.

Just as the times have changed and conditions of life have changed, the rigours of the spiritual path are also modified. To remember and repeat the name of the Lord and to sit quietly for an hour are becoming as difficult today, as doing severe tapas was in those

days. That is why, it is said that in this age, Namasmarana alone is enough for realizing the Lord.

### **Announcements**

Baba returns to Prasanthi Nilayam towards the end of this month. But, on account of arrangements for the Dasara festival, like erection of sheds, painting, white washing, fixing of lights etc. Baba will not be granting interviews throughout the month of Sept. and later, until about the middle of Oct. due to Dasara festival itself.

### **Baba's Program**

Baba is now in Madras state He returns in January 1963. He will not be present at Puttaparthi for the coming Vaikuntha Ekadasi festival.

## **Om**

### **The Vedapurusha Saptaha Jnana Yajna**

It is the Will of the Lord that the Veda Purusha Saptaha Jnana Yajna be celebrated at the Prasanthi Nilayam, from Aswija Suddha Thrithiya. 1-10-62. Daily, starting from the early hours, there will be the Recital of the Vedas ; the Rudra Yaga; Japa and Homa, the worship of the Sri Chakra and of the Sahasra Lingas, the Reading of the Sacred Texts, the Ramayana, the Devi Bhagavata, and the Prasthanathraya. The programme also includes Discourses on the Vedas, and other Sacred texts, music, recitations etc, besides Namasankirtan. Great Pundits from all parts of India are gathering for the purpose of joining in this Jnanayajna. It is indeed an event of great significance that this Yajna is done in the Holy Presence of Bhagavan Sri Sathya Sai Baba, who is blessing it, so that the principal aims of His Advent, Vedarakshana, Vidwathposhana and Dharmasthapana, be realised for the Progress of Mankind. Baba is the Embodiment of the Glory and the Power of Divinity and He is the Kalpavriksha to those who grieve; this Yaga is the proof of His Grace, which has decided to revive the Vedas, and the Dharma. It will be performed in strict conformity with Vedic injunctions.

### **Dasara Festival: Programme**

29-9-62 : Celebration of the VI Anniversary of the Sri-Sathya Sai Hospital  
30-9-62 : Feeding the Poor.  
1-10-62: The Vedapurusha Saptaha Jnana Yajna Between 9 A.M. & 10 A.M., Procession of Pandits to the Yajnasala  
Inauguration of the Yajna: Dr. B. Ramakrishna Rao.  
Installation of Brahmasri Cherukumalli Katnavadhani as Sarvadyaksha  
Assumption of the respective Yajna Roles by the Sixty Rithwiks.

2-10-62 to 8-10-62: 3 P.M. to 7 P. M ;

Discourses on Veda and Dharma by Brahmasris- Uppalvri Ganapathi Sastry  
Mandalika Venkatesasastry, balusu Appanna Sastry, Kadiyala Sitbarama Sastry Kuppa  
Lakshmavadhani, Kewella Suryaprakasa Sastry, Varanasi Subrahmanya Sastry,  
Sannidhanam Lakshminarayana Sastrv, Kalluri Subrahmanya Sastry Dulipalla  
Ranhachavdra Sastry, Kalluri Virabhadra Sastrv and other eminent scholars.

From 7 P. M. to 10 P. M., on all days between 2-10-62 and 8-10-62, there will be different items of interest

5-10-62: Music : By the renowned Film Artist, Sri Ghantasala Venkateswara Rao  
7-10-62: "Prahlada " : Drama by the famous Kuchipudi Party  
8-10-62 : 12 Noon—I P. M.: Purnahuthi of the Veda Purusha Saptaha Juana Yajna  
7 P. M. Burra Katha  
Sri Krishnaaraadhava Rao & party "Sri Krishna Rayabharamu"  
&  
"Maharathi Karna "

(Other details will be announced daily on the Notice Board at the Prasanthi Nilayam.)  
On behalf of the Organisers—Sri Kuppa Bairagi Sastry

## OM

Vedaischa sarvairaharneva vedyo  
Vedaanthakrid vedavid eva cha aham  
(Gita xv-15)

"I am verily that which has to be known by the Vedas; I am indeed the inspirer and creator of the Vedanta and the knower of the Vedas."

"The Vedas are like the Sky above you; vast, limitless, all-pervasive, all sustaining! The Sastras are like the houses that you have constructed for your dwelling, under this all-inclusive all-subsuming Sky"

BABA

## Dharma Vahini

8

**Sri Sathya Sai Baba**

The Ashrams regulating man's life are four: Brahmacharya, Grihastha, Vanaprastha and Sanyasa. They are all based on Grihastha-ashram. That is the chief Ashram, because the Grihastha fosters the other three. The Grihastha is the most important of all.

As all living beings depend upon air for their existence, the other three Ashrams are dependent on the Grihastha. The Grihastha not only feeds and clothes the others, but he also provides facilities for the study of the Vedas, Manu, in his Dharma Sastras, has emphasised this point very clearly. He has declared that the Grihastha too attains Moksha; only he must follow strictly the Dharma laid down for his Ashram. There is no doubt that every one, to whichever Ashram he may belong, who adheres to the Dharma of that Ashram, will attain Moksha.

In the Manusmriti, in the Naradaparivraajakopanishad and other such texts, it is mentioned that in some instances, Grihastha who adheres to Dharma is reckoned as the highest type of man, while in some other texts it is laid down that only sages who have renounced everything deserve worship. Therefore, a doubt may arise whether one can adopt the Grihastha ashram which is the base and support of all or whether one has to take up the universally honoured Ashram of Sanyasa, the path of Nivritti. There is an intimate relation between the worship-worthy Grihastha and the saintly Paramahansa. So, to whichever Ashram you may belong you do no wrong. All the four Ashrams lead you to Moksha or Liberation if you follow strictly the Dharma as laid



down for each and if you devote yourselves steadfastly to your uplift. Each Ashram is important at the particular stage; the conduct of the individual, his practice, that is the essential test. If one is engaged in Sadaachara, every Ashram is holy, every Ashram is commendable. That is the judgement of the Sastras.

Those who are endowed with Atma-jnana, the knowledge of the Atma as their basic truth, do cross the ocean of birth and death and without doubt attain liberation. On the other hand, those who are ignorant of the vows and rites prescribed for them, as well as those who have not studied the Vedas, the Upanishads and the Gita, but satisfy themselves with mere external purity and show, such will surely suffer grief.

The Nithyaanushthana, or the rites and vows prescribed for daily adherence, is very important among the disciplines. It is the highest Tapas, the highest Dharma. Have you noted what the Gita, the essence of all Upanishads, has to say on this point? Those who are ever active in the spiritual field, in whatever Ashrams they may be, whatever may be their caste, they attain the Lord. That is what Manu also says. "They are endowed with Vijnana." The person who is free from all desire, who has not even the slightest inclination to possess or enjoy the sensory world, who has no trace of egoism or possessiveness, who is ever in the bliss of Brahman-consciousness, is far from any tinge of sorrow, he is established in supreme joy and peace. At least in his last moments, if a man is fixed in the knowledge of his basic nature, which is Brahman, he can successfully merge in That, beyond doubt.

The "Sthithaprajna" stage is quite natural for such persons. The constant feeling, "I am Brahman" is the panacea for all the ills of man. Liberation comes through this "Aham Brahmasmi" idea itself. That is the real duty of man, to cultivate that feeling and enter upon that experience. The ajnani, or the ignoramus, who is moved by the inert or the jada principle, believes that the body is himself! The pandit who is capable of a little ratiocination and enquiry feels that the jivi in the body is "I". But those wise men who can see the Anatma as separate from the Atma, they know that the truth is: "Aham Brahmasmi" and they do not stray from that conviction.

Castes like "Brahmin", colours like white and black, ashrams like Brahmacharya etc. these are physical conditions; they are not characteristics of the Atma. They are conditioned by time and place. They belong to this world of bondage, and are governed by reasons related to that world. They are ordained by the Divine Will for the orderly functioning of the world. They have to be observed by every one who is bound by worldly limitations. For those who are untouched by the limitations and extensions, that is to say who are beyond worldly ties, they are unimportant. That is why the persons who are ever engaged in Brahmanishtha, those who have grasped the basic Reality, do not observe them so much! They are not bound to caste; they see everything as the basic Reality Itself. How then they pay attention to what is called caste? But until that stage is reached, you have to follow the rules of caste and ashram without exception. This is the Dharma for the "deha-conscious"—the Deha dharma.

The Maharishis who grasped the Atmadharma declared that Sat, Chit and Ananda are the basic characteristics of the Self. Therefore, those great Vijnanis can be said to have attained Brahman, which is Sat-Chit-Ananda Itself. For liberation, clearness of vision to see the Atman is enough;

that is the essential thing, not caste or colour. How to get that clear vision? The answer is: through the practice of Dharma, the Dharma which is conditioned by caste and ashram! Dharma enables the Atma to be realised, without any mist or fog hiding it from view. The practice of Dharma fills you with experience; through that experience, truth is established; the Truth reveals clearly and the Vision grants liberation; persons who are free from such inner encumbrances hiding the Atma, may belong to any caste or ashram; that does not matter; they do attain liberation. This Anthahkarana Suddhi is what the Sastras extol, when they speak of salvation.

Those who have attachment and hatred, even if they dwell in the forest, cannot escape harm. Those who have conquered the senses, even if they are householders, can be tapaswis. If engaged in acts which are not harmful or condemned, then they are entitled to be called Jnanis. The home is the tapovana for attaining non-attachment. Liberation cannot be won by progeny, or by charity or by riches or by Yajna or Yoga; what is wanted for liberation is the cleansing of the self.

In order to decide what is right action and wrong, the Sastras alone are the authority. Whatever the stage of life, whatever the Ashram, if the person has the realisation of Brahman as the goal, and if he seeks to realise Swaswarupa, that is, his own real Reality, he will succeed in removing the veil of ignorance and know himself as Brahman. Attention fixed on one's Atma—that is the means of liberation.

Understanding this lesson that the Vedas teach, practising the principles of living laid down for the particular stage of one's life, any one, whatever the caste, can attain the Paramapada, the Highest Stage. If there is the will and the strength to adhere strictly to Dharma, if there are no difficulties in acquiring Jnana, one can, without entering Sanyasa Ashram, remain as a householder and yet be liberated.

Rajarshis like Janakachakravarthi, Aswapathi, Dileepa reached the Goal while continuing in the Grihasta stage; in that stage they struggled and succeeded in removing all obstacles that hindered the winning of the Grace of the Lord; they had as goal the Godhead they wanted to reach. Therefore, do not doubt it; Grihasta-ashram is no hindrance.

Moved by the desire to cross this ocean of Samsara, the husband and the wife must both have harmony of mind. The resolution to reach the goal must be equally strong and steady in both. Otherwise, Sanyasa is the refuge! See even the mid-day Sun is associated with His Consort, Chhaya; the Sixteen-fractioned Moon is closely associated with cool rays of Light, acting like Nectar. The Mistress of the Home must be bright, patient, calm, good and must have all the virtues; then, the Home will shine and be a Home of victory in the spiritual field also.

There is no rule that when a person meets with difficulties in the spiritual field at home, he should take Sanyasa and flee. If it is taken by a husband without the full approval of the wife, it can never be fruitful. The best that he can do is to leave the home with the wife and be a Vanaprastha, adhering to the Dharma of that new stage. If there are children who need attention and care, even Vanaprastha at that stage is not favoured by the Sastras.

One has to make the children independent of one's care and then leave them to themselves. The Sastras therefore require that a person has to be in the householder stage till the age of 48,

whether it is favourable or unfavourable. One has to be in it and struggle to perform the Swadharma, without hindrance. If hindrances come, dedicate them too to the Lord, take them quietly as His Leela and as His Plan; that is the way to follow the Grihasta discipline, the Path for both men and women.

### **Sparks from Sathya Sai Sambhashana**

What is all this, this paraphernalia of Address Presentation and Welcome Songs for Me? You say that this is the customary mode and that it is an age-long and universal practice. But, for One who has the Sanathana Sambandha with you, all this is out of place. I am yours and you are Mine. Well. What then is the need for all this welcoming and thanking?

I See some one shaking and swaying hysterically in front of Me. This is a sign of weakness, of lack of strength to control the emotions. Wherever you see this kind of thing, discourage it. Don't attach any value to what such hysterical patients might say, when in this unhappy condition. They have to be pitied rather than respected. They have not got the stamina to bear either joy or sorrow. If they do Namasmarana they will get the strength. People must develop nerves of steel and muscles of iron.

People should hang their heads in shame when they read news in the papers of the invention and testing of weapons of death; instead, they feel proud, and happy. That is because they worship Mrityu and not, Mrityunjaya, the Lord who can avert the pang of death. If you read news of someone inventing something which will help people, then you should be happy and proud, not otherwise.

Grief and loss are inescapable; the wise man bets the maximum benefit out of them, as training, as good education, as a lesson in the toughening of character and in renunciation.

In the Mental Hospital, you will find all kinds of mad persons: some spit on others, some bite and scratch; some throw stones, some go on continuously hurling vulgar abuses. The world too is full of people who have such insanities but who are not in the asylum. In some Hospitals you will find a person who sits in a corner and simply rests, without any break, watching the inmates! The doctors will, be thankful to that man for he gives no trouble. The Godbound man is like that, in the "sane" world.

The sage Agasthya once admired the simple life of a peasant so much that he offered to take him direct to Heaven itself ! But, the man was not ready to start immediately the offer came! He said, "My children are still quite young. Let them grow a bit; I shall come after ten years." Ten years later when Agasthya called, he wanted that they should be `married and settled in life.' "Ten more years are enough," he pleaded. Ten years later, he wanted to see the 'face of his grandson' and ten years after that, when Agasthya came to the place, he had died ! But Agasthya could see that he had become a dog, and the poor creature refused to come. "These boys, they sleep

soundly. Thieves may carry away my hard-earned wealth." So, he asked for ten more years' respite. By that time, he had died as a dog and was born a bullock, ploughing the lands for his progeny. Now too he asked for time, for, "the season is just on; if I come away, the crop will be poor." Agasthya came again and he had become a cobra guarding the treasure he had buried deep when he was a ryot. The sage pointed it to the grandchildren and they cut the cobra in twain with their own hands, not knowing or caring that it was their dear grandfather! They wanted the gold so badly. The peasant now saw in a flash the flimsy nature of earthly attachment and he offered to accompany Agasthya to heaven. Such is the tenacity of this absurd bond.

The Bhakta likes a song more than anything else and so, the Lord as Krishna, sang on the Flute at Brindavan and later, He sang the Gita as His Bodha to Arjuna and the world, for whether it is Bhadrabhami or Rudrabhami, it is the same to Him. Moreover, you must consider the depth of Arjuna's renunciation, when he contemplated the consequences of war; he spoke of the social consequences, the moral degradation and of the hate of brother against brother. Then, consider also the concentration with which he listened to his Teacher. From the very first moment of Krishna's Discourse to the very last, he forgot all about the war, his enemies, the weapons he had collected, the insults he had suffered, and the great prize he was after! If you have such renunciation, in spite of such temptation, and if you evince such single minded attentiveness, surely the Lord will present Himself and sing a 'Bhagavad-Gita' for you!

### **Veda Purusha**

"Vid... Jnane". "Veda" means "Jnana" the knowledge which makes you 'know thyself'. It is 'apourusheya', unconnected with any person as author, because It emanated in the purified consciousness of sages and was by them communicated to seekers. The Rishis are therefore called "manthra drashtarah", for they had a vision of the illuminating formulae which gave them the key to spiritual ascent. The Veda is "Shruti", that which was 'heard' in the silence of the soul and later, taught by the Guru to the Shishya, orally, in the hermitage. Baba has often declared that the Veda is the very root of Sanathana Dharma, the moral and spiritual discipline for all mankind. "Aloukikam purushartham upaayam vetthi anena, ithi Veda sabda nirvachanam", says Sayanacharya. "The meaning of the word Veda is that which teaches how to achieve the supra-worldly aim of man." He says, "Prathyakshena anumithyaa vaa" (By direct observation or by inference) "yasthu upaayo na buddhyathe" (that which is un-understandable by such means) "enam vidantbi Vedena" (that is understood by the Veda) "thasmaad Vedasya Vedathaa" (that is the Vedahood of the Veda.) No wonder, Baba is blessing all efforts to revive the study of the Vedas and to promote the Vedic Way of life!

The Veda teaches the most universal and the most comprehensive concept of the "Will behind the Universe". In the famous Prajapati Suktha, the Lord of all created beings is extolled: "He was before the beginning; He sustains Earth and Sky; He has the four directions as His Four Arms; He rules by Right and Rectitude." In the equally famous Purusha Suktha, the universe is described as but an emanation of a single quarter of His Majesty. From the descriptions given in other Sukthas, the inference is irresistible that the Supreme Being created the Universe out of His

own Moola Prakriti or what the scientists May call the `Ethereal Expanse.' In the Naasadiya Suktha, the highest Reality is sung in the sweetest poetry. "Before and beyond, there was then neither now or after, neither Is or Is-not; there was no ether, either. Who was hidden where? Which had hidden what and where? There was then just that One, `Thadekam'. Who can dive into the mystery, how the One burst into Many, what the cause, how the process? Perhaps, He too is unaware!" If man but understands intellectually the philosophy of the Veda and is but moved emotionally by the poetry of the Veda, his life is bound to be transformed into a pilgrimage to the God within him. The Veda is addressed not to any clan or creed; it names all aspirants everywhere, "Amrithasya puthraah!", "Children of Immortality" with a right for that heritage! It directs every one, "So-nveshtavyah" (Seek That); "Sa vijjnaasithavyah" (Attempt to understand That). It gives a guarantee too: "Tham evam vidwaan" (He who knows that) "Amritha iba bhavathi" (becomes Immortal, here and now). It has no special or exclusive path or preaching; It declares, "Ekam sath; vipraah bahudhaa vadanthi". "It is One; sages call it differently". Man has not reached this supreme spiritual height, before or since!

The Veda is the very basis of Dharma ; "Dharma moolam", Manu describes It. It prescribes the correct path for the individual as well as society. It commands: "Sathyam vada, Dharmam chara". It directs that life must be lived out in the light of unselfish and elevating ideals.

The Veda lays the foundation for the welfare of the whole world, for Lokakalyana. "Yascha ayam purushe, yascha asaavaadithye, sa ekah", "That which is this body and that which is in that Sun are the Same!" The very basis of hate, anger greed etc, disappears in the realisation of this Unity of all creation. When there is no second, whom are we to fear and whom to hate? The Veda urges all "Sam gachchadhwam, sam vadadhwam, sam vo manaamsi jaanathaam". ( Move together; speak without discord; let your minds be in concord.) This message of concord is the very core of the Veda. "Samaano manthrah, samithih samaani, samaanam manah, samachiththam eshaam", the Veda exhorts.

The Veda helps man to lead a pure purposeful life, to transform the Age from Kaliyuga to Sathya Yuga. It is Sathya Seri Baba's Sankalpa that this Transformation should happen; that is the meaning of the great enthusiasm, with which persons, devoted to the Vedas, turn to Baba for His Blessings! The Vedic Mantra that will inaugurate in His Presence the Jnanayajna at the Prasanthi Nilayam on the first day of October next will certainly fill the world with a new Hope and a new Joy.

## **Veda Purusha Jnana Yajna**

Go! Scatter good news everywhere!  
'is feeding time for roots!

The world grows sick with hate and greed  
Will soon get fresh and green!  
'Twill now be full of fragrant smiles  
And sweetest fruits of Peace.

The Vedic Sage, he sang in joy,  
“Vedaham ethad Purusham Mahantham”  
He is *here* in human form!  
Go, tell every living sage the news  
And heal his deep-felt pain!  
Do you thrill to Vedic song?  
Are you skilled in Vedic rite?  
Are you hurt when good men weep?  
Take heart! For, He has come!

Ye Pundits, ancient pillars!!  
Stand firm! And, do not totter!  
Sages, scholars, sadhakas,—all,  
Haste to the Vedapurusha, here;  
Sit around the sacred fire, and see  
Serene, secure, the Dawn Divine.

Baba bless all who march  
With faith along the Vedic Path.

—N. K.

## Dharma Vahini

9

High and low, rich and poor, male and female—all are affected by illness; and all have the right to seek the drugs that cure illness. So too, all persons are affected by the illness of birth and death and they all have the right to the drug, named Brahma-vidya, which is its effective cure. That is the heritage of all. According to the stage reached by each and the degree of development in spiritual discipline attained, and the extent of assimilation of the drug, each person will improve in health, that is to say, in peace and equanimity. But, here, one thing has to be specially mentioned; along with the drug, the regulations regarding the mode of living have also to be strictly adhered to.

The drug, Brahma-consciousness, has to be supplemented and strengthened by the appropriate Dharma as well as the cultivation of Bhakti, Jnana and Vairagya. Dietary and other restrictions are essential components of the treatment of illness; so also mere initiation into Brahma-jnana is not enough. Without Sama, Dama and the other moral and spiritual excellences, no one, be he emperor or bondsman, highborn or low-born, can reach the goal. Though every one is entitled to the heritage of Brahma-vidya, only those who equip themselves with the qualifications can receive it. One must be strong enough to undergo the treatment and to digest and assimilate the medicine, is it not? If that strength is not there, the Great Physician Himself will not certify that the patient can take the medicine. Some physicians, seeing the plight of the patient, give drugs free to those who are in dire need, when they find that they are too poor to afford them; what then, of the Lord, the Greatest Physician of all, the Source and Spring of Mercy and Grace? He takes into consideration the capacity and the need and He arranges for the supply of the drug.

Now, there is one problem; are women entitled to seek Brahma-vidya? This question has been answered already. If women do not deserve this knowledge, how did Vishnumurti teach Bhudevi the mystery of the Gita? How did Parameswara teach Parvati the Gurugita? “Dharovaacha” “Parvathyuvaacha”, such statements reveal that Dhara and Parvati took part in the discussions and put questions to clarify the points. The Yogasastra and Mantrasastra were both taught to Parvati by Easwara. This must therefore be correct, authorised by the Sastras, is it not? In the Brihadaranyaka Upanishad, it is mentioned that Yajnavalkya taught Maitreyi, the Brahma-vidya. The Vedas consist of two parts, the Karmakanda for the Ajnani, the Ignorant, and the Jnanakanda for the Vijnani. Even when the Sastras alone are taken into consideration, they have also two sections; the words of the scholars and the words of the wise, coming out of their experience of Atma-jnana. Of these, the words of those who have given up all idea of Doership, as a result of their realisation of the identity of Brahman and Atma, the words of those who know and feel that the same Atma is inherent in the multiplicity of life, who have lost all distinction between Mine and Thine, who seek the welfare of all animate and inanimate creation, the words of such knowers of Atman alone are genuine and valuable.

In the Brihadaranyaka, there is mention of such effulgent women-sages as Gargi and Maitreyi and in the Mahabharata, the names of Sulabha and Yogini are found. Women should be inspired by their moral rectitude and their steadfastness and then walk in that path; then, only does the question of reaching that height arise. Choodala, Madalasa and other such women attained Brahma-jnana, being in the Grihasthasrama itself. Women can by Sadhana attain that unwavering

unequalled auspicious Brahman; this is made clear in the Yogavasishtha and also in the Puranas. Doubts will haunt only those who have not studied the Sastras properly. Novitiates, householders, recluses, all among women, have by their pure hearts and holy conduct, attained the goal. All women should strive to acquire these two.

“The Acharya, or the spiritual guide, is ten times more worthy than the teacher of arts and sciences. The Father is ten times worthier than the Acharya, the Mother is a thousand times worthier than the Father.” This is the declaration of Manu in the Manusmriti. That Smriti is the binding text for all Dharma-sastras; it is the very basis. See what a great honour it pays to the mother! Lakshmi, the patron of Wealth, is a female deity. When addressing letters to women, it is customary to begin, “To...equal to Lakshmi, in every way”... Women are entitled to universal respect. Causative Appearances of God-head like Rama and Krishna, religious teachers like Sankara, Ramanuja and Madhwa, bearers—of Wisdom like Buddha, Jesus, Christ and Muhammad—were they not all born of women? Their mothers were embodiments of holy glory and they gave the world sons who transformed it. Women who follow in their footsteps and lead pure consecrated lives can claim the right to Brahma-jnana, and no one can deny it to them.

In fact, the Atma is devoid of all differences as between men and women. It is Nitya, Shuddha, Buddha, Swayamjyoti; i.e., it is eternal pure consciousness itself, and self illumining. Women can reach the status of those holy women, only when they become aware of the nature of the Atma.

The patron deities of Vidya (Saraswati), of Wealth (Lakshmi) and of Jnana (Parvati) are all women! Therefore, it is unbelievable that women have no right to spiritual discipline, leading to merger with Brahman and to the final emancipation from bondage. A lion asleep is unaware of its nature. So too, man asleep in the coils of Maya is not aware of his being the Splendourful Atma. In this stage of ignorance, he elaborates more on his prejudices and he gives his likes, the stamp of Sastras! The Sastras will not declare so at any time.

Sastra is Netra to man; it is the Eye that leads and illumines and guides. Follow its directions—that is the whole duty of man. That is the big task before the world today. If the Sastras are fully understood, no doubt will arise, no discussion will be needed.

It is not proper to select and superimpose on the Sastras things that are congenial to you, nor should you go up against the injunctions of the Sastras. Even to challenge them and talk lightly of their commands is sinful. The world has come to this sorry pass, mainly because the Sastras have been neglected in practice. This is the tragedy the moral fall.

Aspirants for Moksha must first practise the rules and restrictions prescribed in the Sastras for the elevation of character and the consecration of the feelings. Devoid of this liberating quantum of Brahma-jnana, mere scholarship acquired by laborious study of the Sastras is just so much exhausting burden! Such scholars are like the spoons that turn round in sweets and savouries but do not taste either! The Mundakopnishad has compared scholars who have not assimilated the essence of the Sastras, but who guide others in spite of their own ignorance, to the blind leading the blind, with the result that both the leader and the led fall into the well!



Even without the knowledge of the Sastras, if you have the Jnana gained through experience and practice, you can attain the goal through that means, and lead others also along the path you have become familiar with. The dull find no need for Sastras; so too, the holy person who is immersed, always and under all conditions, in the contemplation of Brahman and in the sweetness of that Bliss, has no need for Sastras. Of course, strict adherence to Truth and practice of Dharma may entail great hardship but, having in view the Bliss that awaits you in the end, you have to put up with all that and bear them gladly. Only the intelligent can save themselves by knowing the Truth, the rest will remain bound.

The Yugas are classified on the basis of the dominant mental role. In the Krita-yuga, it is said Dharma walked about on four legs, happy and safe. In the Treta-yuga, Dharma had only three legs, while in the Dwapara-yuga, it had to totter about on just two! In the present Kaliyuga, Dharma has only one leg, according to this tradition. The four legs are Sathya, Daya, Tapas and Dana. If one has all these four, then he can be said to be in the Krita-yuga, whatever may be the Yuga in the calendar. If Sathya is not steady in a person but, if he has the other three qualities, he is in the Treta-yuga. If Sathya and Daya are both absent, but if Tapas and Dana persist, individuals who are in this predicament can be said to be in the Dwapara-yuga. If however only Dana remains out of the four, it is as if Dharma is standing on one leg and the person who is sticking to Dana, in spite of everything else having disappeared, is in the Kali-yuga, even if he exists in the chronological age, called Krita. The Yugas change only with the change in Dharma, not with the mere passage of time. The wicked Hiranyakasipu and the pure hearted Prahlada both lived in the selfsame chronological Yuga; the same Yuga saw Dharmaja, the personification of Righteousness and Shanti, as well as the arch cheat, Duryodhana. So, Dharma is what makes the Yuga for each; one can always be in the Krita-Yuga, if only one has all the four qualities of Dharma. It is the conduct of man that makes or mars history and changes the Golden Age to the Iron Age.

—Sri Sathya Sai Baba

### Anandodaya

- Today, Ananda dawned in your hearts, long before the Sun; for, you all got ready so early to be here for the Inauguration of this Yajna. Ananda is said to be the product of Food, Food is derived from Rain, Rain is the effect of Yajna and Yajna is a Karma. the Veda being the basis of all Karma. The Veda Purusha its the spring from which all these emerge. That is why this Veda Purusha Saptaha Jnana Yajna is celebrated. here.
- Every living thing, be it a worm or a highly developed human being, leads a life of Yajna, that is to say, of Sacrifice. Life must become Yajnamaya, saturated with Sacrifice, and one must become conscious of it. Then it realises its main aim. Every single syllable of the Veda ( it has about 13 lakhs of such syllables) is a name of God. The Yajna-stream is the subterranean stream of the Vedas. When that Stream dries up, it is a terrible tragedy. Yajna is Karma; that is why Bharatavarsha is named Karmabhumi; entitled to be called this is the Vedabhumi, not the Vedana-bhumi it has become. In this land and from its culture, you should not simply be satisfied by collecting the shells on the shore; you should dive deep in the sea and bring out the pearls.

- People have now bowed their heads before foreign cultures and lost the discrimination necessary to distinguish between the right and the wrong, the fleeting and the fixed, the true and the false; they crown their prejudices with the dignity of truth and strut about in their little circles.
- The tree called Dharma has the Veda as its root; so, if the roots are uninjured, the tree will grow; even if the branches are chopped off, green twigs will peer out of the trunk. The Veda and the Sastra are the two eyes of India; those who have lost their eyes have to be dependent on others. Indians too become the servants of others, when they lost sight from both these eyes. You should not rely on the rulers to reestablish the Vedas. The Veda belongs to those who crave for it, those who yearn for it, those who practice it and those who derive the joy which it imparts. To such the Veda belongs; not to others, however much they may talk about it. To doubt or cast aspersions on the Veda is a form of mental aberration. To say that the Veda is a contraption put together by a few Brahmins is the height of Folly, not dignified enough to be termed 'misunderstanding'. It can only be called 'Darkness'.
- Man is of the nature of Joy; that is why he aspires for joy. In this Prakriti, man feels as a fish kept out of water, even when it is kept in a golden bowl without water. It struggles desperately and is in mortal agony. Man is of the nature of immortality, that is why he does not believe he will die. He has bandaged his eye with egoism and forgotten his real nature; he limits himself to name and form and leads a life full of duality, ups and downs, good and bad, right and wrong. If you must know your Self, there are some Dharmas to follow and some disciplines to maintain. Do not think that the hard discipline which these Brahmins maintain is sheer superstition. That is the Pathya for the drug they are taking, the regimen for the Vedic drug that they are imbibing as the cure of this Bhavaroga.
- I know with, what great sincerity these people have been following the regimen, for I have been with them since years; they have gathered here to grant you joy and peace. The Yajna is a symbol of Tyaga, of Renunciation. So, offer in this sacrificial fire your faults failings and errors, your desires and cravings.
- By long neglect, the Road that was laid down by the Veda has become overgrown with thorny bush and is today well-nigh unrecognisable. Now, it has to be cleared of all this outgrowth. As the traveller staying in a caravanserai spoils the structure wantonly, the Veda too has been covered with calumny by the very people whose needs it serves. When the Vedamata is ill, all those who share her affection must join to restore her health. When a country is in danger, the army saves it from invasion that is to say, a part of her population trained in the art and dedicated to its protection. So too when the Veda is in danger, we rely upon this well-trained dedicated army of scholars and pundits. These pundits too were struggling in agony, like that fish in the empty bowl. Today, they have been restored to the sea and you can see the joy in their faces. They had no one so far even to listen to their recitals. Hereafter, they have no reason to fear.

**Sri Sathya Sai Baba on 1-10-62**

## Yajnotsava

It was an unforgettable scene! The sweet melody of Nadaswaram filled the air; the perfume of flower, scent and sandal circled around; the cow with its charming little calf proud of the necklaces and bangles and jingles that it wore strutted in front; women waved arati and held plates of fruits and moved on either side; Baba in His resplendent robe emerged from the Prasanthi Nilayam with Sri Boorgala Ramakrishna Rao and Brahmasri Kameswara Ghanapad on either side; behind Him was a bevy of a hundred ritwiks and Pundits and Scholars from all parts of India, decked in multicoloured silk (each according to the function allotted to him in the Yajna, white for those who recite the Vedas, red for those partaking in the Rudrahoma, yellow for some of the rest) thousands of Bhaktas, their faces bright with joy born of the recognition of the uniqueness of the day—the day when the Avatar of the Lord was assuming the Guardianship of the Veda-Bhaktas from Kerala to Kashmir men, women and children (the children bore in the Sai Era, happy that they spend their entire life in the sunshine of His Grace) this stream of joy moved in serene sublimity to the Yagasala, the charming Mantapa erected with intense devotion by hands, which though new to the task, were charged with skill and artistry by Bhagavan Himself. The intonation of the Vedic mantras by the entire group in ecstatic harmony thrilled every heart, for, the sacred vibration was suffused with the glory of God.

The Yaga began at 9-30 A. M. on the first day of October '62; the Gods were invoked and installed; They were worshipped as the Vedas dictated; Athi Rudrahoma was done; the Bhagavatham and the Ramayana and the Devi-bhagavatham were read; the Sankarabhashyas were repeated; Suryanamaskaram with the appropriate Vedic chants was done; the Saligrama and the Sahasialinga were ritually worshipped; the Yajurveda, in its two rescensions were recited; the Samaveda and the Atharva Veda were also chanted. The huge gathering of Bhaktas sat stilled with awe and admiration; they filled their hearts with the perfume of the Sanathana mantra. Bhagavan was present in the Yagasala every day sitting in the midst of the Vedic pundits or moving among the Bhaktas. The hills around the Nilayam which had the privilege of echoing the Mantras will remember for long the heavenly harmony of the Mantra which woke the sleeping rocks. Yes; many a rock awoke to that age-old Voice and melted at its magnificent Message of Hope.

Baba said one day to the Assembly of Ritwiks Pundits and Bhaktas "I am not the Person who is doing this Yajna: I am the Person who is accepting It." Ruminates for a moment on that Declaration and then, you will realise the atmosphere of Devaloka, of Vaikuntha it-self (as some of the eminent Vedic Pundits announced) that pervaded the Yagashala!

And the Jnana Yajna! Every evening for eight days, from 3-30 to 8 P. M. the galaxy of Pundits, from Secunderabdd, Warangal, Guntur, Rajahmundry, Amalapuram, Pithapuram etc., Pundits famed as specialists in Scriptural lore, and as popular exponents of the Vedic Message gave the Gathering the substance of their long and arduous studies. And the President Brahmasri Uppaluri Ganapathi Sastri, the undisputed Master of Vedic Scholarship, in his own effortless analytical disquisition of Vedic mantras explained the Vedic conception of Yaga with all its attendant rituals and the Vedic conception of Divinity which approximated most nearly to Baba Himself,

as he realised and revealed more and more clearly as the Yaga proceeded. Baba Himself spoke at the end of every series of speeches, summing up the scholarly expositions in parables and stories, revealing new facets of Dharma or lifting the veil of Maya just for a moment from off His Own Mystery. He assured the Vedic Pundits that He was on the task of Dharmasthapana for which He had assumed Human form; that they need no longer pine in neglect and dishonour, that He will provide them shade and shelter and reestablish in the world the real Value of Vedic Religion. A programme of Prayer and Jnana—offerings was arranged spontaneously by the Pundits, with Baba seated on a an effulgent Sesha-thalpa; this was named by them, "Tribhuvana-vijaya"; it was the reminder of the Vijaya Yatra which Baba has entered upon, in answer to the prayers of good men.

Baba has often said that He could be understood only by those who have studied the Sastras; Bhaktas Ritwiks and Pundits saw the truth of that declaration demonstrated before them. He called; they came; they saw; they recognised; they merged in the Sea of Bhakti.

(To be continued)

### **Announcement**

On 23-11-62, the birthday of Bhagavan Sri Sri Sri Sathya Sai Baba, the Sri Sathya Sai Veda Pathasala will be inaugurated at the Prasanthi Nilayam.

### **Humble Prayer**

Baba please do light my path  
So that I may not stumble  
And complete my journey to the last,  
Without a groan or grumble.

Baba, please grant me the sight,  
To see my real self;  
And equip me better, them to fight,  
These worldly mithya, pomp and pelf.

My Baba, to you therefore, I pray,  
To guide me through this mire,  
And let me soar above the fray,  
To know and behold The Godly Fire.

Baba, please hasten the day,  
When on me your light will shine,  
Knowing truly throughout the way  
That I am Yours and You are mine.

Baba please, let this be  
My humble prayer to Thee,  
My good actions the only fee  
For You becoming my Sarathi.

—**K. D. Bhatia**

## Dharma Vahini

10

Sri Sathya Sai Baba

Next, about the House of God, the Residence of the concretised Formful Aspect of divinity (called Alaya or Mandir), the Temple and the Rules of Dharma relating to it. Rules have overgrown and overwhelmed these institutions, following the whims and prejudices of various authorities. They have led people away from Dharma and Brahman and even proper Karma; they have confounded the-devotees by their variety and unreasonableness. They are insisted upon blindly and so, they have done much harm to the welfare of the world itself. In fact, these rules and formalities form the first steps in the retreat away from God. They have fostered atheism in a great measure.

Think deeply over the functions of the temple. Temples are centres of discipline, where the aspirant is guided step by step to attain a vision of the Truth, they are schools for the training of the spirit. They are academies for the promotion of Sastric studies. They are institutes of super-science. They are laboratories for the testing of the values of life, they are hospitals for the treatment and cure not only of the “birth-death-disease” which has persisted in the individual from ages, but even the much more patent “mental disorders” that trouble those who do not know the secret of acquiring Shanti. They are gymnasia where man is reconditioned and his hesitant faith, waning conviction and upsurging egoism are all cured; they are mirrors which reflect his aesthetic standards and achievements. The purpose of the temple is to awaken the Madhavatwa in the Manavatwa, the Divinity in Humanity inducing man to believe that the physical frame in which he lives is itself the House of God. Therefore, all the temple formalities, rites and rituals emphasise and cultivate this Brahma-jnana, the Truth that the Jivi is just a wave of the Sea.

The Sastras teach man that all his actions and activities must lead ultimately to non-attachment, for this is the best qualification for the development of Brahma-jnana. Of the three, Bhakti, Jnana and Vairagya, Bhakti is the Queen. The rules and rites are the Maids-in-waiting. The Queen treats her maids with kind consideration and favour, no doubt, but, if the ceremonies, which are but ‘servants’ and ‘aides’, disregard the Queen, they should be mercilessly dismissed. All the formalities and rituals in the temples must therefore subserve the glorification of the Queen, Bhakti; this is the sum and substance of the Dharma which must direct and govern all temples. It is only then that man can reach the Goal.

Bhakti helps most easily the attainment of the Bliss of Merger with the basic Brahman, by canalising towards the Lord the mental agitations, the sensory reachings out, and the emotional urges of man. It is in this direction that all the details of the worship of the Lord in temples took shape. In the temple, all the various ceremonies from the ‘Awakening of God in early dawn to the Laying-in bed’ late at night, are all intended to heighten and promote the devotional trends of the mind. Each incident in its turn helps the sublimation of the appropriate emotion in a peculiarly charming manner. In the sublimity of that experience, the agitation of the lower emotions declines and disappears.

The vulgar feelings of ordinary life become elevated to the status of Worship and Dedication to the Almighty Presence.

The Lord will evoke in each the emotion which that person associates with Him; if He is conceived as a Monster or Bhoota, He will terrify as a Monster. If He is pictured and believed as Bhootanatha (the Master of the Five Elements), He will manifest Himself likewise. Perhaps, you might ask, how?

It has now become a fashion to distribute advice, a fashion which is indulged in by those who know and those who don't. They do not care whether the advice is followed or not. People jump into this superior attitude of giving advice just to feel important and show off their status. They are blinded by their own conceit; these have to be pitied, more than condemned. For, no one can lay down "thus and thus only", so far as the Lord is concerned.

Moreover, though Jnana and Vairagya might have some standards of measure, Bhakti has its own measure. It will assume many a form, adjusted to the attitude of the Bhakta. Kamsa, Jarasandha, Shishupala, Hiranyakasipu, etc., took up the attitude of hostility to the Lord, so, the Lord manifested Himself as their Enemy and finished their careers and their struggles. If the Lord is conceived as the Most Loved One, as Jayadeva, Gouranga, Tukaram, Ramdas, Surdas, Radha, Meera and Sakkubai did, He manifests Himself as the nearest and the dearest and showers Ananda. The little child takes the sun to be similar to the Kumkum dot on its mother's forehead; but the knowing adult sees it as a sphere of effulgent heat. This shows the effect of the mental picture on the process of comprehension. In the case of Godhead as well as of the Temple, the same law applies.

It is proper that man should have an exalted attitude towards the Lord as well as the Habitation of the Lord, viz, the Temple. This attitude also yields great good. While it is quite natural and appropriate that man should picture Madhava in human form, it is not desirable to assume that He is just an ordinary individual. It is the principle of Bhakti that He is conceived as an extra-ordinary Person, with a Figure of Sublime Splendour.

The feeling aroused by and during worship must be sweet and melodious and must, imperceptibly transform the low desires and cravings of matter-bound men; they must not awaken or inflame the latent animal instincts of man. Take this example: Thyagaraja forgot that he should go to bed, in his enthusiasm to see that Rama was put to bed. Here, you should infer, not that Thyagaraja made Rama sleep in a swing; you should infer that Rama seated Thyagaraja on the swing of Bhakti and gently swung him to sleep (or the forgetfulness of all things material). Instead of remembering your child in its cradle when you swing your Ishtadevata in the silver or golden cradle, you must cultivate the attitude of seeing your Ishtadevata. Rama or Krishna, in the cradle when you swing your own child in it. So too, when you stand before the installed Ishtadevata, you must get confirmed in the installation of Brahman in your own heart, as the real base of your existence, knowledge and bliss. It is to instill this feeling that the rites and ceremonies of temple worship have been organised. So you should not take the Sita-Rama, Radha-Krishna, Lakshmi-Narayana, or Parvati-Parameswara in the temple as 'Pitiable couples'

eking out a miserable existence in the cramped sanctum sanctorum, subsisting on the food given by the archaka and slaking thirst with drinks that he offers. The archakas say, “the Lord is sleeping”, “the Lord is taking food” while refusing to open the door of the inner shrine. This is absurd. They sometimes even enforce silence, for “the Lord is asleep and He might be awakened too soon by the noise.” There will be no chance at such times even for emergent pleadings.

Statements such as these may cause wrong conclusions in the minds of men. They raise many ridiculous queries like the problems of the Lord answering calls of nature while shut up in the niche and they promote atheism among men. The archakas and the carping unbelievers are both ignorant of the real principles of temple worship. That is the reason for their low conduct. You should be cultured enough to avoid the lower worldly path.

The temple should not be valued on secular principle at all; only the attitude of Devotion can ennoble and beautify feelings which otherwise drag you down to the lower worldly path. Today on account of new fangled views, temples have become objects of derision. This is a sad state of affairs. Therefore, it is necessary to reveal publicly the real objective of temple worship and elevate them to the status which is their due. The temple must prosper once again. How stupid is it to be under the impression that the Lord sleeps as you do when a lullaby is sung or that He wakes up as you do when some one calls on Him aloud, or that He feasts when some food is placed before Him, as you want to do, or that He becomes weaker and weaker, as happens to you, when He is not given regular meals. Filling up the entire Universe down to the minutest part of the atom, unreachable by Time, effulgent beyond imagination, merciful above all expectation, the Lord has to be conceived as the Vital Energy that pervades and inheres everywhere, for ever. How foolish to subject the Lord of that stature to the carping criticisms of cynics and the false theories of the ignorant.

Can you bind the Lord to a timetable as you can do to a Bhakta? Travails do not fall upon the Bhakta during a fixed time, do they? Has the Bhakta to wait till the Lord is awakened from the sleep? Oh, the foolishness of it all! The infant can cry for its mother’s milk at any time; the Mother too will rise from sleep and feed it at her breast. She will not push it off; angry that it yells when she is sleeping. Well, the Lord who is the Universal Mother must be getting disturbed and awakened at least a million times, if He really slept.

It all depends on the progress of your mental faculties; they must reach the supreme level. The Lord is immanent everywhere; He is capable of everything; He is the Universal Witness; there is nothing He does not know. These truths must be taken as axiomatic and all rituals and sadhanas must be arranged and interpreted, in conformity with those Truths. No low demeaning feeling must be associated with the worship of the Lord, or with His Name and Form. Therefore, the highest Bhakti and the rites that can supplement it are very essential. To say that the Lord’s sleep will be disturbed, that one should not interrupt Him while eating, and that at such times, the doors of the temple must remain closed is, to say the least, infantile. It does not indicate a broad or correct attitude. When the emotion of Bhakti gets ripe and blossoms more fully these low secular feelings melt away into nothingness.



One small incident comes to mind now. Once in Calcutta, in the Kali Temple constructed by Rani Rasmani, a Gopala idol fell down and its foot was broken a little. Since many elders declared that according to the Sastras a broken image should not be worshipped, Rani Rasmani made arrangements to get a new one made by sculptors. Ramakrishna heard of this and he reproached the Rani, saying: “Maharani, if your son-in-law breaks his leg, what will you do? What is the correct thing to do? Bandaging the foot and setting it right, or discarding the son-in-law and getting another in his stead?” The Elders and Pundits were dumb-founded; the broken foot of Gopala was set right and the image was installed and worshipped as before. See, when Bhakti is purified and is ascendant, the Lord will be patent even in broken idol. This too is the Dharma declared in the Sastras.

When the doors are closed, the rules might say they should not be opened; but that is only a general direction. For, when persons like Sankara, Sananda, Jayadeva, Chaitanya, Gouranga etc., come, it becomes impossible to follow the rule, is it not? Lord Krishna turned round at Udipi to give Darshan to His Bhakta; Siva yielded before the intensity of Nandanar’s devotion. The reason for closing the doors is not connected with the Lord; such rules have been prescribed by elders for reasons unconnected with Divinity. You must have rules that do not conflict with highest conceptions of the Bhakta. If the temple servants have no fixed timings and if everything is left to their whim and fancy the temple will not be able to instill devotion in the mind of the ordinary man; certain limitations and regulations are needed even to arouse awe and respect which are the roots of Bhakti. That is the reason why certain hours are laid down for the entry into temples and for the opening of the shrine for the worship. Such restrictions are not repugnant to the main principle. For, the aim of the temple is to promote Dharma, to develop the inner culture and spiritual discipline. Human behaviour, actions, attitudes—all have to be subservient to the overall need to grow in the consciousness of God as the Living Presence. So, certain rules are necessary no doubt, for the correct performance of temple rites. Otherwise, ordinary men will not learn steadfastness, faith and discipline and they will not grow in Bhakti. The responsibility of the Archakas, the responsibility of the Dharmakartas in charge of temples and that of the worshipping public is great indeed. Every one must be aware of the purpose of temples and the need to carry out temple rites: they promote Shraddha and Bhakti, more than anything else. Therefore, the doors of the temple can be opened at any time for allowing worship by ardent seekers. No one should forget or ignore this fact: “Temples exist for the progress and welfare of Man.”

**Sri Sathya Sai Baba**

## **Yajnotsava**

Every evening during the Saptha, the Pundits and Scholars who came for the Vedapurusha Jnana Yajna gave very erudite discourses and Baba elucidated the points that were raised by them from the Veda, Vedanta and Sastras.

Baba also emphasised many points for the uplift and correction of the Bhaktas who had gathered in thousands:-

“Some critics are raising a hue and cry that the Yajna is the occasion when a good deal of cow’s ghee is wasted and a large quantity of sandalwood is burnt! Perhaps they value ghee and fuel higher than Life. They calculate the price of ghee and sandal, in rupees and paise, and bewail the cost of these purchasable articles forgetting the Joy that is got through the Yajna. Well, each one of this critics has consumed so far, many a bag of rice; what, may I ask, is the great benefit they have done for mankind? How is the world better for all the ghee that they have consumed? Do *they* at least lead joyful lives? Do their relatives lead happy lives on account of them? What is the criterion for condemning a thing as ‘waste?’ We have not asked any for these; I am not obliged to any one for any thing in this Yajna. No one is put to loss on this account. It has given us and all of you great and lasting Joy. Let the critics add up the rupee value of things. We shall be happy with the incalculable, unforgettable Ananda derived.”

“The ghee and the sandal are but symbols for other more valuable offerings, which these critics ignore. The cow or “go” means the Jivi and since the ghee is the most precious product of the cow, the idea symbolised by the offering of ghee is, that man must offer his most precious treasure, the inner core of his entire personality, to the Gods. The Aditya is the presiding deity of the eye and the Adityayajna seeks to teach the need for all eyes to co-operate in developing a “united vision”; the Indrayajna seeks similarly to link all hands, that is to say, all the instruments of Kriyashakti, in one common coordinated effort; the Chandrayajna likewise is an exercise in the union of hearts and the Suryayajna tries to symbolise the concentration of all intellects on the solution of common problems. It is only those who do not know the significance of Yajna for those who participate in it and, its deeper symbolism, that will drag in, the jargon of the market place and disparage it.”

“Everyone is aware of the principles of the Dharma; conscious of Dharma they walk in the path of Adharma! That is the tragedy. Hunger is appeased by food; so too all grief is assuaged by Dharma. Birth is for giving Dharma a chance. Good deeds are Dharma, bad deeds are Adharma. So long as there is breath in the body, Dharma must be adhered to. The animals and birds have not deviated from their Dharma at any time; it is only man that strays away and falls. So the Avatar has to come in human form in order to re-establish Dharma among those who are ignoring it. Dharma and Sastra are the two bunds, that regulates the flood waters of Sensual Desire and Egoism.”

“I must now issue a warning! Whenever a particular article becomes the object of popular demand, greedy people begin to trade on it; this is quite natural but, you should be careful not be duped. Now, many people have started using My Name and trying to eke a livelihood, moving among devotees. Some of them say, “I have been sent by Baba to you, to your town, to your area, in order to spread His Name and His Glory”; some others say, “I have been specially blessed by Baba thus and thus; He has revealed to me this or He has given me this boon”; some others say that Baba comes upon them, and

talks through them and uses them as media! All types of such persons have sprouted now in many districts. These people have also brokers who canvass on their behalf and collect funds for them and arrange meetings to honour them. Well, My blessings is not for publicity; and, I am no ghost or spirit to ‘possess’ some one and talk through them! I wonder how such things are believed by devotees. Surely, the level of their intelligence must be very low, indeed!”

“Nowadays, the thorn-bush of Atheism has spread and it threatens to destroy the valuable crop of Faith in God. To counteract this, the Astikas, the Sadhakas, those who follow the Vedic Path and study the Vedas and Sastras have to be tended with loving care and honoured for their genuine greatness. You must have seen some feasts, where the men who serve, simply pass along the line shouting, Laddu! Laddu! Carrying a basket-load of laddus on their shoulders; they do not bend before your leaf and serve you a Laddu; they are not interested in giving you laddu to eat; they simply cry out its name and pass on! Persons who declare that the Vedas are the very foundation of Indian culture and therefore Vedic scholars must be encouraged and honoured are like the Laddu servers; no one bends and serves! But, I make this declaration now: “That is the task for which I have come; I shall plant the Vedic Tree here and in many other places, until all can take shelter in its shade.” I am opening a Vedasatra Pathashala at Prasanthi Nilayam this Birthday Festival. The scholarship that you have all so laboriously acquired will find its reward; you may shed all fear and pursue your studies and ideals unhampered.”

A traveller draws his coat tighter to himself when the wind blows hard; but, when it begins to get warmer, he takes his coat off. When the wind of argument blows, the coat secular attachment is drawn closer to the body; argumentation multiplies differences; it develops the ego; but, Bhakti gives the warmth that forces you to remove the coat. Vaada leads to Bheda; Bhakti leads to Moda or Joy.

## **Tribhuvana Vijayam**

Bhagavan Sri Sathya Sai Baba, conceived as Mahavishnu (the Promoter of Dharma, and the Source of Vidya) was seated on the resplendently decorated Seshathalpa! Vedic Scholars chanted invocatory Mantras, and Stotras. Ceremonial lights were waved by others, representing Nanada and Sunanda. Presenting before Bhagavan, the disappearance of the distinction between Dharma and Adharma, and the dangerous growth of Asuric wickedness, the Scholars, then made their Representations to Bhagavan. They addressed Baba as the Embodiment of Veda, Sastra and Dharma; they declared that the Power, that is Goal of all the Sastras, has taken this Form and is blessing spiritual endeavour everywhere.

Aamnaayarthavachaspathi Brahmasri Uppaluri Ganapathi Sastri elaborated on the text, “Yajnampahi” and spoke of Vishnu as the Yajnapathi and Yajnarakshaka. Vaiyakaranakesari Brahmasri Peri Venkateshwara Sastri pleaded the case of Sabdasastra

and Vyakarana, laid down by the three Rishis Panini Vararuchi and Patanjali. The importance of the Nyaya and Vaiseshika Darshanas for the understanding of the Paramatma Tattwa was then explained by Darsanalamkaara Kulapathi Brahma Sri Kolluri Somasekra Sastri, on behalf of the Founders, Kanada and Gouthama. Brahmasri Rani Narsimha Sastri spoke of the urgent need for reviving the study of Samkhya and Brahmasri Chada Subrahmanya Chayanalu added his plea for Yogadarasana. Similarly, the claims of the Purva and Uttara Mimamsa Schools of thought were put forward by Brahmasri Mallavajhala Subbarama Sastri. The Puranas and the Ithihasas too had their present condition described and their importance elaborated by Balavyasa Brhamasri Varanasi Subrahmanya Sastri. Brahmasri Lanka Seetharama Sastri had a special word to say on the importance of the Ramayana. Brhamasri Vemparla Suryanarayana Sastri spoke of the unique service rendered by Adi Sankara in the re- establishment of Sanathana Dharma on strong Foundations.

Then, the state of Dharma was described by Brahmasri Kadiyala Sitharama Sastri, of Gurbhakti by Brahmasri Mudhigonda Sivarama Krishna Sastri, and of Bhakthi by Brahmasri Muddalapalli Sathyanaryana Sastri; Brahmasri Varanasi Bavanaryana Sastri described the importance of considering the Lord as the All-seeing All-guiding Father of all Creation.

Stotras on Baba, as the Avatar come to revive Dharma and put down Adharma, were recited by Brahmasri Kalluri Venkata Subrahmanya Dikshithulu, Brahmasri Hotha Venkatarama Sastri, and Brahmasri Shishata Venkatasubbaiya Sastri.

While the thousands of devotees from all parts of India raised a chorus of joy , Brahmasri Kuppa Bairava Sastri waved the Sacred Light before Baba seated on Seshathalpa; and the unique Function, so revealing and so meaningful, so spontaneous and so satisfying, came to a close. Surely, an unforgettable experience, this magnificent Rite, this Tribhuvana Vijaya, arranged by the votaries of Veda, so elaborately and so grandly, on the sacred seventh day of this year's Holy Navaratri! Blessed are they who were privileged to witness it to understand its profound Significance for History!!

## **THE SECRET**

Silence is the Secret of God-realisation:  
Nothing can approach to its perfection.  
Silence, Silence, is true and sincere;  
Silence alone can overcome all fear.

God is silent; but, He talks from within;  
One can hear Him if one is serene,  
And silent: Oh! How I enjoy His Presence,  
Together with His sweet vocal essence!

Silence is golden, perfect and pure;  
There's nothing on earth which can cure  
Man's mental illness except Silence  
Which is God's native brilliance.

**K.Vaidyanathan**

## **ATHIRUDHRAM**

The Sri Rudraprashna, usually known as Rudram, is, according to all Vedic scholars, the crest jewel of the Scriptures. Sri Appaya Dikshitha has said of it: "Yajjeevarathnamakhilaagamaalaalaneyam!" For, of the four Vedas, the Yajur Veda is the chief; of the Yajur Veda, the Taittiriya Shakha is the chief Shakha; and among all its Khandas the 4<sup>th</sup> Khanda is the most important. And there, we have the Rudraprashna, where the Glory of Rudra is praised as nowhere else. This Mantra is the most holy, because the Panchakshari appears in it. And, Rudra is here depicted as the One Universal.

The Sri Rudra Prasna consists of 11 sections and 4 parts: the 1<sup>st</sup>, praying to the Lord to save the aspirant from the anger that is the lot of those who transgress His commands; the 2<sup>nd</sup>, describing Him in 300 inspiring appellations as revealed in the manifold Creation and as immanent in its multifarious forms, from the infinitesimal to the infinite, from the sublime to the mean; the 3<sup>rd</sup>, appealing to the Lord thus extolled, to prevent grief and grant Bliss; and the 4<sup>th</sup>, offering homage to the thousands of embodied Forces on land and sea and sky. The Chamakaprasna found in the same Khanda of the Taittiriya is held as the holy complement of the Rudram and it is Invariably recited with it. It is a prayer to the Gods for the grant of material as well as spiritual progress. It has also 11 sections like the Rudram.

The recital of the Rudram with the offering of ghee in the Sacred Fire with every Mantra and of the Chamaka is the usual routine; but, if the Rudram is followed by the recital of the 1<sup>st</sup> section of the Chamaka and then the Rudram is repeated again followed by the 2<sup>nd</sup> section of the Chamaka and so on for 11 times, until the Chamaka is finished section by section it is a Rudra-ekadasini. If this process is repeated 11 times over, it is called the rite, Laghu-Rudram; if 11 Laghurudrams are performed, in one continuous session, it becomes Maharudram. 11 such Maha-Rudrams constitute the Athirudram, which formed the main programme of the Vedapurusha Sapthaha Jnana Yajna at the Prasanthi Nilayam, during Navaratri.

## Dharma Vahini

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Sri Sathya Sai Baba

The Eras, classified according to the principles and practices of spiritual progress as laid down in the Hindu Dharma, are three 1. The Vedic Era, during which great importance was laid on Karma or Rituals; 2. The Upanishadic Era, when Jnana was emphasised more than all else; and 3. The Puranic Era when Bhakti was declared and described as all important. Vedic literature consists of Samhithas, Brahmanas, Aranyakas, and Upanishads; of these, the first three deal with Karma and are known as Karmakanda and the last, the Upanishads are concerned with jnana and so are called Jnanakanda.

The groups of Mantras in the Veda Samhithas are full of Stotras, glorifying Gods like Indra, Agni, Varuna, Surya, and Rudra. The Aryans in ancient times earned peace and contentment and the fulfillment of their desires by sacrifices and rituals, addressed to these Gods through these Mantras. They realised that the Absolute Principle, the Paramatma, is One and one only; and they also knew that it manifests nevertheless as varied and manifold, under different Names and Forms.

In many Rig Vedic Mantras this is clearly announced:

*Ekam Sath viprraa babudaa vadanthi  
Agnim yamam maathariswaanamaahuh*

“There is only just One: those who have seen the Truth praise it in many ways: Agni Yama Maathariswaan.” This Brahman, the One without a Second, is designated in the Rig Veda as Hiranyagarbha, Prajapati, Visvakarma Purusha. The Hiranyagarbha Suktha and the Purusha Suktha are classical examples of this vision.

The way of living of the ancient Aryans is designated “Dharma”. It can also be called, “Yajna”. Their daily disciplines were marked by rituals, puja and praise, surrender and dedication. So, their life was full of Bhakti or Devotion. The word Bhakti might not be used, as such, in the Samhithas, but is not the word “Shraddha” found?

*Sraddbayaagnih Samidhyathe Sraddhaahooyathe havih  
Sraddhaam bhagasya moordhanivachassaa Vedayaamasi*

“It is only through Shraddha that the Flame of the Sacrificial Fire is lit and fed. It is through Shraddha alone that the offerings reach the Gods who are called. Let us praise Shraddha, which is the highest form of worship.” See, how mighty is the power of Shraddha!

The simple spontaneous disciplines of the Vedic Age gradually became complex and confused by the overgrowth of rituals and formal rules; with the passing of time, it was declared that Dharma consists of Yajna and Homa, that Heaven can be gained only by the performance of such rites! Though the Yajna was really a method of worship of the Gods,

value was shifted from the Gods, to the Yajna itself. “The Gods were only the means; those who desired Heaven must do Yajna”. Such was the turn the declaration took.

Meanwhile, the Upanishad Age dawned. The Upanishads rejected material objectives as devoid of permanent value; they condemned them as inferior. In fact, the Karmakanda of the Vedas was transformed and revalued in the Upanishads, as vehicles for the liberation of man from the bondage of birth and death and as vessels for crossing the ocean of Samsara. The vision of the Upanishadic Sadhaka breaks through this “external sensory objective world” and centres itself on “the inner world”. The Upanishadic Rishis collectively confirm the nature of the Highest Principle thus: “In the basic depth of this Namarupa Jagat (this Name-Form World of Change) there is the One Eternal Permanent Sat. That is the Absolute, the Para-brahmam. The Highest can be grasped by means of Jnanayoga”. Therefore, ‘Thad Vijijnaasaswa; thad Brahma’; “Inquire into that: That is Brahma.” This is the Brahmagvidya that the Upanishads (the Vedanta) teach.

Besides, the Upanishads also declare: “The Vedas, though mainly concerned with the human objective of attaining Heaven, also provide the basic training for achieving Liberation, or Moksha. The attainment of the Absolute does not depend entirely or solely on mastery of this Brahmagvidya. It is beyond the reach of study scholarship, or intellectual conquest. It is only by Upasana that it can be realised.” If the scholar, with all the weight of learning, also gets immersed in Upasana, his life is indeed sanctified!

Before such aspirants, the Lord will be manifest in His Real Glory. This is the meaning of the following declaration in the Brahadaaranyakopanishad about the bond between the Jivi and the Paramatma, the individual and the Universal:

*“Eshosya parama gathi-Eshosya paramam sampad;  
Eshosya paramo loka-Eshosya paramaanandam.”*

The Universal is the individual’s highest goal, highest wealth, highest elevation, deepest joy. In the Taaittiriya Upanishad it has been proclaimed thus: “The Paramatma is the source of contentment, for He is the Embodiment of Rasa, of the Purest Emotion. Attaining Him, the Jivi can be immersed in joy. If the Paramatma is not shining in the firmament of the Heart, who is to taste, who is to live? He feeds all, with Ananda.”

The seeds of Bhakti which are found scattered in the Veda-samhithas, sprout in the Upanishads, and begin to grow with many a blossom-full branch in the Puranas.

Well, many are yet confused when it comes to deciding what exactly is Bhakti, what is the nature of the attitude called Bhakti! It is impossible for any one to demarcate what exactly is Bhakti and what is not. Bhakti has infinite facets. Only pure, tender, tolerant, calm and loving souls, the very cream of Sadhus, the Hamsas sporting ever in the company of kindred Bhaktas, can understand its purity and depth. Others will find it as difficult to discover Bhakti in a person, as discovering softness in rock or coldness in fire or sweetness in neem. The Bhakta holds the Lord dearer to him than life; and the Lord too is attached to him in equal measure. Some great men even declare that the Bhakta is

superior to Bhagavan; the ryot loves the clouds more than the ocean though the clouds only bring the ocean waters to their fields. The ocean does not come directly over their crops. This is how Tulsi Das describes the relationship between the Bhakta and Bhagavan. The clouds bring the mercy, the love, the grandeur of the ocean and the fragrance of the atmosphere and shower them over the entire land; so, too, the Bhaktas carry these great traits wherever they go. Just as gold is dug out of mines, these virtues also are part of the Divinity in man.

The sage Durvasa arrived one day in the court of Ambarisha, to test the efficacy of Bhakti. For this purpose, he created out of his anger, Krithya, for his destruction. But the Lord's Chakra, which demolishes the fear in the hearts of devotees, destroyed Krithya and started pursuing Durvasa to the ends of the earth. He fled over hill and dale, lake and stream, and leaped across the seven seas; he tried to take asylum in the heavens; but, the foe of a Bhakta could get asylum nowhere. At last, he fell at the feet of Narayana in Vaikuntha, an exhausted penitent; the Lord, however, declared that He was always on the side of His Bhakta, and that He will never give up the devotee who relies on Him as his only refuge. "I follow the Bhakta as the calf follows the cow, for he gives up, for Me, all that is considered desirable by the worldly-minded."

Once, Krishna told Uddhava thus: "Tapas, Jnana, Vairagya, Yoga, Dharma, Vrata, Pilgrimage, the merit acquired by these is acquired by My Bhaktas with even greater ease." Reflect how great is true devotion! By its means, a Chandala can excel even a Brahmin! A Bhaktiless Brahmin is inferior to a Chandala endowed with Bhakti. This is elaborated in the Puranas. That which is described in the Vedas as simply "Neti Neti, Not this, Not this," that which is declared as "Beyond the reach of words, far out of the grasp of the Mind," that which is un-reachable by the senses, the mind or the intellect, such an Entity is capable of being felt and experienced by those immersed in Dhyana. Bhakti brings it into the Consciousness easily it fills the devotee with bliss.

The Bhagavan, described in the Puranas, is not only the Nirguna-nirvikara-adwitiya Brahman, the Thing to be-known, the Chittaswaroopa, the Origin of the Universe. He is also the repository of all the Noble, Elevating and Attracting Qualities; He is the Reminder and refuge of all that is beautiful and loving. He lifts, energises and purifies. The Unmanifested Nirguna Brahman cognised at the climax of the Jnanamarga cannot be grasped by the sense-centred individual, without great travail and trouble. This is the reason why the Puranas dwell so much more on the Saguna aspect than on the Nirguna aspect of Godhead. First, the aspirant has to practise the Sadhana related to the Saguna aspect of God; this will endow him with concentration and, later according to the law of procedure from the gross to the subtle, he can merge his mind in the Nirguna Brahman itself. The mirage leads the thirsty man far away from the tank, he then turns away and returns to the place where water is available; reaching the tank, he becomes competent to drink and slake his thirst. This is called the Sthulasourambhikanyaya. So too, aspirants after Moksha do get the desire for Nirgunopasana; the Lord who is attached to the Bhaktas takes up the forms which the Sadhus and Mahatmas seek. He grants, out of his bounty the Purusharthas; all four.

SRI SATHYA SAI BABA



Faith in God is now, for the modern, just a thin filament of oil over the waters of doubt; it has not gone deep like the stalk of the lotus which goes down to the very soil on which the waters rest. Though the lotus grows in water and shrivels to death when removed from it, it won't allow even a drop to soil its leaf.

—Baba

## **Anandothsava**

The sun rose on the 23<sup>rd</sup> November over a Puttaparthi, already beaming with joy, thrilled by the prospect of getting the Darshan of the Lord on His “37<sup>th</sup> Birthday” at the Flag Hoisting Function, at the Prasanthi Nilayam, at 7 A.M. Baba was greeted by the thousands who had gathered to pay Him respectful homage; He spoke a few words on the significance of the Prasanthi Flag and wanted that each one should unfurl it in the heart. At 9A.M the Bhaktas assembled at the Special Pandal erected on the site of the Yagasala; Baba and Aamnaayarthavaachaspathi Brahmasri Uppuluri Ganapathi Sastri and Members of the staff of the Sri Sathya Sai Vedasastra Pathashala and other Pundits and Scholars came in procession, headed by music, to the pandal. Brahmasri Sastri declared that it was indeed the beginning of anew Vedic epoch, when the World will be aroused to a Golden Era of Human Welfare. Baba elaborated on the Vedic Story of the Son of Saraswati and his task of restoring the Vedas. He said that the only protection the Vedas needed was to end the vices that enveloped humanity. He said that if those who studied the Vedas had faith in what they have learnt, that Faith itself will give them sustenance and contentment. He declared that the vedasastrapathashala at Puttaparthi will grow bigger and bigger, with branches in many places, into a University. He said that the students who emerge from the Pathashala will be the captains of the new army destined to carry out His Campaign of Vedaposhana and Dharmasthapana.

Towards noon, Baba gave Darshan to all the devotees doing Bhajan at the Auditorium; He accepted flower-offerings of every man woman and child, who proceeded reverentially towards His Seat; the Flowers grew into a resplendent Throne of multi-coloured Fragrance for Him. In the evening, the Sathya Sai Elementary School Building at Puttaparthi was opened by the Hon'ble' Minister for Planning in Andhra Pradesh, Dr. M. Chennareddy; the Assembly of villagers and bhaktas, in connection with that function, was held in the Auditorium. The Minister recalled his recent visit to Shirdi and said that he was happy he could come to Puttaparthi so soon after. Baba said that the Day witnessed not only the Inauguration of a School for the spread of spiritual wisdom, but, the promotion of the education of secular talents also.

He wanted every one to pray for the safety and happiness of the men fighting at the front. He advised the villagers to sink factions and exert unitedly for the progress of their common place of residence and common source of living. He elaborated on the type of education that must be imparted, so that India may survive as India; he quoted the

nonsense rhymes like “ding dong bell, puss is in the well” which were fast displacing the thrilling lines, “suddha brahma parathpara Ram, Kalathmaka Parameswara Ram” of the genuine Indian schools; He warned that if India lost her heritage, the World and Humanity will suffer great loss.

He spoke of the basic faith that India had in Dharma and assured that where there was Dharma, there was bound to be Krishna and where there was Krishna, success was assured. He wanted every one to be confident and courageous and take the emergency as a test of self-confidence.

On the 24<sup>th</sup>, at 4 P.M. Sri D. A. Somayaji MA., of the Bhimavaram College spoke on the splendour of God’s Mysterious Universe responding to the Cosmic Intelligence. Brahmasri Bulusu Appanna Sastri spoke on the problems of Free-will and Destiny as depicted in the Gita and also the emphasis laid in it on Karma and Jnana. Baba elaborated on the Adawaitic teaching of the Gita and said, “there was no Potter, converting mud into pots and pans; Brahman is Prakriti for the eyes that sees the truth.” “I am not Sathya Sai Baba; that is only a Name by which you designate Me now: All bodies are ‘Me’; all Names are Mine.” He said that Vedarakshana, Brahmanasamrakshana, Goposhana, Vidwathtoshana are all included in the Dharmasamsthapana for which God incarnates. “These are the Four Pillars of Sanathana Dharma,” He announced.

On the 25<sup>th</sup>, Sri Linganna Somayaji spoke on the significance of the name of the Baba and of its component words. Brahmasri Kalluri Veerabhadra Sastri gave a graphic commentary on the Krishna Janma episode from the Bhagavata Purana. Baba described the need for the presence, during the Avatar, of the Atmashakti, Yogashakti, as well as Mayashakti. He characterised the Rama incarnation as primarily for the establishment of the sathya and Dharma and Krishna Avatar for Prema. But, this Avatar is for the restoration of Shanti, by means of all the other three, He declared. He wanted that all should win His Grace by surrender to His Will and not lose the Great Chance, by getting embroiled in worldly desires and attachments. He said that in previous Appearances there were only a few who could derive the benefit by means of faith and devotion, where as now, “You have been lucky to know and recognise and worship and get blessed.” “Become instruments in the hands of the Lord for the uplift of the humanity,” He exhorted. On the 26<sup>th</sup>, the girl students of the Sathenapalle Sadhuvamma Girls High School performed a Burrakatha on Gouriparinayam; Brahmasri Uppuluri Ganapathi Sastri gave a discourse on Varna-Dharma, as depicted in the Vedas and Sastras, Sri K. Veerabhadrasastri spoke on the ties of Love that bound Krishna with the parents, foster parents, gopas and gopies. Baba called upon the Bhaktas too to share the Ananda that the people of Mathura and Brindavan experienced in those days, for the Lord is bound to the Bhakta by his Bhakti. Baba said that the four Varnas are the four walls of the social structure and that each should adhere to its traditional Dharma. He wanted that, though the Vedas are available for study only for the Brahmins, all have access to the means of the liberation, viz., Namasmarana. With the utterance of the Nama, the petals of the Lotus of the Heart will unfold one by one and it will become big enough for the Lord to install Himself therein, in all His Glory.

On the 27<sup>th</sup>, Sri Ganapathi Sastri Selected another theme—“Karma, Bhakti and jnana, as depicted in the Vedas”, and He illustrated his thesis with many an Upakhyana relating to the Gods and to Godly rites. Another discourse by Sri Veerabhadrasastri on the Gajendramoksha episode, from the Bhagavata followed. Then Baba took up the theme of Bhakti and the turning of the force of the passions and emotions into channels which will promote spiritual uplift. “They must become instruments for fostering Bhakti and then they too can be worshipped, as other tools are, on Ayudha Puja Day.”

On the 28<sup>th</sup>, Sri Ganapathi Sastri gave a unique and authoritative interpretation of the Name of Baba, supported by copious quotations from the scripture. Bha (Bhargava-Hara) Ga (Garudavahana-Vishnu) Vaan (Brahma): Bhagavan meant the Trinity, he said He also announced that the Hara or destructive aspect of the Trinity comes first, because Baba destroys in us all impediments to the Godward vision, as a preliminary to promoting our spiritual welfare and granting us Liberation. Sathya is the Universal Unlimited Principle and Sayi is that which is established in that Glory. Baba means ‘a dear person’ for Baba is dearer to us than all others. Sri Linganna Somayaji then made a ‘confessional’ speech. Describing his experiences and contacts with Baba and prayed that the Blessing of Baba be on him, for the rest of his life. Baba said that devotees who had come for the Birthday Festival on the 23<sup>rd</sup> were over-anxious to meet him for the cure of their various worldly troubles and desires. “To attach yourself by affection to the Lord, you must develop the same qualities as the Lord, is it not? So, in order that you may win His Favour and Grace, reduce your desires and worldly attachments and withdraw yourselves from the sensory pleasures that bind. Dharma is not for worldly advancement, it is intended to promote spiritual advance. Now is the splendid chance for you all” Baba announced.

Thus, this year’s Birthday Festival was a veritable Anadothsava for the thousands of Bhaktas, for they could sense the Divine Mystery of Baba in a clearer degree, both as a result of Baba’s own Revelations about Himself, and as a result of the speeches of the pundits.

## **The Assurance**

There lived on the banks of the sacred Ganga a poor Brahmin, who was an ardent student of the Bhagavad-Gita. He read it every day; he worshipped the Book, and he tried to live according to its teachings. But his faith was sorely tried, for he was immersed in distressing poverty. His bowl was seldom filled; he and his wife were on half ration all the time.

One day, while overcome by grief at his misery, his eye fell on the 22<sup>nd</sup> sloka of the 9<sup>th</sup> chapter, where the Lord assures, that He will bear the burden of all who take refuge in Him. He felt that in his case, the assurance was a hoax and so, he took his pen and dipping it in red ink, he struck out the exasperating line! Somewhat relieved of anger, he rose and went out with his bowl.

Before long, two boys, brothers by appearance, the younger of darker hue, came to his door, with a bag of rice and a basket of sundry other provisions. The wife was surprised, because they insisted all of it was for her and her husband! She found a bleeding gash on the back of the younger boy, and when she asked him, who had inflicted the cruel wound, the reply was, “your husband!” How could he lose temper so much as to stab such a charming child, she wondered. But, the brothers disappeared in a flash.

The husband knew nothing about the bleeding boy, he pleaded innocence. He wondered who could have sent them help. His head was in a whirl. As always he turned to the Gita for consolation. The Book opened on the 9<sup>th</sup> chapter, sloka22. Ah! His eye fell on the angry gash he had drawn on that page, across that line.

That pen had gashed Sri Krishna’s back! His want of faith had “wounded” Him so. He ran about like mad, to discover the Boy and fall at His feet, crying for mercy. But, He could not be found.

So, have faith in the Assurance of the Lord; when He says, “why fear, I am here,” He means it; when He says, “I look to you, when you look to Me,” He means it.