

Dharma Vahini

12

Sri Sathya Sai Baba

The ancients considered temples as not only Devamandirs, but also as Vijnanamandirs. They knew that God can be attained by Service, done consciously and with full knowledge of meaning. They felt that temples are Academies of the higher learning where man developed the real culture of the mind. They knew that the House of God in the heart of Man will be as clean and holy as the House of God was, in the hamlet where he lived. You can guess the nature of the inhabitants of a village by simply observing the village temple and its environs. "If the temple is kept clean and with holiness in the atmosphere, you can infer that the pure villagers are full of the fear of sin, that they walk along the path of Goodness" so thought the ancients.

Such Divyajnanamandirs, such Atmopadesaalayas, such Institutions of Spiritual Inspiration, have today degenerated into places where 'offerings' are distributed, and picnic parties revel. Idlers gather in the precincts and play cards or dice or such other games. Kalipurusha sports in glee when such groups gather in the temples.

This is contrary to Dharma. The temple is the heart of the village; it should therefore be preserved, nourished, and nursed as befits the heart. Believe that God walks about in the temple; it is His Residence. All have a responsibility to preserve the holiness of that atmosphere, which confers the joy of serving the Lord, believe that the temple is the heart of all. The day this is done, the Madhavathwa in man will shine forth as a jewel. This is the Truth, this is the reason, for all the cost and pain incurred in the construction of temples. Village authorities or Government agencies or Bhaktas themselves must make all arrangements needed to develop spiritual discipline and wisdom. Then only can man shine forth in divine splendour. This is not all. There are some ultramodern critics who condemn the Gopuras etc., as so much waste of money. This reveals a total absence of far-sightedness; no one with a high ideal or an upward vision will make such a remark. If you dwell upon the significance of the Gopuram, you can realise how holy, how mysterious, how revealing, is its purpose. The Gopuram beckons to wayfarers who have lost their way and who wander away from truth, "O ye mortals! Blinded by the fog of physical attachments and self-aggrandizing urges, overcome by the miasma of worldly desires which are fleeting and false, you have forgotten Me, the source and sustenance of you all. Look up to this eternal, ever pure, ever full tower of joy. Forgetting Me, you are wallowing in grief; you are pursuing the mirage in the desert sands. Come; have faith in the Ever-lasting Me. Struggle out of the darkness and enter the realm of Light, and come to the royal road of Shanti, that is the Path of Dharma. Come, Come, O Come."

Thus does Gopala call on all, with raised hands from aloft the line of housetops in every village.

So, when seen through this more elevated insight, gopurams can be respected as conducive to the raising of human ideals and conduct. This is the principle underlying the construction of gopurams. Such high ideals inspire these structures. This is the true meaning, a meaning which can be experienced and felt. The light on top of the gopuram is the symbol of the Light which is

the refuge of all, it is the representative of the unflickering inner lamp, lit at the self-same Flame; it is the Inner Illumination, gained by merging in Hari.

Temples are as oases in desert wastes, for those who have lost their way in the hot sands of grief and greed, they are Prasanthi-mandirs, Santosha-sadans, welcoming you to cool joyous Peace. The gopurams are guides to stricken wanderers; they hold aloft the Flag of the Name of God; all should be thankful to them for the service.

Really, many dull-witted moderns are puzzled at the purpose of all the constructions and conditions, conventions and customs, that revolve around the temple. They cannot grasp the significance of any reply that is beyond their limited understanding. A patient suffering from high fever will find even sweet things bitter; so too, those afflicted with the high fever of worldliness can never taste the real sweetness of truth. The fever must subside; then, they can appreciate the value of things of the spirit.

What is the goal of human life? What is the objective that man must realise? Is it just eating, drinking, sleeping, tasting a little joy and grief and finally dying, like any bird or beast? No, certainly not. A little thought will reveal that it is not so. The goal is Brahma Sakshatkara, the realisation of the Absolute, of Brahman! Without that, no man can attain Shanti. He must win that Bliss of Divine Grace. However much one strives to extract happiness from the multiplicity of worldly things, the quantum of satisfaction is very little; as for Peace or Shanti, one finds it's impossible to get it through things of the world. The mind can have Shanti only when it merges in the Absolute Consciousness, the Primal Cause, and the Unchanging Existence.

Even the most comfortable house, equipped with all the luxuries man craves for even heaps of treasure, are helpless to endow one with Shanti. That can be won only by surrender to God, who is the very core of one's being, the very source of all life and living. Consider this: Are those lucky enough to possess wealth, gold, property and comfort having Shanti? Nor is this all. Are men highly learned, persons of extraordinary beauty of super-human physical strength—are these at least at peace with themselves and the world? What is the reason for the misery of even these?

The reason is: they have forgotten the Divine basis of Creation, they have ignored the one Absolute Underlying Principle. All lives, lived without Faith, and Bhakti to the One Supreme Overlord, are despicable; lives spent without tasting the Nectar or the Divine Principle are all wasted chances.

It is really a strange turn of events! Your Genuine basis, the Fountain of your joy, your Ultimate fundamental, the Paramartha Principle has become for you something outside and beyond, unnecessary unsought for; the world with its tinsel tawdriness has become near and native, necessary and desirable.

Denying themselves the bliss derivable from surrender to the Lord, men madly run about in the name of Bhakti, pursuing sacred spots, sages and sacred rivers. A modicum of genuine Bhakti will awaken them from this delusion. It will teach them that man can obtain Shanti only by returning to one's native home, viz., God. Until then, homesickness will haunt him.

Temples are invitations to that home, signboards directing man there. On one occasion, Sri Ramchandra spoke thus to those assembled to hear Him on the Chitrakuta Hill: “Dawn breaks and dusk falls. With dawn, greed awakes in man; with the dusk, lust gets hold of him. Is this to be your way of life? Is this to be your goal? With the passing of every single day, man has wasted one precious chance. He has taken one more step towards the Cave of Death. But does he ever bewail his lot? Does he sorrow over the wasted day?” Note, how worthy of remembrance this message is!

It is because of such reminders that the culture of Bharatavarsha has God as its central theme. “Bha-rata” means the land that has “rati” or attachment to Bha-ga-van or God. If westerners renounce everything in their single-minded devotion to the discovery of the laws that govern the objective world, here in Bharatavarsha men renounced everything for the discovery and experience of the Absolute, which is the Prime Cause of the Universe and which, if known, confers unshakable Shanti.

Westerners renounce for the evanescent; here, the renunciation is for the Eternal. This is for Vijnana; theirs is for Ajnana. This is Tapas; theirs is Tamas. That is why even today the splendour of the rishis, sages and yogis shines through the corridor of centuries on the faces of men; if sometimes the shadows of despair, despondency and discontent flit across those faces in this land, it is a forewarning of the decline of faith in Dharma itself.

Temples are intended to instruct men in the art of removing the veil of attachment that lies over their heart. That is the reason why Thyagaraja cried in the temple at Tirupati, ‘Remove the veil within me, the veil of pride and hate.’ The fog of Maya melted away before the rays of Grace and so, he could discern and describe the image of Divine Charm in the song, “Sivudano Maadhavudano” and drink deep the sweetness of that Form. The churning of his heart by the Divine Formula produced the spark of Jnana, and it grew into the Flame of Realisation.

Not only in this Kaliyuga but even in the earlier yugas, the Krita, the Treta and the Dwapara, Namasmarana has been the secret of liberation from bondage. The temple is the place where Namasmarana is natural and automatic and undisturbed. Therefore, going to it is imperative, especially in the Kali age when the air is full of wicked and ungodly thoughts.

That is the reason why in the Gita, Krishna has declared that “Among Yajnas, I am the Namayajna” the Yajna that has the sacrificial beast offered in the sacred fire, the animal Ajnana itself. For the cure of grief, for the earning of joy temples where the Name of God can be remembered are very essential. “For Bliss, Smarana: for Smarana, temples”, that is the series. There is nothing more fruitful than this, more blissful or more charming, “Having the greatly simple Name, the ever available Tongue, and the Temple where His Enchanting Image is installed so that you can sing His Glory in an exalted Voice...why should man hasten towards the gates of hell?” wondered Vyasa. His wonder was born out of his own experience of the efficacy of the Name and its Smarana. So too, Tulsidas! He lived constantly in the temple and sang of the joy he tasted. “Alas! When men give up the name and the Temple, and seek peace and joy in other places, I am reminded of the foolishness of those who forsake the rich and tasty fare on their plates and beg with outstretched hands for the leavings on others’ plates,” he lamented.

Even in Vedic Discipline, the Name and the need to make the mind stay thereon are emphasised as of utmost importance. “Om ithyekaaksharam Brahman.”—“Om, that One Word is Brahman” declare the Aryan Rishis. Examine, if you like, whether any Saint was saved, without the Name of the Lord or the House of the Lord! For Gouranga, the Jagannata-mandir was the inspiration and the refuge. For Jayadeva, it was the Radhakrishnamandir. For Nandanar, it was the Temple at Chidambaram which provided the source of Realisation. Vallabhacharya, Kabir, Nanak, Meera, Radha, Ramanuja, Madhwacharya, Sankaracharya, Namdev, Tulsidas, Thyagaraja all attained Divine Vision and what is more, Divine Wisdom itself, in and through temples. What need is there to dilate more? Even in recent times, was it not in the Kali temple built by Rani Rasmani that Ramakrishna Paramahansa tasted Divine Bliss and discovered his identity?

To misuse such temples, to spoil the sacred atmosphere of their precincts, to forget their holy mission, to decry the conventions and customs prevalent there, and to pave the way for their decline and desecration—this is undoubtedly Adharma, and not Dharma. Those who do these things have neither inner nor outer light; they are in utter darkness. Temple-worship, the company of sages, the recital of the Name, the adoration of the image or symbol—these are external sources of Light: dhyanam, tapas, manana—these are the sources of inner illumination. Devoid of both, how can men experience the vision of Divine Glory?

No wonder Tulasi Das Goswami once declared: “Do you require light inside the house as well as outside? Then place the lamp on the door-step! So too, do you desire to spread the illumination of Shanti outside yourself as well as inside? Then place the Name of the Lord on the tongue, which is the doorstep of your personality! The lamp on the tongue will not flicker or fade or be put out by any storm. It will confer Shanti on you, as well as on all whom you meet, the entire world.”

Therefore, for the salvation of the individual evoke the Vision of the Form. The very memory of the Name will evoke the Vision of the Form. That Form, in all its enchantment and glory is depicted in temples for the inspiration of the aspirant and so, whether the ordinary eye sees it or not, the seekers of the Atmic truth find temples indispensably valuable.

Sri Sathya Sai Baba.

We Had The Vision: 23 Years ago!

As a boy of fourteen, when Baba was still at the Uravakonda High School, every Thursday evening, between about 4 P. M. and 8 P. M., He became Shirdi Sai Baba and gave Darshan to hundreds of devotees and answered their prayers. I was a teacher in the High School then and I too took advantage of those Thursdays. "My student" Sathya used to take even then as He does now, Vibhuti by a wave of the hand! My 22 year old daughter had died sometime previously and my wife was in great distress. Sathya used to come to my residence and give her long discourses on the problem of Life and Death, and, thanks to His wise ministration, she became

normal soon, His words full of Prema pacified the agitations of her mind, and restored her devotion to the Lord. On the second Thursday that she offered worship He gave her "the vibhuti" and said, "Ammayi! I appreciate your Bhakti; I am pleased; next week, come, I shall give you a gift."

That day, He asked her to rise from His Feet when she prostrated. He said, "Ammayi! I am giving you a piece of the gerua I wore when I entered Samadhi at Shirdi for the last time" and closing his Palm for an instant, He opened it to show us a piece of cloth 4 inches square. "Take this and do Puja to My Name; come next week, I shall give you something more." He said and sent us away, in great joy, for, while we took leave, He added: "Be happy henceforth for, I shall carry all your burdens for you."

The next Thursday, we both went to Him and did Namaskar. That day he closed His Palm and when He opened It, there had materialised a quantity of Akshatha or rice grains. "Tie this in the cloth given last week and worship It. You will get mental quiet," He blessed. You will not have any cause for grief; I am conferring on you full Bhakti."

The 5th Thursday, too, another miracle happened. He told my wife, "Ammayi! Keep a Peetha in your house, in the Puja Room, and I shall be giving you Darshan there itself," and He made us do it immediately.

We have all read how Krishna with His Brother Balarama went to the house of Arjuna and granted Darshan to him and his consort and also showered Blessings on them. This Sathya Sai too, who is the same Krishna and the same Shirdi Sai came to the house of this poor Bhakta and blessed us with a vision of His Mahima; we can never forget the exquisite thrill of that experience. He came on two consecutive days, the Krishna Janmashtami and the Rohini Day. The wonderful experiences of those days have been described by my wife in a poem published over her name Kamesvaramma in the "Sai Sudha" of April 1944 printed by the All India Sai Samaj, Madras. I have also put them in verse and included it in the "Sainatha Sathakam" I published as a separate book in 1944.

He came and sat on the Peetha in the Puja room and asked us to come in and sit by His side; He then asked us whether we did not desire to see the various Leelas of previous Births. When we welcomed the idea enthusiastically, He agreed to show them to us and all the family collected around. He ordered us to watch him and, (Would you believe it? You may not, until you yourself experience the same or similar miracles of Baba) we were thrilled by the Form of Narayana on the Ocean of Milk, reclining on the Vatapathra. We heard only word after word, announcing the next Form. The forms changed from one surprise to another in quick succession. We were given enough time to imbibe the beauty and splendour of each form and to be struck by the instantaneous power of Baba's Sankalpa! And where was Baba, our Sathya, all the time? He became Gajendra raising his trunk to greet Vishnu on the horizon, Krishna the cowherd boy leaning on a tree and playing the flute, Gopala on the awe inspiring Kalinga Serpent, Radha-Krishna, Lakshmi-Narayana, Parvati-Parameswara and Saraswati-Brahma too; then, we saw Him as Sita-Rama and lo! we heard the name Sathyabhama and saw Her; we were blessed by a vision at Baba's invisible call, of Mohini the Form that Vishnu once assumed, of Prahlada yearning for Narayana, and immediately thereafter, of Narasimha killing Hiranyakasipu, also of

Vamana, Parasurama, and Buddha too; Baba showed us the killing of Sisupala, Saindhava, and of the Rakshasas, there was the scene of the Lord bringing the parijatha Flowers; the picture then changed to one of Panduranga and then Narada and his ecstatic praise of the Lord; the next one was of Navanithachora, the Balakrishna stealing butter; and after that, the killing of Abhimanyu by the wicked Kaurava chiefs and, last, there was the magnificent Murthi of Shirdi Baba Himself! How can we ever forget those shining Forms, so full of vitality and life, that glowed before our eyes on those two sacred days?

Manchiraju Thammiraju

Revival From Collapse

On 15-9-62, at about 9 P.M., I was called to the Hospital to examine an emergency case, Nagappa aged 30, of Puttaparthi Village, who had suddenly become unconscious after complaining of a burning sensation in the stomach. No previous history of the case was available; he was hale and healthy that day and had gone out for work. Nagappa was unconscious his pulse was failing, his breathing was very hard and he was apparently suffering from shock.

I immediately gave him necessary injections and other treatment. Despite all my efforts, he was in a collapsing state. Pulse became impalpable; breathing became stertorous; he was gasping for breath; he appeared to be in the last stage of life.

I could do nothing more. I prayed to Sri Sathya Sai Baba for help and gave him His Vibhuti Prasadam. Miraculously, in about ten minutes, the failing pulse returned, breathing became normal, and I went home, leaving him in the ward.

Next day, at about the same time, in the night, there was relapse with all the symptoms of the previous night! Again, I invoked Baba's Name and gave him Vibhuti and he felt better. The same night, at about 1 A. M., Nagappa cried out from his bed that Baba had come into the ward and applied Vibhuti on his forehead!

The other patients in the ward were awakened by his cry and when they put on the lights they were amazed to find on his forehead the unmistakable evidence of the Grace of Baba and His Miraculous Presence! Next day, Nagappa recovered fully and he was discharged from the hospital two days later.

Baba blessed him; he survived!

Dr. P. S. Sarma Medical Officer-in-charge, Sri Sathya Sai Hospital

Sparks from Sathya Sai Sambhashana

- The Arishadvarga, the Six 'Enemies' so called, are not un-necessary. They can be used to good purpose; they are helpful weapons, fit to be worshipped, like the weapons of war, on Ayudhapuja Day. Fix the Attachment on the Lord, direct Anger towards the Obstacles in the path, to God, and sublimate the rest in the same manner and no harm will result. Like the bull which is tamed by noose, rope and stick, and then used for drawing the plough, these passions too can be made good use of. Then only can you have Shanti. If Kama was a dire enemy, it would not have found place in the Purusharthas; the intention is that you have to direct all Desire towards the Lord. When Rama enters the mind, Kama flees from there. Ravana saw Rama as Nara but, Hanuman saw Him as Narayana. It all depends on how you feel and affirm.
- Desire very often leads you to Vairagya and Mumukshuthwa. So, it serves your real interest. Dhruva for example retired for Tapas into the forest, in order to fulfill a desire: winning the affection of his father. But, as he progressed in Tapas, he yearned for a higher Vision, that of Narayana Himself. Searching for a piece of glass, he got a diamond; looking out for water, he got Amritha itself. Remember, it is some illness or trouble that has brought you to Me; having come, you secure a book of Bhajan Songs and a picture and start on the Sadhana road. It is to start you on this journey that Avatars come. Do not be downhearted that your troubles do not cease; you do not see the cause. You grieve that some one belonging to you passed away, as if he was born for your sake!

AMRITADHARA

On December, 6th, last, the Inauguration of the newly constructed Sri Sathya Sai Mandir at Perambur, an imposing structure raised by the devoted labours of the Bhagavan Sri Sathya Sai Samaj, was done by Baba Himself, amidst great rejoicing. He said, "This is a Lighthouse in Perambur to guide forlorn souls to the refuge they need. A village with no temple is like a body without the heart. You have provided that heart." Referring to the present conditions, He asserted, "India is the centre-piece of the flower-garland on the breast of the Lord, each country each community being a flower, threaded by the Suthra of Brahman, the Brahmasuthra, in fact. Krishna is on the side of the righteous and since India is on the righteous path, success is certain."

In the evening too, Baba addressed a vast concourse of people at the Mandir. He said that man's brief span of life was a wink in the life of the earth and so it is foolish to get too much attached to it and to crave for trivial short-lived joys. He exhorted all to seek and take delight in good company, good deeds and good thoughts. During His stay in Madras, Baba also visited the Sai Baba Mandir at Guindy, which He had inaugurated years ago and he discoursed to the gathering there also on the Disciplined Life.

On 6th January, Baba proceeded to Mahabalipuram with the Bhaktas and on the beach, in the stillness of dusk, with the waves eagerly advancing to hear His Voice, He explained: "Ekadasi is the day on which ten senses are merged in the mind—thus making the eleven;" and when that is done, He said, there will be no `kuntitha' or grief, man is in Vaikuntha, unbroken joy. Baba materialised from the sands charming images of Vishnu, Narayana and Krishna to illustrate His Discourse. He created by His Will Divine Amrita too and blessed all present, giving It to each with His Own Hand. On the 9th, He returned to Prasanthi Nilayam.

Dharma Vahini

13

Sri Sathya Sai Baba

Dharma has no prejudice or partiality; it is imbued with truth and justice. So, man has to adhere to Dharma; he has to see -that he never goes against it. It is wrong to deviate from it. The path of Dharma requires that man must give up hatred against others and cultivate mutual concord and amity. Through concord and amity, the world will grow, day by day, into a place of happiness. If these are well established, the world will be free from disquiet, indiscipline, disorder and injustice.

Whatever the thing you are dealing with, you must first grasp its real meaning. And, then, you have daily to cultivate it, for your benefit. By this means, wisdom grows and lasting joy is earned. The two basic things are: Dharma and Karma. The wise, who are impartial and unprejudiced, who are confirmed in Dharma, walk on the path of Sathya, as instructed in the Vedas. That is the path for all 'men' today.

The knowledge of Dharma is reached in three stages: (1) You must receive training under Vidwans, who are also imbued with Dharma. (2) You must aspire to attain Atma-suddhi, self-purification, and Sathya, Truth (3) You must realise the value of Vedavidya, the Voice of Parameshwara.

When these three are completed, then, man understands the Truth and how that Truth is to be separated from untruth. This enquiry into Truth has to be done in amity and co-operation; all must be equally eager to discover it for the benefit of all. Every one's opinion must be tested on the touchstone of Dharma, of Universal Good or Sarva-Loka-Hitha. The principles that pass this test have to be specially kept apart and used and spread in the world for advancement of human welfare. By this means, all will develop joy and happiness in equal measures.

"Samithih Samaani", says the Scripture. All have the same clam for Jnana and for the means of attaining it, like education. Therefore, all must do and get done, noble deeds and pure.

The renouncing of evil deeds, the giving up of desire... these two are accomplished by the same instrument named Manas o Mind. The Purusharthas or the Objectives of Human Life have to be gained only through that. As a result of persistent training, it will learn to obey your interests. The Chittam, on the other hand, presents before you past and present experience and invites you to see things in perspective and judge them against that background. Equanimity has to be attained in and through this process, that goes on in Chitta. That is to say, become Eka Chitta.

Remember also that both these—the Manas and the Chitta—have to be kept straight on the path of Sarva-Manava-Sukha or the Welfare of all mankind. Dharma will shine and illumine only in the person who serves all and confers joy on all. Such will receive not only the Grace of the Lord but also the unique privilege of merging in Him. Whenever you give anything to anyone or take anything from anyone, see that you do not transgress the boundaries of Dharma. Do not go against its commands. Follow it at all times, believing this to be your bounden duty Fill every

ounce of your energy with the essence of Dharma and endeavour to progress in that path, more and more, with ever-x' passing day.

The Dharmic person will reveal decision and enthusiastic exultation in every act of his. His adherence to Dharma must be of that order: An attitude of fear that the Lord is seeing everywhere and every thing, an ever-present apprehension that one might slide into sin, a natural bent towards truth, a leaning towards right conduct...the Manas is endowed with such virtues. Your task is to direct it and utilise it for the welfare of all mankind. Dependence on Dharma will ensure happiness and increase it. It can remove the spite that one develops towards others. It will not allow you to swell with pride when another suffers or grieves. Can such wickedness confer happiness on you? You can be happy only when all are happy remember! Always, love and follow only truth; falsehood is never beneficial.

Men respect and disgrace; but, you will find no one who honours falsehood, deceit and injustice. And all will hold in respect truth, straight forwardness and justice. The Dharma as prescribed in the Vedas is tested and capable of being tested. It is impartial and just. Faith in it grows with practice. The worship of the Gods has to follow the rules prescribed in the Vedas; by this means, people will get strengthened in Dharmic practice. This Dharma is the command of the Lord; it is the authentic voice of God and so it can well be followed by all. For who is a Devata? It is just a name for a person who observes Sathya, as his Vrata in daily life.

Consider how much talent the Lord has given to man. With that endowment, seek the Purusharthas, and move forward on the path to the Lord, adhering strictly to the demands of Sathya. That is the use to which the talent has to be put; that is the purpose of the gift. It is only those gifted with eyesight that can see things: the blind have not that luck. So too, only those gifted with Sathya, longing for Purusharthas and adherence to Dharma, can see the Lord; all others are blind. The Lord has also given man the instruments for developing his intellect and discrimination. If he uses them well and tries to realise himself, the Lord will add unto him fresh talent and new sources of power, for He is full of Grace towards the struggling. When man seeks to follow Dharma, the Truth too will reveal itself to him.

If you are careless about the discipline of Sathya, every duty laid on you by Dharma and every Karma prompted by Dharma will hang heavy as a burden. Search for the reality behind all these phenomena and that search will make all Dharmakarmas light and pleasant. The Lord has so shaped man that he is inclined towards God and delighted at the expansion of his vision and happy when he is moral and virtuous. So man must serve his best interests by adhering to his basic nature, by concentration on Brahma, by the cultivation of Sathya and the practice of Dharma; "Sathyenaavrtha", Sathya has to be sought and tested by all the canons of reasoning.

The discipline consists of: Ojascha, the heroism to observe Dharma rigorously; Thejascha, fearless self-control: Sahascha, the discarding of all feelings of joy or sorrow at the ups and downs of life, the unshakable faith in Sathya and Dharma. Balamcha, mental and physical health of the most excellent kind earned by discipline and Brahmacharya. Vaakcha, the desire and the ability to speak sweet and straight, won by the practice of Sathya and Prema. Indriyamoha, the withdrawal of the five Jnanendriyas and the five Karmendriyas from vice and sin and the sublimation of all the Indriyas for the service of Sathya. Sreescha, the winning of the

overlordship of all the worlds by the self-won domination of the inner world. Dharmascha, the destruction of ones prejudices and the pursuit of Truth at all times—the prayer man has to make, is “May all this be conferred on me” as found in the “Chamaka” (ojaschame etc.)

Dharma brings good to all; it confers Ananda here and hereafter. It is essential that all mankind today sees the glory of this Universal Dharma. The Brahmin is known by his significant traits; Vida, Virtue, Karma of the most exalted and beneficial kind, and the spread of Virtue by example. He who promotes these and cultivates these and develops these, is a Brahmin, whoever he is. That is the qualification for the authority exercisable by the Brahmin. Only the highly learned man and the man who conducts himself as befits that learning, can deserve the status. Earning these qualifications is the effort to be made by those eager to justify that position.

Now for the signs of Kshatriyas: Their efficiency in all undertakings, heroism and courage, adventure and an eagerness to punish the wicked and protect the virtuous. Those endowed with such qualities are entitled to the status of Kshatriyahood. They have to take up all tasks with that attitude and establish at home worthy rules for all, that are auspicious.

Next the Vaisyas: They have to try to make the currents of commerce flow smooth and fast, to forge communication links that tie the nations into one commonwealth, and make wealth multiply in the world, That is their task. They must ensure that the concord between peoples is unbroken and undiminished. They have to aspire for “Yasascha”, (the frame of great deeds and noble achievements) and “Varchascha” (the splendour of having helped in the spread of education and health by the creation of schools, hospitals and the like). They must devote their wealth for the promotion of all worthy causes. By this means, virtue and righteousness are fostered.

Now for the Sudras and their ideal characteristics: They have to produce and gather things of value, not deviating from the path of Dharma. Always earnest to realise the objects of human existence and striving for the same, they must intelligently store and protect things produced and try to produce more and more, for the common benefit. The things thus collected have to be liberally utilised for the spread of genuine Vidya and for the sustenance and support of the virtuous.

In this way, by the co-operative effort of these four types human endeavour wealth will become much and manifold; man will be rendered happy. The four Varnas have to feel that the social order has been designed with the over-all aim of maintaining Lokadharma. If each Varna adheres to its duties, the welfare of the world will doubtless be assured; besides each will be able to win what is even more important, the Bliss of the Atma. On the other hand if all feel that there is but one Varna, one code of duties and one set of rules for all, the welfare and security of the world will be endangered.

If all enter the field of trade, who will purchase and consume the goods offered? If all start teaching, where are those who will learn and practise? If all command, who obeys? If all produce and grow, who will seek the products of their toil? It is to create the diversity that will contribute to unity through the practice of Sathya and Dharma in every individual and social act, that the Lord has ordained the way of living according to the Varna-dharma.

It is believed that Vritti followed the Varna, that occupation was based on the Varna; no, Varnas were so named on the basis of the Vrittis only. Today, there is neither Varna nor Vritti; one profession today, and another tomorrow—a Varna today; another tomorrow—it is this instability that lies at the root of the disturbed atmosphere of the world, of the discontent that has spread.

Infuse every profession and occupation with Inner Morality, with constant attachment to Truth, with the unperturbed equanimity of fortitude and, then, follow the duties of the Varna with its prescribed professions—that is the summum bonum, the supreme Blessing. If you fail to do this, the lot of man will be misery and chronic poverty. The choice is between the first, the Sriramaraksha, and the second, the Lokasiksha of Durbhiksha. Your Raksha (Saviour) from that siksha (punishment) is this Dharma-sikshana (learning Dharma)!

Sri Sathya Sai Baba

Do you like to measure the vastness of the Grace of the Lord? Then, look at the crops in the fields, thirsting for rain. Poor things, they cannot reach up to the clouds bearing the delicious water; they can only pine and pray plaintively. But the clouds pour the rain they have brought from the far distant sea and make the crops green and gay. The lord answers prayers so and refreshes all drooping lives. —BABA.

"Siva! Benign!"

I know no Sivayoga to tame my mind...
I use my tongue to praise, my eye to picture Thee
I bend my head before Thy Feet
I bring the wild tusker I cannot tame
To Thee! quieten it with the spear of courage
Bind its feet with the shackles of Bhakti
Paralyse it with the magic chant of Thy Glory
Tame it, O Lord, and may it serve My Uplift!
Siva, Benign, You have with You the moon and stars
The snake, the deer, the elephant, bull
Take this—a monkey, my fickle mind
Which is not with Thee, I quite well know,
And keep it there, for ever more...

That inert blemished crooked changeling Moon
You wear on crest of Head; then, why scorn poor me?
One sun dispels the darkness of earth and sky
A thousand suns art Thou! But, my Night persists!...

When, Ah! Thy Dhyana dawns in my mind
The decayed leaves of sin—they scatter with every wind

The pods of Punya peer, the buds of virtue appear
Tendril Bhakti holds fast to You, the Tree
Thy Name, fragrance full and fire, booms on every twig
And, sweetest honeyed Bliss does flow.

Whenever I worship You, I feel the joy of Sarupya
Whenever I extol you, I thrill in Sameepya joy
Whenever I sing Thy Glory in company, it is Salokya joy
And, when I dwell on Thee in the silence of My Heart
I and You are One in Sayujya Bliss!
How lucky is My Fate! All this I have, here and now!

—(Sivanandalahari)

Upanishad Vahini

1

Sri Sathya Sai Baba

Man is of the same essence as Brahman, in fact, basically the same; still, since man is entangled with the five elements, he is called by a name, which limits him, "Jiva." These Prakritic 'elements' impose their limitations on the 'illimitable' and cause the sensations of birth and death, joy and grief, sin and merit and plunge man in delusion and distress. Escape from this bondage of Prakriti, of Pancha-bhuta, is what is variously called Kaivalya, Moksha or Mukti. These three indicate the same consummation.

Since "Jiva" is embroiled in the complex of the Five Elements, it gets afraid of others similarly composed, and of objects like forms of wealth and articles of consumption for luxury or otherwise. Often he is infatuated by these, and struggles frantically to acquire them. At other times, he develops great distaste for them and remains quite unruffled by craving.

The Jivi has the element Bhumi as its base; that has the element Jala as its base; Jala has Agni; and Agni, in its turn, is based on Vayu; Vayu has Akasa Akasa is born out of Mulaprakiti and that is but a 'becoming' of Paramatma. Therefore, to attain the Paramatma, the Jivi has to throw off one by one the coils of the 'elements'; this can be done by systematic discrimination and analysis of experience and the practice of non-attachment. The Jivi has thus to transcend each element by turn, taking the grosser ones first the "Subtler than the Subtlest" and up to become the Jivan-mukta.

The Upanishads are the primers for mastery of the discrimination and analysis mentioned above; they are true guides for the realisation of the Reality of the Jivi. They are collectively called 'Vedanta.' They instruct man in Jnana. the Jnana by which alone Delusion is destroyed. In fact, the Upanishads themselves declare, "Jnaanaadevathu Kaivalyam" Through Jnana alone can Kaivalya come. "Kaandathrayaathmakam Vedam"—it is said; the Upanishads too have these three sections, Jnana, Upasana and Karma, more or less corresponding to the Advaita, Vasishtha-

advaita and Dvaita attitudes, which are harmonised in them. 'Upanishad' indicates steadfastness in discipline, 'Brahmavidya' denotes Concentration and 'Yogasastra', Meditation on the Reality. What is it that is achieved by all this? What is it that is known? The real Reality of each, the Swaswarupa of each, the why and wherefore of all that happens to each—these are explained fully and clearly and hence these texts are named Upanishads. Upa: (In proximity, very near) Ni: (With Nishtha or Disciplined Rigour, if one listens and follows) Shad: (They help attain the Paramatma.)

The Upanishads not only instruct 'Vidya', they also elaborate on the means and methods of putting those instructions into effect, in practice. They teach not only how Karmas have to be done but they also proceed to tell which Karmas are worthy and unworthy. Take the Gita; it is the essence of the Upanishads, is it not? Arjuna earned, by listening to the Gita, the fruit of the study of the Upanishads. When Krishna declared "Among the Pandavas, I am Dhananjaya", meaning Arjuna himself. He was only paraphrasing the Upanishadic teaching, "Tatta twam asi", and saying that "I and you are One", that "Jiva and Easwara are identical." The Gita and the Upanishads emphasise the value of the Advaitic point of view, not the Vasishta-advaitic or the Dvaitic.

Man devices the microscope and the telescope to examine and study minute organisms as well as stellar nebulae, for his eyes are but feeble instruments of knowledge; so too, to see and experience the Universal, the Eternal and the Absolute, man has to get a new eye, the Jnananetra, through the purification of the levels of consciousness by the practice of spiritual discipline. Such an exalted instrument is essential for seeing God, just as a superior instrument of vision is needed to know the too small and the too vast.

The Jnananetra is not easily acquired. It can come only through special skill in concentration, which implies pure impulses and urges, trained moral attitudes and acts, and sharp discrimination in every single step. Well, this is a task beyond the common run of men! But, God has bestowed upon man, as differentiated from other animals a higher intelligence which co-ordinates, concludes, calculates and conquers. Man must recognise this gift thankfully, foster it and strengthen it, so that it is utilised to realise the Universal Self, of which man is but a wave.

Instead, some get lost in queries like, "Where does God reside?" "Why is God not seen?" It is tragic to see such men exhibiting their ignorance in such ways. They are clamouring to pass the M.A., and the B.A. examinations without the trouble of learning even A B C and D! They want to see God, but, are not prepared, to take even the first steps towards the Goal! They clamour for the vision of God, without elevation of character! What is to be said of this colossal ignorance!

Sadhana is based on scriptures or Sastras. It cannot be got for mere asking; nor, can it be earned by talk. But, the essence of all Sastras is in the Upanishads. For everything, the authority of the Upanishads is supreme. They are not composed by human hands or intelligence. They were visualised in the Super-human Intelligence of sages. They are but parts of the Vedas, and so, as timeless as Vedas.

The Vedas are countless; but, those that have survived are Four: Rigveda, Yajurveda, Samaveda and Atharvanaveda. For each Veda, certain Upanishads have been assigned. A total of 1180

Upanishads have been allotted in this way. This number gradually declined and now, we have only 108. Of these only ten are studied and put into practice. The rest are mere names, unfortunately.

When Vyasa collated the Mandukya Upanishad to the Sukla Yajurveda, there were 21 recessions for the Rigveda and so, each recession had one Upanishad allotted. The Yajurveda had then 109, and each section had an Upanishad; the Sama had 1000 Upanishads, one for each of its parts; and the Atharvanaveda too had 50, one for each of its sections—thus making up a total of 1180. Sankaracharya by his commentaries on the Dasopanishads, helped the teachings to influence human progress. It is on the spiritual theory and practice described therein that the welfare of the World is based. The God-fearing and the good, the Vedic scholars, are afraid that even these might go down before the forces of ignorance. But the Lord will not allow that calamity to happen. He comes among men whenever such tragedy is imminent. The Vedas can never suffer harm. The Asthikas can now take up the task of spreading the teachings of the Ten: viz., Isa Kena Katha Prasna Mundaka Mandukya Thaithiriya Aitareya Chandegya arld Brihadaranyaka.

The other 93 Upanishads are named as follows:

Brahma, Kaivalya, Svethasva, Jabali, Hamsa, Garbha, Aruni, Paramahamsa, Amrithanada, Narayani, Amrithabindu, A tharvasikha, Atharvasira, Kasithara, Mathrayani, Nrisimhatapani, Brahmajabala, Maithreya, Kalagnirudra, Sulabha, Manthraka, Kshithi, Niraalamba, Sarvahara, Vajrasuchika, Subharahasya, Thejobindu, Nadabindu, Dhyanabindu, Brahmaavidya, Atmabodhaka, Yoga, Thathwa, Naradaparivrajaka, Brahmana, Sita, Yogachudamani, Nirvaana, Mandala, Dakshinamurthi, Skandaa, Sarabha, Adwaita, Thaaraka, Mahanarayana, Sowbhagyalakshmi, Saraswathirahasya, Mukthika, Bhavaricha, Ramathapana, Ramarahasya, Mudgali, Vasudeva, Pingala, Sandilya, Mahabhiikshuka, Yogasiksha, Sanyasa, Thuriyathitha, Parmaparivrajaka, Narasimha, Akshamalika, Annapoorna, Ekakshara, Akshika, Adhathya, Surya, Kundisakhya, Aatma, Savithri, Parabrahma, Pasupatha, Thripurathapana, Avadhootha, Thripura, Devi, Bhavana, Katha, Yogakundali, Rudrahrdaya, Rudraksha, Bhasma, Darsana, Ganapathi, Thahasata, Mahavakya, Panchabrahma, Gopalathapani, Pranagnihotra, Garuda, Krishna, Datthatreya, Varaaha, Yajnavalkya, Sathyaayana, Aveyektha, Hayagriva, and Kalisantharna.

There are many more, but, as the saying goes, "The useless person only wastes the dishes he eats," these Upanishads have gone out of use and are mostly forgotten.

The study of all the 108 is not necessary, for, one is enough for those who seek liberation. The taste of any one Upanishad is the same as the taste of the rest. The fact is, all the Sciences (Geography Astronomy etc); as well as the Puranas (Skanda Siva Garuda etc) and the Yogas (Tantrika, Mantrika, Bhakti, Jnana Karma etc) are derived from Upanishads.

Like other faiths, the Sanathana Religion has, no identifiable Founder. The Founder is the Lord Himself. He is the Source and Sustenance. Those who succeed in merging in His Glory are the "Prophets." Also, whenever Religion is losing its splendour, the Lord incarnates in some part of Bharatadesa and acts as the propagator of True Religion. This Grace as well the Jnana which He has revealed can best be discovered from the Upanishads.

Sri Sathya Sai Baba

Lingodbhava

On the auspicious Mahasivaratri Day, this Subhakrith Year, during the Lingodbhava Muhurtha, there emanated from the Mouth of Bhagavan Sri Sathya Sai Baba, Siva of this Kali Age come in Human Form to re-establish Dharma, two Lingams that had formed within His "physical Body—a 'Golden' and a 'Sphatika'—and the tens of thousands of Bhaktas who witnessed the Miracle later moved in single file to the dais and saw the Divine Lingams, which were later given by Baba to Bhaktas who deserved the precious mark of Grace.

Mahasivaratri Day (22-2-63) at 9 A.M. the Prasanthi Flag was hoisted by Baba on the Nilayam. He explained the spiritual discipline which was symbolised in the Flag. The Telugu Book, "Yajurvedi" containing an account of the Jnanayajna held during Dasara, an invaluable essay on Vedavani, by Baba, and a number of articles by eminent Pundits, was dedicated to Baba. On behalf of the readers of Sanathana Sarathi, which completed five years of publication gratitude was subtitled to Baba, by the Editor.

At noon, when, Abhisheka was done to Shirdi Sai Baba image, the Divine Touch of Baba made the Vibhuti fall in an inexhaustible stream, to the astonishment of thousands.

During the Evening Meeting while Baba was in the midst of His Discourse, indications of Lingodbhavam encouraged Bhaktas to start Bhajan, which was continued until 8 A. M. the next day. On the 23rd 24th, 25th and 26th Feb. Bhaktas had the privilege, of listening to the speeches of Pundits and, above all, of Baba's Divine Discourses.

Upanishad Vahini

2

Isavasyopanishad

The Lord, intent on the regeneration of the world, communicated Vedas through Hiranyagarbha and Hiranyagarbha, in turn, passed them on to his ten Manasaputhras, including Athri and Marichi. From them, the Vedas spread among humanity, handed down from one generation to another. As time passed, ages accumulated and continents moved, some Vedas got lost, or were neglected as too difficult for comprehension, and only four have survived into modern times. These Four were taught by Vedavyasa, the greatest among the exponents of the Vedas, to his disciples, in the Dwaparayuga.

When Vyasa was thus expounding the Vedas, engaged in spreading the sacred scripture, one disciple of his, Yajnavalkya by name, incurred his wrath and as a punishment, he had to regurgitate the Yajurveda that he had already learned, into the custody of his guru and leave the place, to take refuge in Suryadeva, the treasure-house of the Vedas. Just then, the Rishis who revere the Vedas, flew into the place in the shape of Thiththiri birds and ate up the regurgitated Yajurveda. That particular section of the Veda is called "Thaithiriyam".

Meanwhile Suryadeva was pleased with the devotion and steadfastness of the unfortunate

Yajnavalkya. He assumed the form of a Vaji or Horse and blessed the sage with renewed knowledge of the Yajurveda. The sections thus taught by the Vaji came to be called ‘Vajasaneyi’. The Yajurveda as promoted by Vedavyasa is called Krishnayajurveda and that handed down by Yajnavalkya as the Suklayajurveda. In these, the first few chapters are Mantras connected with the Karmakanda and the last few sections deal with Jnanakanda.

The Isavasya Upanishad is concerned with this Jnanakanda. Since the opening mantra of this Upanishad starts with the words, ‘Isavasyam’, the Upanishad is called by that name.

*“Isavaasyamidam sarvam yathkinchajagathyaam jagath
Thena thyakthena bhunjeethaah, maa gridhah kasyaswid-dhanam”*

“All things of this world, the transitory, the evanescent, are enveloped by the Lord who is the real Reality of each. Therefore they have to be used with reverent renunciation, without covetousness or greed for they belong to the Lord and not to any one person.” That is what this sloka means.

That is to say, the Universe is the Immanence of the Lord, His Form, His Body. It is wrong to take the Universe and its Lord as different. It is a delusion, a product of the imagination of man. Just as your image under the water is not different from you, the Universe (which is His Image produced on your Ignorance) is the same as He.

So long as man has this delusion, he cannot visualise the Reality immanent in him; on the other hand, he will slide into wrong thoughts, words and deeds. A piece of sandalwood if kept in water will produce a bad smell but, if it is taken out and rubbed into paste, the former perfume will return. When the authority of the Vedas and Sastras is respected and when discrimination is sharpened on the practice of Dharmakarmas, the evil smell of wrong and wickedness will vanish and the pure innate perfume of the Atma will emerge. Then the duality of doer and enjoyer will disappear; then, you reach the stage called Sarvakarma-sanyas, the withdrawal from all activity. In this Upanishad, this type of Sanyas is described as the pathway to Liberation or Moksha.

The sanyasa which involves the destruction of the three urges (for a mate, for progeny and for wealth) is very difficult to attain without purity of the chitta or mind.

In this Upanishad, the means for getting this is declared in the second Mantra. That is to say: carry out the Agnihotra etc. prescribed in the Sastras, believe that for liberation one has to be actively engaged in such work and get convinced that no sin can cling so long as one is so engaged. Work without the desire for the fruit thereof slowly cleanses impurities like the crucible of the goldsmith. The pure mind is Jnana; it is the consummation of detachment.

If you are able to divest yourselves of desire when you are doing work, no impurity can touch you. You know the “Chilliginji” seeds when dropped into muddy water have the power of separating the dirt and depositing it at the bottom; the seeds too sink to the bottom, and slip out of sight! In the same way, those who are adepts in doing Karma without attachment will have their minds perfectly cleansed and the results of their acts will also lose effectiveness and sink to the bottom.

Out of the 18 mantras in this Upanishad only the first two deal directly with the problem of Liberation and its solution. The other sixteen elaborate this solution and serve as commentaries

thereon.

The Atma never undergoes any modification; yet it is faster than any mind! That is the mystery and the miracle; it appears to experience all states, but it has no growth, decline or change. Though it is everywhere it is not perceivable by the senses; it is because of its underlying existence and ever present immanence that all growth, all activities, all changes take place. Cause and effect and react on account of the Basic stratum of the Atmic reality. The very word, 'isa' carries this meaning. The Atma is near and far, inside and outside, still and moving. He who knows this truth is worthy of the name Jnani.

The ignorant can never grasp the fact of Atmic immanence. Those who are conscious can see things and can feel their presence near them. Those who have lost awareness will search for the lost jewels though they actually wear them at the moment. Though one may know all things, he conceives the Alma as existing in some un-approachable, unreachable place on account of loss of consciousness. But, the Jnani, who is aware, sees the Atma in all beings and all beings as Alma: He sees all beings as the same, and perceives no distinction or difference. So, he saves himself from duality.

The Isavasya makes this great Truth clear to all. The Jnani who has tasted that vision will not be agitated by the blows of fortune or the enticements of the senses. He sees all beings as himself, having his own innate identity; he is free from bondage, from Dharma and Adharma, and the needs and urges of the body. He is "Swayamprakasa". So, the Jiva-rupa is not his genuine form, no, not even the gross and the subtle bodies called the Sthula and the Sukshma sariras.

That is why in the first mantra of the Isavasya, the Jnana-nishtha characterised by the absence of craving of any sort is expounded. This is the primary Vedanta but, those who have cravings will find it difficult to get stabilised in that Nishtha or state of mind. For such, the second mantra prescribes a secondary means, the Karma-nishtha. The rest of the mantras elaborate and support these two nishthas—based on Jnana and Karma. Karma-nishtha has Desire and Delusion as the cardinal urges; Jnana-nishtha has Vairagya, the conviction that the world is not Atma, that is to say, not true, and therefore, it is profitless to have any dealings with it. Such an attitude to Vairagya is the gateway to Jnana-nishtha. From the third to the eighth mantra, the real nature of the Atma is depicted, through the condemnation of the Avidya which prevents the understanding of the Atma.

Thus the Isavasya teaches the lesson of renunciation through the first mantra and the lesson of 'liberating activity' (through Karma devoid of Raga and Dwesha) in the second mantra. In the fourth and fifth mantra, it speaks of Atmatattwa and later of the fruits of the knowledge of that Atmatattwa. In the ninth mantra, the path of progressive liberation or Karmamukti (useful for those who are too weak, to follow the path of total renunciation but who are adepts in acts that are conducive to moral development and inner purification) is laid down; this is the path which co-ordinates all Karma on the principle of Upasana. Those who are engaged in acts contrary to Vidya are full of Ajnana, it says; those who confine themselves to the study and practice of divine forms are even worse, for their desire is for powers and skills. Vidya leads to Deva-loka, Karma leads to Pitr-loka, it is said. So, the Jnana that results in Atma-sakshatkara or Self-realisation is something quite distinct from these, no attempt to co-ordinate the two can succeed.

Of course, one should not engage in anything opposed to the Sastras; and all actions are classed as Avidya, in the ultimate analysis. At best, Karma can help only to cleanse the mind and the

Upasana of Gods can lead to single-mindedness. The Upasana has to rise to the level of the worship of the Cosmic Divinity, the Hiranyagarbha; it has to ripen and develop into Jivanmukti, before the end of this life.

The Devata-Jnana and the Karma-nishtha have both to be complementary and coordinated; then, one can escape the round of birth and death and become Divine.

—Sri Sathya Sai Baba

Acharya Devo Bhava

The Vedic Injunction is that one should revere one's Acharya as God; but, what shall we say of the good fortune of those seekers of Vedic learning who secure the Lord Himself as their Acharya? This was the fortune of 29 Brahmin boys on the third day of February, 1963 at the Prasanthi Nilayam, when the Ceremony of their Initiation into Vedic Learning and the Holy Gayatri Mantra (their Brahmopadesam, in fact) was done by Baba Himself in His Immeasurable Grace!

Most of the boys are students of the Sri Sathya Sai Veda Sastra Pathashala, waiting for the Upanayana to begin Vedic studies and the rest were children of devotees whom Baba graciously blessed. After Vighneshwara Puja at the Prayer Hall and the Ear-piercing Ceremony (done with loving solicitude by the Divine Hands of Baba Himself), the boys were given yellow clothes and they went with Baba in procession led by Music and Vedic chants to the Auditorium where the religious functions of Homa etc. were gone through in correct scriptural form. Baba Himself sat by the side of each of the boys and communicated to each, in sublime solitude, a Sacred Mantra which the boy will treasure as the very key to his liberation.

The long line of sacred fires fed by sandal fuel, the soul-inspiring mantras chanted by scholars led by Veda Samraat Cherukumalli Kameswara Ghanapati, the happy Brahmacharins receiving their first Bhiksha from Baba—the Mother, after prostrating before their parents. Oh! the scene was uniquely inspiring and meaningful!

Meaningful, because this is just another step in the revival of Vedic Dharma which Baba has come to fulfill! These boys are recruits for the Sai Sena, who by their scholarship, their steady Sadhana and strict Dharmic way of living, will help build for us the 'Sathya Yuga', which Baba has resolved to re-establish.

In the evening Baba discoursed on the Upanayanam Ceremony, and said that the Upadesha that He gave the Brahmacharins was unique, and the consequence of greatly acquired merit. He said that the Vedas were the basis of Dharma and universal in outlook; they spoke of the Immanence that is holding and guiding this world, through all the phases of folding and unfolding.

Sparks from Sathya Sai Sambhashana

- Do not grieve that the Lord is testing you and putting you to the ordeal of undergoing them. For, it is only when you are tested that you can assure yourself of success or become aware of your limitations. You can then concentrate on the subjects in which you are deficient and pay more intensive attention, so that you can pass in them too, when you are tested again. You should not study for the examination at the last moment; study well in advance and be ready with the needed knowledge and the courage and confidence born out of that knowledge and skill. What you have studied well in advance must be rolled over and over in the mind, just previous to the examination; that is all that should be done, then. This is the pathway to victory.
- Many grieve: "It is said that Darshanam is Papanashanam; well, I have had Darshan not once but many times, but, yet, my evil fate has not left me and I am suffering even more than formerly." True, they have come and have had Darshan and they have sowed fresh seeds secured from this place, seeds of Premā, Shraddha, Bhakti, Satsang, Sarveswarachintha, Namasmarana etc. and they have learnt the art of intensive cultivation and soil-preparation. They have now sown the seeds in the well-prepared fields of their cleansed hearts. Now, until the new harvest comes in, they have to consume the grain already stored in previous harvests. The troubles and anxieties are the crop collected in previous harvests; so do not grieve, and lose heart.
- In this sacred land, people have forgotten the real source of sacredness, of holy life, of living in peace with oneself and others. Now, the time has come to remind them of it. With the jewel in the neck, the wearer has been searching for it everywhere else. A person has to hold the mirror to the face. The Vedic clarion call will soon ring in ears of Humanity. The Person has come to remind Man and to redirect Him along the True Path.
- If any one challenges you to show them one text where the principles of Sanathana Dharma are succinctly stated, tell them about the Bhagavad-Gita. It is the essence of the Vedas and the Sastras and the Puranas. It is like a bottle of fruit juice obtained from a basket of fruits. It will not get dry or rot like the fruits, for the juice has been well extracted and preserved. Its taste and excellence will persist until the end of this Yuga and then it will merge in the Vedas which are its source.
- In the forest of Samsara, the body is a tree and the thoughts feelings and imaginations of man are the branches, twigs and leaves. Worry anxiety and fear are the monkeys that frisk among the branches. Grief in its various forms represents the insect pests that destroy the blooms. The blossoms are smiles; the owls and crows that infest it are anger hatred, sloth and spite!
- The Sun never rises or sets; it appears to rise and appears to set, on account of the revolution of the earth! What happens when the Sun rises is that the Avyaktha becomes Vyaktha, that is all. This series of Udaya and Asthamana exist only for those who feel it and does not exist for those who deny it. The duality of appearance and non-appearance

can be overcome by Jnana; so also, when the Jnana-bhaskara is known, it is experienced as shining always with undiminished lustre.

- Lingam means simply "the sign", "the symbol" it is just a mark, which indicates merging, 'laya,' that is to say, the passing away of the mind and all mental agitations and all mental pictures—which means this objective world. Sivaratri is the day on which the Moon, the presiding Deity of the Mind, is as near laya as possible and so, just a little extra effort that day leads to full success; the Sadhaka can thereby achieve complete Manonasana. The realisation is that everything is subsumed in the Lingam (not seeing everything as lingam.)
- God is a huge fire, and the sparks that fly out from it are the Jivis; the Jivis are infinitesimal fractions of the same effulgence, having the same splendour—essence as their base; but, the wind of Vasanas sweeps upon the sparks and puts out the light and destroys the heat. But, the same wind cannot put out the Fire; it can only feed it further and cause its splendour to shine forth in even greater measure, for, the Sankalpa of the Lord can only add to His Glory.
- Just as the dreams you see are shaped by the experiences cravings and disappointments of the waking stage, the experiences of the waking stage are the results of your previous lives. While dreaming, you do not relate the incidents and emotions to the waking stage, do you? You feel they are un-related, unique, genuine experiences, is it not? So too, you do not realise that your joy and grief, your actions and reactions in the waking stage are all based on your past lives. But, they are so based.
- A great painter once came to a Prince and offered to do a fresco on the palace wall; behind him came another, who declared that he would paint on the wall opposite, whatever painting the first one drew, even if a curtain hid it from view and even if he was not told the subject of the fresco! Both were commissioned to the tasks they had accepted. The second man finished his work at the very moment, the first one announced that he had completed the task! The Prince arrived in the hall, where a thick curtain partitioned off the two artists and their paintings. He saw the fresco and admired it very much. Then he ordered that the curtain be removed and, lo, on the wall facing the fresco, there was an exact duplicate of the picture that the first man had so laboriously painted! Exact... because, what he had done was ... polishing the wall and making it a fine big, mirror! Make *your* hearts too clean and pure and smooth, so that the Glory of the Lord might be reflected there, so that the Lord might see His own Image thereon.
- The players do not derive as much joy as the onlookers; so develop the attitude of the onlooker, the witness, the Drashta. The batsmen, bowlers and fieldsmen do not get a fraction of the pleasure that the 'fans' beyond the boundary, derive. They note each fault and excellence in stroke and defence; they appreciate the finer points of the game. So too, to get the maximum joy out of this game of living, one should cultivate the attitude of the onlooker, even when one has to get embroiled in the game.

- I will not bend before any one for anything. I am therefore un-afraid. I bend before Prema, I bend before Truth, that is all. Do not worry about worldly comforts and ask Me about those things as if they are all-in-all. Do not waste your precious life-time in distracting doubts about the existence of the Lord in Human Form, here and now. Cultivate Prema towards all; that is the greatest service you can do to your self for, all others are but you yourself. You too should bend, only before Prema and Sathya, not before hatred and cruelty and falsehood.

(From Discourses during Sivaratri)

For Your Attention!

Cheats have been appearing in many places, who declare that Baba is "come" upon them and 'speaks' through them and that they have the grace of Baba in some special manner. Some rogues have gone to the extent of printing letterheads in Baba's Name and sending letters as if written by Him, asking Bhaktas to part with money to persons named in the letters that is, themselves. Innocent Bhaktas are being duped by these tricksters. Baba has declared often that collecting money for any purpose using His Name is "monstrous" and evil. It shocks us that Bhaktas yield to such thieves and bow before such pretenders. Baba says true Bhaktas will never join such groups, for, those who *give* are as guilty of sacrilege as those who *take* money.

Persevere in your own path, do not be misled by the stratagems of these humbugs, whatever they say, who ever they are. Baba does not "come" upon any one or any thing; it is all false, absurd; it is a calumny on Baba! Only the minions of Mammon and greedy God-less elements will claim so. Again to say, that Baba has 'ordered' one specially to do a thing or given one a certain Shakti is a sign of Kirathabuddhi. Baba will never approve the actions of such social parasites. Exhibitions of such false powers and claims have increased now in East and West Godavari Districts and in the Tinnevely District. Baba wants that Sai Bhaktas should at all times keep away from persons claiming to have Baba's Grace. Tell them it is far better to beg in the streets and eke out a living than deceive and extract money in the name of the Lord.

(Editor)

Baba's Programme

Baba will be at Rajahmundry, East Godavari Dt, on the 29th of this month: There, "in His Gracious Presence and under His Presidentship, Vedic scholars and renowned Pundits will, deliver a series of Adhyatmic Discourses from the 29th March to 2nd April. Visits to other places have been postponed, on account of pressure of other engagements but, the people need not get disheartened. Baba will gladden them by giving them the chance, some other time. All can however, take Darshan of Baba at Rajahmundry during the meetings.

(Editor)

Upanishad Vahini III

Kathopanishad

Sri Sathya Sai Baba

The story of Nachiketas, who was initiated in spiritual discipline by Yama Himself, is found in this Upanishad. The same story is also mentioned in the Taittiriya Brahmana and in the Mahabharata too, in the 106th Chapter of the Anusaasanaparva. This Upanishad has become famous on account of its clarity and depth of imagination. Many of the thoughts expressed in it can be found in the Bhagavad-Gita. Since it belongs to the Katha Sakha of the Krishna Yajurveda School, it is called Kathopanishad.

A very strict ritualist, Vaajasravas, also known as Gonthama, performed a Yaga. As part of the sacrifice, he gave away cows that were no longer able to eat grass or drink water, much less yield milk! They were too old for any useful purpose. Seeing this, his virtuous and intelligent son, Nachiketas by name, realised that his father was in for a great deal of sorrow, consequent on the sinful gifts. The boy wanted to save his father from his fate as far as it lay in his power; he asked his father, to *whom* he intended to offer *him* as a gift! He importuned that he too should be given away to some one. At this, the father got so incensed that he shouted in disgust, "I am giving you to the God of Death." Whereupon, Nachiketas resolved that his father's words must not be falsified though they were uttered in the Jiva-loka, infected with birth and death. So he persuaded his father to offer him, in strict ritualistic style, as a gift to Yama. Nachiketas promptly proceeded to the abode of the God of Death. He had to wait three nights before he could see Yama. The Lord of Death felt sorry for the delay in receiving a Brahmin guest and promised Nachiketas (by way of atonement) three boons, one for each night he spent outside his doors.

Nachiketas wanted first, that when he returned to his native place and home at His behest, his father must welcome him gladly, free from all anger over his former impertinence, and full of mental equanimity. His second desire was to know the secret of the absence in heaven of hunger or thirst or the fear of death. Yama gladly gave him these boons. In addition, Yama initiated him into a special ritual, and its mystery. Nachiketas listened reverentially and grasped the details of that ritual quickly and clearly. Yama was so delighted with his new disciple that He gave the Yaga a new name Nachiketa Agni! This was an extra boon for the young visitor. Nachiketas said; "Master! Man is mortal; but, some say that death is not the end, that there is an entity called Atma which survives the body and the senses; others argue that there is no such entity. Now that I have the chance, I wish to know about the Atma from you."

Yama desired to test the credentials of his questioner's steadfastness and eagerness to know the Highest Wisdom. If he was undeserving, Yama did not want to communicate the knowledge to him. So, He offered to give him instead, various other boons, related to worldly prosperity and happiness. He told him that the Atma is something very subtle and elusive, that it is beyond the reach of ordinary understanding and He placed before him other attractive boons that could be enjoyed 'quicker' and 'better'. Nachiketas replied: "Revered Master! Your description of the difficulty of understanding it makes me feel that I should not let go this chance for, I can get no teacher more qualified than You to explain it to me. I ask this as my third boon and no other. The alternative boons You hold before me cannot assure me the everlasting benefit that Atmajnana alone can bestow."

Seeing this Shraddha and this steadiness Yama was pleased and He concluded that Nachiketas was fit to receive the highest wisdom. He said, “Well, My dear Boy! There are two distinct types of experiences and urges, called Shreyas and Preyas, both affect the individual. The first releases; the second leashes. One leads to salvation the other to incarceration! If you pursue the Preya path, you leave the realisation of the highest goal of man, far far behind. The Shreya path can be discerned only by the refined intellect, by Viveka; the Preya path is trodden by the ignorant and the perverted. Vidya reveals the Shreyas and Avidya makes you slide into the Preyas. Naturally, those who seek the Shreya road are very rare.”

Yama continued: “The Atma is agitationless, unruffled; it is Consciousness, infinite and full. He who has known the Atma will not be moved by the dual ideas of ‘is’ and ‘is-not’, ‘Do-er’ ‘Not-doer’ etc. The Atma is not even an object to be known! It is neither knower, known nor knowledge. Discovering this is the supremest Vision; informing one of this is the supremest instruction, The Instructor is Brahman, and the Instructed is also Brahman. Realisation of this ever-present Truth saves one from all attachment and agitation and so, It liberates one from birth and death. This great Mystery cannot be grasped by logic; it has to be won by Faith in the Smrithi and experienced.”

“The Atma is capable of being known only after vast perseverance. One has to divert the mind from its natural habitat—the objective world—and keep it in unwavering equanimity. Only a hero can succeed in this solitary internal adventure and overcome the monsters of egoism and illusion! That victory alone can remove grief.”

The teaching of the Vedanta is that the Higher Truth is capable of being realised by all. All the texts proclaim so with one voice; they also say that the Pranava or the syllable Om is the symbol of the Para and the Apra Brahman; they declare that the Upasana of the Pranava brings within your reach even the Hiranyagarbha stage and helps you to attain two stages of Brahman, too. The Hiranyagarbha is enveloped by the thinnest veil of Maya and through Om, it can be rent asunder, and both Para and Apra Brahman realised.

The Kathopanishad also elaborates on the Atma in various ways. It says that the Atma is not measurable, that it can never be contained by limitations, though it appears so. The image of the Sun in a lake quivers and shakes due to the quivering and shaking of the water; the Sun is but a distant witness. It is unaffected by the media which produce the images. The Atma likewise is the witness of all this change in space and time.

The Jiva, the Individualised Ignorance, is the participant of the fruits of action, of right and wrong, of good and evil; the Jiva forges bondage through Egoism and loosens the bonds through Buddhi, the counter-force of ignorance. Realise that all is won the moment the indriyas (external and internal) are put out of action. Discard them as false and misleading; merge them all in the Manas. Throw the Manas back into the Buddhi and the Buddhi or individualised Intelligence into the Cosmic Intelligence of Hiranyagarbha. And, having reached that stage of Sadhana, merge the Cosmic intelligence in the Atma-tattva of which it is but a manifestation. Then you attain the stage of Nirvikalpa-samadhi, the perfect unruffled equanimity of Absolute One-ness which is your true Nature. That is the secret propounded by this Upanishad; that and the fact that all creation is a proliferation of Nama and Rupa.

Misled by the mirage, you are unable to see the desert waste; frightened by the snake (superimposed by you on the rope) you are unable to discern the basic reality. The beginningless

delusion that haunts the Jivi has to be broken through. The 14th Mantra of this Upanishad wakes up the Jivi from the sleep of ages and leads him on towards the goal.

The Atma is beyond Shabda, Sparsha, Rupa, Rasa and Gandha; it knows no end. The senses are object-bound, outward-bound. The Atma is the prime instrument for all activity and knowledge, the inner motive-force behind everything. This delusion of manifold-ness, variety, multiplicity, many-ness, has to die. It is born of Ajnana. The “many” is a mirage caused by “circumstances”; the feeling that you are separate from the One is the root of all this seeming Birth and Death, which the individual appears to go through. Yama then declared the Nature of Brahman to Nachiketas, to remove his doubts on that point.

Like a light hidden by smoke, the Thumb-sized Purusha (the Angushthamatra) is eternally shining. As the torrent of rain falling on a peak is shattered downwards in a thousand streams, the Jivi, who feels many-ness and difference, falls down through many-ness and goes to waste. This Upanishad announces that there is nothing higher than the Atma or even equal to it. The roots of a tree are invisible; they are hidden underground; but their effect is evident in the flowers that are visible, is it not? This is true of this Samsaravriksha, the Tree of Life. From that experience, you have to infer that the root, Brahman, is there as sustenance and as support, said Yama.

The Tree of Samsara is like the magician’s mango tree; it is just an illusion. He who has purified his Buddhi can see in it, as in a fine mirror, the Atma, in this very life. Brahman is the Jneyam, the thing known to the seeker of knowledge; it is the Upasyam, the thing attained by the seeker of attainment. The Jnani is liberated by his visualisation of Brahman, but the Upasaka reaches Brahmaloaka after death. There, he merges in Hiranyagarbha and at the end of the kalpa, he is liberated along with the Hiranyagarbha Itself.

Nachiketas understood without a flaw this Brahmanavidya that Yama taught him; he was released by Death and attained Brahman. So far as this Brahmanavidya is concerned even he who attempts to know what it is, becomes thereby a better personality, free from the taint of sin. This Upanishad has taught in many ways the fundamental subjects: Pranava-swarupa, Shreyas and Brahmanavidya. My resolve is to tell you now the essence of these teachings. Of course, one Mantra is enough to save those who have sharpened intelligence and who are full of the yearning to escape. For the dull-witted, sense-prompted individual immersed in secular pleasure seeking, advice however plentiful is a waste.

The Atma is like the ocean; to instruct a person about it, you need not ask him to drink the entire ocean. A single drop placed on the tongue will give him the needed knowledge. So too, if you desire to know the Upanishad, you need not follow every Mantra. Learn and experience the implication of one Mantra; you can realise the Goal without fail. Learn and practise. Learn to practise: That is the secret of the Teaching.

Sri Sathya Sai Baba

The Substance of the Vedas

Prema is the characteristic of the Lord; the love that you bear to yourself is itself the love that is the nature of the Atma, which is the Lord. That is why I place all emphasis on Prema, in its various forms of affection, filial piety, brotherhood, fraternalism, philanthropy etc My Message,

My Mission is Prema, Prema, Prema; nothing else. That is the substance, remember, of the Vedas and of Dharma. When that fills the heart, all fear and all vice will vanish.

(BABA)

The Bhakti of the Gopis

- The meaning of the Krishna Avatar is beyond your understanding; why, all Avatars are inexplicable, in the language of this world, in the vocabulary of common men. To attempt it is to encase the ocean in a canal by its side. You can understand it only when you become lost to the world and its attachments through the expansion of your sympathies and the purification of your motives. The One God-head was experienced by the Gopis as immanent in every Being they steadied their minds and installed Him therein. Veerabhadrasastry said just now that the Lord will not stay in the Heart unless it is maintained fixed and unagitated. Of course, when you place a child in the cradle, it must be firm and unmoving, but, once the child is laid, the cradle can be swung, for it is only when it is swung to song that "I am glad and you are glad." Remember, the Lord too is as a child, personified Satchidananda, devoid of Gunas.
- When Uddhava came to Gokula, Sastry said "the cows were fat and full, the Gopis were happy and joyful and the place was full of fragrance and music." But, the facts were different. The place was forlorn and the men and women, disconsolate and helpless; the cattle too were overcome with grief. Uddhava brought them all a fresh lease of life. Krishna told him, "Their hearts are merged in Mine their minds think only of Me; they have forsaken even bodily needs and they exist only because they hope to see Me again, some day." So how could the Gopis be as happy and gay as Sastry described? Uddhava himself was humbled at the sight of their complete surrender and the pangs of separation which consumed them. That is the very reason why He sent Uddhava to them. Every act of Krishna had a meaning and a purpose and a sweet aptness. The Gopis were convinced that Krishna was the Lord. Many Yogis and Ascetics, many Rajas and Maharajas among whom Krishna moved had not realised that truth. The unlearned simple cowherds and cowherdresses were wiser. When you too feel so, affected by those pangs, you can understand the Gopis, not till then. For that pain, the Message of Krishna is the antidote "Your grief is caused by your limited artificial outlook; you take me to be a limited bound entity and so you feel—I am far away, I am absent by your side etc. You are hugging a delusion, awake to the Truth and establish yourselves in Joy."
- The One does not, of Its own Free Will, desire to become Many. It has no Desire. It has no Likes and Dislikes. It is Immanent and Transcendent: It is All this and more.... What then is the reason for this manifold appearance? The reason lies in the mind of the Bhakta. You declare: "Baba appeared before me in this Form; I saw Baba in this Form." But, what happens is, you desire that vision, I do not change into that Form. The Lord is sugar, sweetness. You may drop it into tea or coffee or milk or water. Into whatever thing you put it, it will make it sweet. That is My nature, sweetness; My signature. Once It has

melted, what remains is neither water nor sugar, but a third thing, sherbet. But, when your tongue is bitter through envy hatred and pride, how can you taste the sugar?

- The Lord cares for the Intent, not the Object offered. The tiny leaf from the cooking vessel that Draupadi gave Him satisfied His Hunger and the Hunger of the Universe, along with His—for, she saturated it with her Bhakti. The Tulasi leaf placed by Rukmini in the scale was able to balance the weight of Him who has all the 14 worlds in His belly, for, her Intent added so much weight to it. The handful of flattened rice that Kuchela took to Krishna was worth less than a naya paisa but, it was suffused to heavily with the devotion and faith of his wife that it brought great good fortune. It is possible to fill in an atom of deed, a world of reeling and the Lord will value and appreciate that.
- Krishna is the Causeless Conditioning; you cannot discover the causes for His Acts or Deeds; it is sheer waste to search for them. If you go on searching for causes and then trying; to tread the path, you may not get the chance at all. You have come as men in order to reach God, remember that. "Why do you go to Mathura-Brindavan, to Tirupati, to Puttaparthi?" people stop you on the way and ask. Nobody asks you "Why do you take food?" In fact, one has to seek God just as one seeks food. Both are necessary for Happiness. Man seeks happiness. for his original nature is Joy; he seeks liberation for he was originally and truly free; he is immortal and so he seeks to overcome death.
- Do not blame the Lord for your failure in Sadhana; examine yourself. You set the alarm clock at 6 A.M. and go to bed; if it rings only at 10 A. M. you infer that something is wrong with its nuts bolts springs wheels etc. So too, when the expected results do not materialise, infer that something is wrong in you yourself, your habits of food drink sleep or conduct or behaviour or attitude to others. Everyone be he a Brahmin or Pundit or Student or Artist has to adhere to a strict code of discipline. Without that, victory is beyond reach. You must become master of the senses and attain the Mahashakti from this basic Mayashakti. In short, you too must rise to the level of the Gopis.
- The body is assigned to you as a boat to cross the ocean of Samsara but you use it for storing things which give worldly joy and do not launch it on the waters; misusing it like that it comes in the way of all activity that is really conducive to happiness; use it in the way of Dharma and success will be yours. Bhima asked Dharmaraja whether, if Duryodhana invited him for another game of dice after the 12 years of forest and the one year of incognito were over, he would agree and he replied, "I can never deviate from the path of Dharma." Since that was his attitude the Pandavas were helped by the continuous Grace of Krishna and the blessings of sages like Markandeya and Vedavyasa. The Kauravas, on the other hand, were debilitated by curse after curse from enraged sages and by one ill omen after another.
- Your Sadhana involves not reading or writing so much as actual experiencing. Ravana was a past-master in the 4 Vedas and the 6 Sastras; his ten heads were full of them. But, of what avail? He had no Shanti nor could he give Shanti to his kith and kin. What is the profit if you simply repeat, "Delicious food delicious food" a thousand times? You have to eat, digest and assimilate. You have no deposits on your account in the Bank of

Bhagavan's Grace and yet you dare issue cheques, expecting His Grace when in distress! Have the deposits or, at least have some property on hand (like service to others, prema towards all, Ahimsa etc,) so that, you can mortgage it and get help. If you have neither, why blame the Bank?

- Through your daily avocations and activities, you can realise the Lord, believe Me.! The Gopis are the best examples of this, the best proofs. Remember ever the Name of the Lord with the agony of unfulfilled search and remember ever the beautiful Form with the agony of being forced to be away—and, you too can see Krishna in your midst. That yearning must be there; then, the result is certain. Prahlada was immersed in that Bhava: when he was thrown downhill, trampled by the elephant and tortured by the minions of his father, he paid no heed, for he heeded only his Lord; he needed only his Lord. The Gopis too when they listened to the Murali lost all attachment to the world and to the senses and to the manifold objective phenomenal things; they yearned for the sublimest spiritual merging with the infinite that was always calling on the Finite, to realise its finiteness. By the purification of impulses one gets into the higher stage, when the Mystery of the Divine is grasped: the Salokya stage. Then, by contemplation of the Divine, the Sameepya and the Sarupya stages are won. Many great mystic poets attained this height. Jayadeva sang in that strain, but, if you sing that song in the same way, Krishna will not appear. He wants sincerity not imitation. The Name uttered with sincere faith was the Flower-offering of the Gopis; that was the Bead of their Rosary.

(From Baba's Discourses at the Nilayam during March)

Ocean of Devotion

Even as Baba motored along the Madras Calcutta Highway towards Rajahmundry on the 27th and 28th March the Bhaktas too were speeding to that town from Cuttack Visakhapatnam Koraput and Bobbili, from Kakinada Chebrol and Bezvada, from Hyderabad, Warangal and Guntur, from tiny hamlets by the seashore, from big towns in the interior, by train and bus, by boat and car, to have the long-sought for Darshan, to hear the long-awaited Voice. Trains puffed towards the Godavari under the strain of heavy loads of human mass but whistled empty along from Rajahmundry, for all were anxious to reach and none was eager to leave.

Throughout the day, and far into the night, during the week of stay, relays of eager crowds prayed in silence around the house where Baba was, and were gratified when they got His Darshan and, sometimes, a word or two of Blessings, indicating His Grace.

The Stadium, with its five acres and a half of seating capacity proved too inadequate. The streets were filled with exultation and joy; the air was fragrant with the Name of Baba; the days were rendered brighter by the sparkle in the eyes of all. Baba Himself compared the vast assembly to the Ocean fed by a hundred rivers. He said. "This is a symbol of the Viswavidyavirupa."

On the 29th and the 30th Pundits and Scholars like Dr. B. Ramakrishna Rao, the former Governor of Kerala and Uttar Pradesh. Brahmasri Uppulri Ganapathi Sastri, Brahmasri Remilla Suryaprakasa Sastry and Sri Jatavallabha Purushottam addressed the gathering for a few minutes each, prior to the Discourse of Baba. On the 31st, since the unprecedented gathering could not be accommodated in the Stadium, the meeting was held in the vast open space around Baba's Residence; it was addressed by Baba from its open terrace. On all 3 days Baba captured the hearts of all by the Prema which He showered, the Faith He invoked, and the Courage He conferred. He reminded the people of the urgent need for a re-valuation of the goals of life, for a dedicated, deeply religious life of prayer and humility. He spoke of the Immanence of God and of the Divinity inherent in Man; He called for constant Service and continuous Sadhana.

On the 1st day of April, Baba with a party of Bhaktas, mainly Vedic scholars and Pundits, proceeded in a steam boat to an island of sand on the Godavari river and after some discussion on how to promote the cause of Sanathana Dharma in this grossly materialistic age, while Sankirtan was being done by the devotees, He materialised from the sands an entrancing image of Rama with Sita Lakshmana and Anjaneya, by His side. Then, even as He was singing, for the benefit of the Bhaktas, a magnificent heart moving song on the Tandava Dance of Siva, He created a charming icon of Nataraja, depicting that sublimely superb Cosmic Event.

The thousands who desired His Darshan on the auspicious Sriramanavami were not disappointed. At 8 A.M., at the Vedasastraparishath of Rajahmundry Baba exhorted the Pundits to cultivate Faith and Self-respect and pursue their studies, fearlessly and in full. He gave them all new clothes which He had blessed. In the evening, Baba addressed a huge gathering at the Gowthami Vidya Peetham. He spoke of Rama as the Avatar come to personify and present the different aspects of Dharma and Sathya. He called upon all to re-form habits, re-construct character, re-condition their modes of living and re-gain the spiritual heritage which was theirs.

(Ed)

Baba's Program

During the month of May 1963, Baba will be away on tour.

Upanishad Vahini

4

Mundakopanishad

Sri Sathya Sai Baba

This Upanishad starts with a Declaration that it is best to listen to auspicious sounds with the ear and to witness auspicious sights with the eye and to spend one's lifetime in the constant meditation of the Glory of God. The Discipline that is expounded in it is called Brahmagyana, since it deals with the Caused Brahman or the Conditioned Brahman or Hiranyagarbha and also with Brahman itself, Unconditioned and Uncaused. It came to be called Mundaka, for it is addressed to shaved ascetics who are under a vow called Sirovrata, carrying a pot of fire etc. Moreover, this is like a crest jewel for all Upanishads and hence too it came to be known as Mundaka. It is related to the Atharvana Veda.

The Brahmagyana has been handed down from Guru to Shishya since generations and is concerned with the Attributeless Absolute of which this universe is the apparent 'attribute.' It is known as Paragyana the knowledge of the Beyond. On the other hand, A-para Gyana is concerned with the worship of Attribute-ful Godhead, the limitation of the boundaries of Action, of Dharma and A-dharma. The latter is also found in this Upanishad. Both these were taught by Sanaka to Angirasa.

The discipline and doctrine of the Veda and the Vedangas are called A-Para Gyana; the Upanishads too are categorised as A-para Gyana, though the A-para naturally leads to the Para also, for, it guides the aspirant to Brahman. The Jagat is an emanation from Brahman as the web from the spider. The Samsara of the A-para Gyana is the medium for Doer-deed relationship! This duality will persist until Wisdom dawns and the Unity is perceived. Those who engage themselves in Karma as laid down in the A-para Gyana attain Heaven or Swarga; others, aware of the evanescence of Swarga, give up all such Karma and seek teachers who can lead them along Para Gyana to realisation of Brahman Itself as all this. There is nothing beyond and besides Brahman. All emanate from Brahman; all arise from Brahman, as sparks from a raging fire or hair from the skin of the body, though they appear nevertheless, as different from the objects of origin. Though emanating from Brahman, Jivas appear as if they are distinct, though they are not different at all.

It is in obedience to the Will of the Supreme that the Sun and Moon, the Five Elements—all behave as ordained. Note the parable of the Two Birds on the same tree, the one quiet and unaffected, the other active and restless. The tree is the Body, the Birds are Brahman and the Jivi. The Jivi consumes the fruits of action; Easwara watches and is just, a Witness.

The Jivi identifies himself with the body and has grief as reward. The moment he discovers that he is Easwara, he is free. He who cultivates the thirst for God is able to discard the thirst for sensory joy and he moves closer and closer to the unveiling of his Divine Glory. The Mundakopanishad, in its last Mantra, declares that its purpose is to initiate seekers in the holy science of Brahman-realisation. It is the crest jewel of all Upanishads on account of this. Munda means head. It also refers to a rite of carrying fire on the head, as part of the Sadhana in Brahma-

Vidya. In the Brahmasutras two Adhikaranas or Chapters are devoted to the discussion of the Mantras. There are two Sections and three Chapters, in it.

In the first Sections, the subject is Para and A- para Vidyas and in the second, the subjects are: Karma which leads to Brahma-sakshatkara (or Realisation of the Immanent Brahman) and of the Shabda, which marks out the Karma, viz., Mantras. This latter is what is called Karmakanda. All the Upanishadic mantras relate to the Ultimate Truth and are therefore, sacred.

The spider produces the web from out of itself and is traditionally skilled in re-absorbing the web unto itself. Thus the Universe is created without any extraneous agent or substance; for, He is Cause and Effect and Material, all in one. Yarn and cloth, gold jewellery, mud and Pots—all are but transmutations and changed names and forms. The jewels are called 'caused actions'! The Prime Cause. So too, Brahman is the Prime Cause of Prakriti. The Creator has to be all-knowing and the Lord alone has that attribute.

The knowledge of Brahman and Its attributelessness is the characteristic of Para Vidya. Eternal joy is attainable by Karmas of a certain type, which are authorised in the Vedas, the Sacrificial Fire maintained in the Home being the very basic rite. The performance of Karma leads to the purification of the agitations of the mind; it is an essential prelude to Para Vidya. The leaping flame is an invitation to the householder to march on to the Source and Sustenance of all Energy.

The offerings made in the sacrificial fire, with realisation of the meaning and significance of the ritual, grasp the rays of the Sun and become more potent thereby; they lead one on, to the abode of Indra Himself.

The Sacrificial Fire, Truth, Tapas, the study of the Vedas, the worship of the guest—such acts dictated by the Shrutis are named 'Ishtham'; the construction of temples and rest-houses, of tanks and wells, the rearing of avenues—such acts laid down in the Smritis are named 'Poortham.' Since Samsara is saturated with karma of one type or other, it is ever-changing, transient, impermanent. It is caused, manipulated artificial, Krithaka, not 'as-it-is' in its inherent reality.

In fact, what is creation? It is just 'imposition' of Nama and Rupa on the One Basic Substance; so, it has no real reality. It is a limitation and so, it is describable in words. It is just an appearance; it is cognisable by the senses. The Supreme Lord has willed all this Evolution and Involution. He is Eternal, Unchanging, Unaffected; every act is motivated by Him; every effect is shaped by His Will, it is the Will of the Cosmic Entity, of Viraat Purusha. The Purusha is beyond the range of human vision, of human understanding.

The Shruti says that the entire Creation is bound to Brahman and revolves around it with the energy granted by it—like the rim of a wheel, bound by spokes to the hub. There is nothing 'extra'; all, all is That. The Manas or Mind is the Instrument to achieve It. The target, Brahman has to be hit by the arrow, called Manas, with the aim, made true and, straight, by single-pointed attention got by practice of concentration, let the arrow of your Inner Sense fly from the Upanishadic Bow and reach the target of the Indestructible the Akshara Brahman. In other words, Pranava is the Bow, Jivi is the Arrow Brahman is the target.

Brahmam is reflected in the Consciousness and illumines It. The illumined Consciousness has to withdrawn from the external relatively—Real sense world and, by deep detachment, one has to get rid of the impurities that tarnish its true nature. The Upasana of Omkara will establish poise in the mind. Like the spokes emanating from the hub, great numbers of nerves emanate from the Hridaya; the Jivi appears as if he is caught up in a whirlpool of change, because the spokes turn round and round. But the Jivi who is no other than the Atma can know its nature by having resort to Omkara Upasana, which takes one to the other shore of Ajnana Itself.

The Universe is the Witness of the Glory of the Lord. The Firmament of the Heart is the Temple of His Splendour. He is the very Breath of your Breath. Since He is Formless, He is incapable of being seen; since He is nameless, He is incapable of being pictured in words. It escapes the capacity of the other senses too. It cannot also be acquired by Tapas or Ritual. "Awareness of It" is possible only for an Intellect, free from attachment, hatred and such contaminations.

The Realisation of Unity with Godhead is possible only for the Jnani. Through Dhyana, one gets Single-mindedness; single-mindedness takes one on to Jnana, in this very life, in this very body. In the very body, with the Five Pranas as inhabitants and moving forces, the subtle Atma can be known by a sharpened and purified intellect!

The Atma is as butter in milk, as fire in faggots latent, all-pervasive, unseen. When the Intellect is rid of all agitation, the Universal Self comes within its grasp. Surely, those who grasp this Truth are worthy of homage. He who knows Brahmam is Brahmam; the removal of Ignorance is Moksha, Liberation from the shackles of Duality.

Sri Sathya Sai Baba.

"Dharma is the root of the World " says Shruti; so, as Krishna said, when Dharma declines, the Lord incarnates as Man. Well. "The Veda is the root of Dharma," says Shruti. Dharma is the fruit of Veda which is the Tree. Now, Veda itself is getting dried up! So, fostering Veda is one of the tasks of this Avatar.

(BABA)

Dharma Swarupa

- There are certain fundamental principles of Dharma, which ought to govern human conduct and relationships at all times and all places. When Humanity deviates from them, it suffers greater harm than even the disaster of physical slavery. These principles are called Sanathana Dharma, since they are eternal and basic. Justice or Dharma, and the laws that try to translate it into practice must not be modified, according to transient vagaries. India stood undaunted and unbroken against the onslaughts of unfamiliar cultures and culture-currents, because she stuck to the Dharma laid down for all time, as revealed by impartial sages who saw the Light. Rulers too assumed power in accordance with the prayers of the people and they were the supremest examples of the ideal modes

of life that they preached and enforced. The body is the People; the heart is the Ruler. The Ruler as described in the Ramayana is the genuine Prabhu, the Sarva-antaryamin, who is in full sympathy with the ruled, feeling with the same intensity the grief and happiness of every single individual in the state. Dharma is the code of conduct, which will promote the ideals of each stage of man. And, the Lord incarnates, when these codes get upside down and man undermines his own progress, forgetting the values of life.

- That is to say, the Lord takes human form in order to restore the principles and practice of Righteousness, and among these Fortes, there is no higher or lower, no superior or not-so-superior, though Pundits may argue who is better or greater among, say, Rama or Krishna! Veerabhadra Sastry has posed this problem now, but, let Me tell you in the very beginning that the Divine is One Indivisible Entity, whatever Form, it might assume. Rama appeared as Maya-maanusha-swarupa and Krishna, as Leela-maanusha-swarupa, Rama in the Treta yuga and Krishna in the Dwapara yuga. but, both were motivated by one Purpose, Lokakalyana through Dharmasthapana.
- Rama stuck to Dharma in daily practice even from His very Infancy. He is the Personification of Dharma; there is no trace of A-adharma in Him. There is in Rama an overpowering Santaguna, which makes the mind of all those who meditate on His Story to blossom in Joy. When Thataka had to be killed, Rama hesitated, argued and desisted until Viswamitra convinced Him that she had to be liberated from a curse, through His Arrow.
- Rama carried the message of Dharma and Shanti to the Vanaras and to the Rakshasas; He showered His Grace and His Mercy on all. He accepted the homage of Vibhishana and was equally willing to give refuge to Ravana, provided he trod the Dharmic path and repented for his misdeeds. He never provoked the anger or enmity of others in order to bring about their destruction. On the other hand, he sought every means of alleviating discord and anger. He demonstrated how one has to pay respect to the donors of this body, the parents. He showed how one has to stick to the plighted word, regardless of consequences. For example, he had to live 14 years in the forest, as an ascetic; so, he refused to enter a town during that period, whether it was Kishkindha or Lanka, whether the purpose was the coronation of Sugriva or of Vibhishana. That was the strictness with which he followed the Vow. Vibhishana pleaded with Him, arguing that there were only three days left for the period of exile to end and so, it could be taken as already over; but, Rama did not yield.
- Rama is Dharma-swarupam, while Krishna can be described as Prema-swarupam, Rama was constantly speaking about Dharma to persons who contacted Him. For example, while coming out of Ayodhya in the chariot with Sita and Lakshmana, Dasaratha called out in mortal anguish, "Stop! Stop that chariot;" but, Ram, urged Sumantra to hurry on; he advised Sumantra to say that he did not hear the shouts of Dasaratha, if he later reprimanded him. For Sumantra had to pay heed to the orders of the 'King' and not to the frantic ravings of a 'father'. His "Dharma" is, to be deaf to any order other than the Command of his King. Rama asked him to follow his Dharma and to tell Dasaratha that as a Minister, he had followed it faithfully.

- As a matter of fact, all are incidental to the working out of the Divine Purpose. One single act of the Lord serves to produce a variety of ordained effects, and fill many gaps in the story of the Avatar; you cannot anticipate them or understand them. For, you do not see the two-sides, the cause and the consequence. You are immersed in the present; but, the Lord shapes Time itself. For example, Kaikeyi postponed demanding the two boons as soon as they were offered; she declared that she would formulate them and ask them later, whenever she felt like it. Why? The Lord's purpose wanted that it should be so. Ramakaryam dictated that type of behaviour! Later, the abduction of Sita had to take place in order to provide a pretext for the fulfillment of the Purpose. Ravana could not be destroyed without a justifiable reason. Krishna too while coaxing and cajoling the wicked Kauravas took good care to see that they were provoked into a refusal of all proposals, so that they could be ultimately destroyed, justifiably and with good reason. Even before the arrival of the Avatar, the stage is set unto the minutest detail. Just as a garland is made of flowers from a hundred plants and of a dozen hues, the Lord makes up the garland of His Story, taking a person from one plane, another from a second a curse, a boon, a blessing pronounced at sometime using all to unravel the plot He has decided upon.
- Rama's nature itself is Ananda; it can never change. If sweetness is absent, sugar itself is no longer sugar. So if Rama is conceived as not having Ananda, He is no longer Rama. A king might assume the role of a beggar in a play and enjoy the role and act well the cast, but, He is all the time aware that he is the King; He knows that the audience is enjoying the acting or being moved by it. But he is conscious of his being an actor, throughout. An iron ball does not-burn; it is not its nature to burn the skin. But, when it is red hot, it does burn; that is but an assumed role, a temporary phase.
- On this Janmadina of Rama, resolve to recite the Ramanama hereafter not from the lips only, but with an unsullied heart, with an anguish and an agony, from the very depths of your being, making this Dharmaswarupa your Atma-Rama, dwelling all the time on the Dharma that He personified, on the virtues that He exemplified. From today resolve at least, to honour and please your parents; for, if you cannot follow the first two rules, "Matru devo bhava" and "Pitru devo bhava", how are you entitled to claim the Grace of the Lord who appeared as Rama, to restore Dharma?

(From recent Discourses of Baba at Rajahmundry)

Sankara

Darkness cannot be driven out by stones and sticks or by swords or guns; it can go only when a lamp is lit. So too the darkness of Ajnana can disappear only when the light of Jnana is lit. Sankara carried this Message wherever he went and through whatever he wrote. When the people of this country were lost in pursuing many goals because they read many meanings into the scriptures, Sankara taught that there was only one Meaning, One-ness, Advaita. When he was quite a small boy, he wanted to renounce the world and take to Sanyasa, but, the consent of the mother was essential for this. So, he cried out one day while bathing in the river that he was

being dragged down by a crocodile, (which was true, for the crocodile was no rather than Samsara) and when the mother came rushing to the bank, he said that the crocodile will leave him, only if he took Sanyasa (which was also true) and so the bewildered mother allowed him to do so, He found that the secret of fearlessness lies in Advaita, for where there are two, there will inevitably be fear and suspicion and doubt. His point of view reconciles all the discoveries of science and satisfies the highest reaches of the Intellect. For, it reveals the unity of matter and energy, and of time and space; it teaches that this is the ultimate Truth; there is no escaping it. But, Sankara also taught the rules of Yoga and Bhakti and of Karma, by which one can purify the heart, brighten the intellect and clarify the emotions, so that the Truth might be illumined. Advaita is the awareness of the Divine, in every thing, in full measure at all times. He recommended Satsang, which will gradually lead on to the development of non-attachment, this leads is steadfastness in the contemplation of the Reality and finally to the Revelation of one's own personality as but a mis-reading of the Supreme person that fills all, that is all.

(From Baba's Discourse on Sankara Jayanti 28-4-63 at Prasanthi Nilayam)

Brahmam is all this. A limb of a doll of sugar is also sugar. So even the tiniest atom is as sweet as great as powerful as Brahmam.

BABA

The Taxi for the Big Hospital

I was hastening home from hospital, tired and hungry, after a long spell of duty. Suddenly, at a turn of the road, two Muslim girls ran towards me and gasped, "Nursamma! Bade bahan ki thabiyath achchee nahi hai; jaldee aayiye!" ("Nurse! Our elder sister is ill; her condition is bad; come with us, quick.") They dragged me by the hand, towards their house. Evidently, something serious!

The scene in that gloomy house increased my fears. Around a wooden cot, about a dozen women were weeping and wailing; the kids were running helpless, hither and thither. The master of the family had gone to town to fetch a taxi. The patient, "the bade bahan," was in great agony and struggling for breath. She was shouting in great pain, "O I am dying."

That was, it seems, her sixth pregnancy; ten months had been completed. but, there were no signs of the infant in the womb. Doctors, big and small, general practitioners and specialists, some whom I knew, and some whose names were strange to me, had examined her and pronounced judgement. Their verdict was that it was a case of malignant tumour which will yield only to surgery. But, Sarambibu trembled at the thought of the operation; she preferred drugs and injections; they showed me the list of medicines, administered in despair, allopathic, unani, ayurvedic, homeopathic. They had tried sorcerers astrologers magicians and quacks. But, the situation only got worse and worse; her husband proposed to take her before dawn to the huge big hospital at Coimbatore.

It was at this juncture that I walked in. As soon as she saw me, Sarambibi sat up and fell on my neck, shouting in distress, "O! my Baabaa." I cleared the room of all the relatives and friends and examined the patient. Yes! The 'tumour' was hard as stone, there was no heartbeat recognisable; no movement of the foetal limbs could be traced. I was non-plussed; what could I do? I knew only one remedy—the Vibhuti of Bhagavan Sathya Sai Baba a packet of which I always have with me. I move out every morning to the Hospital only after worshipping Him. I had His Darshan at Ooty when He came there and I had read the Tamil 'Sathyam Sivam Sundaram' more than half a dozen times. Baba must help this woman now, I thought.

I opened the packet and, praying, "Sai Mata! Save your daughter," I drew with it a big Om on her abdomen and put a small quantity on her tongue. "Do not fear, you are with child; it will be born soon," I announced, to my own surprise! Sarambibi was filled with joy; she quietened and breathed normally; she went into deep sleep. They did not allow me to go home, but, insisted on my remaining there.

It must be midnight. Sarambibi woke with a start. She called me, "Nursarrmma! Come and see! The child is moving." I ran to the cot and with trembling hands felt her abdomen. I examined her. No tumour, no hardness at all.... It was the child, heart beat and movement clear and convincing! The pains too started soon and at 2 A M , a girl was born! (7½-8 lbs!!)

The taxi which Amir Jan brought to take her to Coimbitore dropped *me* at my place, at 4 A.M.

V J Devi

Humanity

Savage vain and wanton wills,
Closed eyes, tight hearts, faltering feet,
Fumbling hands.... with these, he slides
From womb to womb, into perdition deep.

The guides? . . are blind, their hearts are hard,
Their feet are clay, their itching palms
They fold and pray... for prey!

The Gurus?.... are dumb, afraid to chide,
Eager to hide; they boast in pride
The size of human herds they sway and fleece.
They battle bitterly for lousy noisy fame.

The thirsty Shishya throng?.... is deaf;
They pay no heed to God or their own good
But only pay a pinch of filthy loot
And rest content, that they are safe,

Here below, as virtuous folk
And, there, as haloed candidates
For sofas near His Throne.

Is this His Plan? His Will?
Is this the end of those He blessed
With brain heart nerve, to know act feel?
It cannot be; for, He has come to cure
The blind, the deaf, the dumb!
The Saviour.. .. SAI .. has come! O... Come!

Upanishad Vahini

V

Mandukyopanishad

Sri Sathya Sat Baba

This Upanishad is the kernel of Vedanta; it is the most profound among all the Upanishads; it is also the chiefest, having the distinction of being recommended as, by itself, enough to lead man to salvation. It is very brief, consisting of just a dozen mantras! They are divided into four sections, Agama, Vaithathya, Advaita and Alathasanthi. In the Agamaprakarana, the secret doctrine of Pranava which is the key to self-realisation is expounded. In the second Prakarana, the doctrine of Dualism, the great obstacle to liberation is discussed and rebutted. In the third, the A-dvaita or non-dual Unity is propounded. The last Prakarana describes certain mutually contradictory non-Vedic doctrines and rejects them.

No sound is beyond the ken of Om; all sounds are permutations and products of Om. Brahman too is Om, identified by It and with It. The Brahman, which is beyond Vision, is manifest for the vision as Atma.

The distinctions of Viswa, Tejas and Prajna are but appearances imposed on the Atma; that is to say, the Atma continues the same, unaffected by the waking, the dreaming and the deep-sleep stages of man's existence. This Atma and the Atma which one refers to as 'I' are both the same. The 'I' or the Atma swims like a fish in the river, paying no regard to this bank or that, though the waters are limited and guided by them. In deep sleep, all the vasanas or impulses are suspended and though they still persist, they are not manifest or active. In dream, man follows the impulses and wins, satisfaction in the process. All the manifold pulls and attractions of the sensory world, which impel man towards the objects around him, are born during the waking and the dream stages. The mind is full of agitations and these are the fertile fields where the vasanas grow, multiply and strike root. As a matter of fact, it is the agitating mind that causes Creation, that is behind all Srishti.

There is however, a Fourth stage, distinct from these three: it is named Turiya! This stage cannot be described by words or even imagined by the mind, for it is beyond both Buddhi and Manas. The experience is inadequately described as Santham, Sivam, Advaitam; that is all. It is Peace. It is Grace. It is One-ness. The mental agitations are stilled and so there is no more mind. It is the conquest of the mind, its negation, the A-manaska stage. What a victory it is! For, in deep sleep, the Mind is latent; in dream, the Mind is restless with agitations; in the waking stage, it is active and motivating. In all the three stages, Truth remains unknown. The objective world is but a delusion of the agitated mind, the super-imposition on the rope of a non-existent snake. The world is not born, nor does it die; it is born when you are ignorant; it dies when you become wise.

The AUM of the Omkara, representing the Viswa, Tejas and Prajna aspects of the waking, dreaming and deep sleep stages of existence, have each a particular role in Sadhana. Upasana which A emphasises more, makes one realise all desires; if U is concentrated upon, then Jnana increases and if M is specially dwelt upon in the Upasana, the final merging of the Soul in the Supreme is effected. The Upasaka of Pranava will also earn the knowledge of the Truth of the world and Creation. The Upasaka, therefore, of the Pranava draws unto himself the reverence of

all.

The A, U and M proceed from one to the other in the Pranava and finally merge in an A-mantra, a letter less resonance which thins out into silence. That is the symbol of the Santham, the Sivam and the Advaitam, the merging of the individualised soul in the Universal, after the shedding of the limiting particulars of name and form. This is not all. The Karikas 24-29 of this Upanishad praise Pranava as the cause of Creation. It is extolled as quenching all grief. Why? He who ruminates on the Om, ever aware of its significance can steadily move on to an Awareness of the Real behind all this unreal Appearance, of the Paramatma-tattwa Itself.

In the first section, the Advaitic uniqueness of the Atma is established in a general way; in the second, as has been said, the positing of two entities, God and the World, is shown as mistaken, impermanent. In the section called specifically Advaita, the doctrine is established by arguments and affirmations. At first, the world was latent and un-manifest; Brahma is Himself an effect; and so, reflection on the effect will not lead man to the source of all things. The Brahma revealed in this Upanishad is not the Effect; It is the Primal Cause. It is not born, nor limited; it is not broken into all this many.

The Atma is like Akasa or Ether, all pervasive. It may seem enclosed in certain limits, like a pot or a room and may be spoken of as so individualised. But in that limitation, there is no truth. The body too is like the pot, which limits the sky enclosed in it, for all appearances. There is no basic distinction between the sky in the pot and the Sky outside; take away the limiting factor, and they are One. When the body is destroyed, the Jivi merges with the Universal or the Paramatman. It is the limitation that appears to qualify the Atma, otherwise it is the Paramatma itself. The Jivi can never be considered a limb or an avayava, an adaptation or Vikara of the Paramatman.

The birth and death of the Jivi, as wanderings in space and from one Loka to another, are all unreal. It is appearance, not reality. Go deeply into the matter you will find that Dvaita is not opposed to A-Dvaita. The opposition is between various Dvaitic religions and schools of thought. For the A-Dvaitin, all is Parabrahmam and so he knows no opposition. For the Dvaitin, there is always the atmosphere of attachment and pride and hate for where there are two there is always fear and attachment and all the consequent passions. A-dvaita is the Highest Truth; Dvaita is a certain mental attitude. So, dualism can move you only so long as the mind is active. In sleep or in Samadhi, there is no cognition of "Two". When Avidya prevails, difference is rampant; when Vidya is established, Unity is experienced. So, there is no opposition or quarrel between Dvaita and A-dvaita. The rope is the Cause of all the Illusion and Delusion; Brahman is the Cause of all this Illusion and Delusion connoted by the word, World, or Jagat.

It is not correct to say that the Paramatma is born as Jagat, for, how can one's essential quality, the Swabhava be changed? Manifold-ness is not the characteristic of Paramatma-tattwa. The Shrutis declare this in many contexts. Why, they even condemn those who see It as many. The Witness of all the phases of the mind, of even its annihilation, can never be known by the Mind. That witness alone is eternal, unaffected by Time and Space. That is the Atma-chaitanyam, the Sathyam. The rest is all un-real.

Turn the mind away from the sensory world through the practice of discrimination and non-attachment; then, you attain the A-manobhava, the no-mind experience. Well, you have to remember another thing: trying to control the mind without a clear understanding of the nature of the sensory world is a vain valueless effort, the attachment will not end, the agitation will not

cease so easily.

They will sprout at the first chance. What has to be done is to develop the inertness of the mind during the deep sleep stage into a stage of permanent ineffectiveness. When the conviction that all sensory experiences are unreal is well and truly stabilised, the mind will no longer function as a distracting agency; it will lie powerless, as a defunct limb. However hungry a man may be, he will not certainly crave for excreta, will he?

To know that the Atma, which is the goal of realisation, is devoid of sleep, birth, name, form and so on, that It is eternally Self-effulgent, Nityaswayamprakasa, to know this is to transcend all Vikaras or agitations of the Mind. Attempting to curb the mind without the aid of discrimination or to make known to man the unreality of Vishaya objects is like the attempt to empty the ocean by means of a blade of grass, foolish and fruitless. Be firmly fixed in the conviction that the world is a myth and then you can aspire for Prasanthi and Abhaya, Peace and Fearlessness.

As the motivating force behind every birth or product, there should be a purpose, either Sat or Asat or Sat-asat, isn't it? What exactly is the transformation that happens? The cause or Karana undergoes a change or vikara and gets transformed into the karya. Well, Sat has no Vikara and so no birth is possible from Sat. Asatya is void and nothing can emanate from it. Sat and Asat are inconceivable together. Therefore, logically, nothing can be born or produced; karana cannot become karya.

When you remember fire, you do not feel the heat; it is only when you hold it in your hand that you experience the heat. So too, all objects are different from Jnana about them. Knowledge is one thing actual experience is another. Moreover, the search for the First Cause is an endless adventure. For, even in the complete absence of the snake, one sees it in the rope. It is all a figment of the imagination. In dreams, with nothing concrete, all the joy and sorrow of manifoldness are undergone. For the machinations and inferences of the mind, no basis or explanation is needed. Irresponsible inferences about the unreal world will pester the mind so long as the illumination of Truth is absent. Clinging delusion is the fate of those who are steeped in Avidya or Ajnana.

This Upanishad has declared in unambiguous terms that the Sat can never be the Cause for the karya viz. Asat. The external world is created by our own chitta, like smoke emanating from a burning scent-stick. Everything is appearance, an Adhyasa, an Abhasa, something mistaken to be there, but really non-existent. The atmosphere of Ajnana is the fertile field for their birth and multiplication. Samsara, which has the dual characteristic of evolution, of origin and ruin, is the fruit of this mistake.

Since Paramatma is Sarva-atma-swarupa, there is no possibility of Cause-Effect or Wish-Fulfillment or Purpose-Product appearing in it. For him who has had the Vision of Atma, all is Atma. The maya-infected seed will sprout into a maya-infected tree; both are false and fleeting. So too, the birth and death of the Jivi are both false; they are mere words, signifying nothing. The things seen in dreams are not distinct from the dreamer, are they? They may appear as different and as outside the dreamer, but, really, they are part of the dreamer, arising out of his own consciousness. He who is the witness has no beginning or end. He is not bound by duties or obligations, right or wrong. To know this, and to get firm in that knowledge is to attain liberation from the shackles. It is the quivering of the Chitta that causes things to originate. Chitta-spandana is the cause of Utpatti.

Contemplate on this and reach up to the Turiya stage of consciousness. Then, Nama Rupa Vastu, Bhava all get merged in the One All-pervasive All-inclusive Atma!

This Upanishad teaches man the essential philosophy, in the briefest terms. It does not refer in the least to Karma or kindred subjects. It concerns itself purely with the Science of Atma-tattwa.

Sri Sathya Sai Baba

If there are two or more kings or states, there is bound to be greed envy jealousy hatred and anger on one side, and fear ambition and vengeance on the other. No one can then know the joy of perfect peace. Similarly, so long as you feel the reality of the `many' so long as you take them to be outside you, separate from you, you have fear, hatred, greed and all the rest of the pests. When you know that the `many' is a figment superimposed on the One by your own ignorance, you become Master, sole Monarch, and all fear vanishes. That stage is Mukti: Liberation from the thrallldom of Samsara.

—BABA

O! Muruga!

Give me as friends, the men who ever feed on the charm of Thy Lotus Feet;
Give me the faith, to flee from those who fritter time and follow Fancy's wayward path;
Give me the chance, to talk of Thee and thy Glory to all I chance to meet;
Give me the grit, O, well in time, today low the lie that leaps up to my tongue,
Give me the boon, to be mad of Thee alone, and not of `I' and `Mine';
Give me wisdom, of him the world calls fool, to cast away the claims of status, sex;
Give me in full profusion, the priceless Treasure of Thy Grace;
Give me, O, Muruga, the painless life, the joyous life, God-filled, God-willed
Hallowed by Thy Name, lighted by Thy Light.

—Ramalingaswamy
(from a Tamil Song on Muruga)

"Sai Rama-Duta"

At Our Window

You must have read in "Sathyam Sivam Sundaram" the thrilling story of Baba's visit to Hampi Hospet etc at the age of 14 and on His return, the epoch-making Announcement, that He belonged to His Bhaktas and that His Work beckoned Him. You must have read of the First Bhajan in the Garden of the Excise Inspector's . Bungalow, which I too attended. I was excited and thrilled beyond words for I did not consider that Sathya was my `student'; He was my Guru, my Guide. I shall now share with you some of the experiences that and the members of my

family had 23 years ago, in continuation of the miracles I have described in the January 63 number of this Magazine.

Baba was present at the Uravakonda Bhajan Sessions, every Thursday evening, when hundreds use to gather to take His Blessings. Once when He went to Puttaparthi from there, He took me, my wife and my son as far as Anantapur and we were with Him there for two days, after which He left for the Village, and we returned. We used to worship Baba, installing Him, in imagination, on the Pita which Baba had asked us to place in the shrine room. One day, while my wife immersed in Bhajan, with tears of joy streaming down her face, a big sized bumble-bee zoomed in circular sweeps and dropped on her head, while flying through the window, a roll of paper! We found that it was a picture of Shirdi Sai Baba! Surely, it was a gift from Sathya Sai!... for our shrine. We have it with us still.

Another day during the Bhajan, Baba called the wife of Kasibhatla Sriramamurthy to the dais and told her, "I have just kept a picture in your shrine room for Puja; why is it you have no Picture there? Go and worship it." She was surprised that this 'little boy' knew the details of the room so well and that Baba had shown them His Grace. Immediately, she hurried home with three other women; they opened the lock and went in; the doors and windows were all closed for fear of monkeys; they threw them open one by one. Yes; there was a picture on the floor of the shrine, a picture of Shirdi Sai Baba! In March 1962, when I stayed a few days at Uravakonda, Sriramamurthy brought out the picture and we talked once again of the joyous old times, when Baba had just announced Himself.

Even more wonderful is another incident which I clearly recall. Baba was then at Puttaparthi, far away from Uravakonda. We were engaged in Bhajan, as usual in our little house; it was a rather hurried Bhajan, for it was a working day for the school and we teachers cannot afford to go late! A monkey leaped on to the window and held fast the iron bars and grinned. We tried to shoo him off he threw a tiny bundle of cloth into the room, and waited to note our reactions. Baba., the Divine Boy, had taught us to live in an age of miracles. So, I took the bundle and with shivering hands, untied the knot and examined the contents. There was a laddu (!) in it. Have you ever heard of a monkey delivering a packet of 'laddu', unopened?

And, lo! there was also a letter... from Sathya Sai Baba... in His own lovely handwriting!! "I sent you a picture with a bee. I am glad you are worshipping it sincerely. Well, I am sending you now some Prasadam. Share it with all and be happy."

Must I add that I could not attend school that day? The joy was so over-powering. His Grace was so overwhelming.

—Manchiraju Thammiraju

Sparks from Sathya Sai Sambhashana

- To earn the Grace of God, you have to pray to the Personified Power with Name and Form; it is your yearning that decides in what form the Lord appears. You call and He answers. If you are not earnest, if you feel indifferent, and say, "Let Him come when He wills, in the Form He likes and with the Name He prefers." He will not come at all. Call on Him with anguish; He will respond.

In Rajasthan, there was a priest who worshipped the image of Balakrishna installed in the temple, attached to the palace of Udaipur. His name was Devesa. His story may not be found anywhere but since he was intimately connected with Me, I know him very well. Every night he used to "put Balakrishna to sleep" with appropriate ritual and close the door of the shrine; but, before he came out, he would take from the head of the Image, the mallika garland he had placed there in the evening and wear it himself, before proceeding home. Of course, on those days on which the Maharana visited the temple, the garland had to be given to him, for wear.

One day, however, the Maharana came immediately after he had worn it inside his tuft of hair; so, when the Ruler demanded the flower, he had to get inside the shrine and, slyly removing it from his tuft, hand it reverentially back to him. The Maharana was happy that he had not missed the gift; but, was shocked to find in it a strand of gray hair! Suspecting some trick, he shouted angrily. "What! has our Balakrishna grown old and grey?" The priest, to save his skin, said "Yes." The Maharana replied. "Well, I shall not disturb Him now; but, early tomorrow, I shall come and see if His hair has really gone gray."

Devesa had no food or sleep that night. He wept his eyes out in agony, for, he had in his fear, imposed old age and greyness on the ever-youthful Lord. Morning came and the Maharana hurried to the temple to open the shrine. They both looked in and, lo, the Hair was gray. The King suspected that the hair was false, planted by the priest. So he pulled and tugged at it, only to find drops of blood at the roots. God had responded to the anguished cry, the call of agony. The Formless will assume any form and undergo any transformation to satisfy the yearning of the devoted aspirant. The over-riding purpose is to make all Karma-jivis, Brahma-jivis.

- Man must crave for the vision of God; then only is he entitled to the status of human-ness. Manava must reach Madhava. He must conquer the mind. Man is the ruler of manas, not its slave. Who takes the role of educator from the beginning of your life...? The mother, is it not? Nature or prakriti is the mother, the feminine principle, the Maya. She is the great teacher. If you do not learn the lessons well, nature punishes you, boxes you in the ear, hits you on the hand. She is a stern merciless instructress; but, if you learn well, she will lead you proudly to the presence of Purushottama. Obey prakriti and be well trained by her, then you can inherit the glory of Purushottama. If you disregard her teaching, the mother gets disgusted with you and the father too will disregard your entreaties. The commands of prakriti given for your good are called dharma. Have the dharma as the witness of all your thoughts words and deeds. Be guided every instant by the dictates of that dharma, and success will be yours.

Little children must be taught with the help of big letters scrawled on boards and slates. Temples images and Saligrams are the slates and boards for the children in spiritual progress. But, even if you play with a toy elephant you cannot get the experience of contacting live elephant, can you? The Formless Godhead can be understood by you only when you have rendered yourself Formless! When you are in the world of gunas, you have to attach yourself only to a Saguna Lord.

- Even a thief does not like being called "thief." He gets either ashamed or angry when he is called so. Why? Truth is his real nature and his true nature revolts against the appellation. The Atma is always Sivam; it is always auspicious and holy. So it protests vehemently when the vehicle where it resides is called Amangalam, Savam, dead. The Atma is also Sundaram. Aum is the Akaram of Paramatma; it has no Vikaram in it. So it is always Sundaram, beautiful charming, lovely. That is why when it is described as ugly, deformed, disgusting etc he lowers his head in shame, for something revolting to his true nature is being imputed. Sathyam Sivam Sundaram is yourself; you have not realised it because of delusion, ignorance, and false inference. Get rid of these and merge in your Real Self.

(Form recent Discourses)

Sanchara Kalpataru

Baba stayed at Brindavan, Whitefield for about three weeks last month and hundreds of devotees from Bangalore, Madras and places around had the chance to get Darshan and receive His blessings. On 10th May, He inaugurated the Rao Insulators Company's newly constructed factory at Whitefield. Himself the Embodiment of the Motive Power of the entire Creation, He put the machinery in motion and started the process of Manufacture, with His Own Divine Hands. (The picture that forms the Frontispiece of this; Number was taken at this auspicious moment) He spoke to the British and Indian technicians who are collaborating in the manufacture. He also addressed the gathering of workers. He advised them all to feel that the factory was one single family and that each one, by sincere and efficient work in unison, will be helping to foster and, sustain the basis of their successful living. He said that they all form links in a chain and the weakness of a single link will weaken the entire chain itself. He spoke of the British technicians who were moving like brothers and sisters with their Indian counterparts and commended the spirit of gratitude and helpfulness that pervaded the Factory.

The Kalpataru is a heavenly tree that grants the requests of all who pray under it; but Baba is a Sanchaara-Kalpataru, the Lord who moves among the needy and grants, even unasked, whatever is best for all. So, He was at Mysore City for a day and He stayed at Ootacamund for a few days, granting Darshan to Bhaktas and holding discourses every day for the large gatherings. He also visited Madurai and Mukkudal and Tinnevely, and all along the roads, the villagers and townsmen welcomed Him with Bhajan and were rewarded by His Darshan. He visited Kodaikanal Hill for a function arranged by the trustees of the Subramanyaswami Temple on 3rd June and stayed on for a few days more, "in order to give" as He said, "the joy of His Darshan to

many who are unable to come over to Puttaparthi, on account of old age, poverty illness or other similar handicaps."

Upanishad Vahini VI

Brihadaranyakaopanishad

The Brihadaranyakaopanishad is affiliated to the Shukla Yajur Veda; it has six sections, of which all except the third and fourth, describe Upasana or Worship associated with Karma or ritualistic Action. The third and the fourth sections deal with the teachings of Yajnavalkya on spiritual Truth imparted to Janaka. The grandeur of the intellectual eminence of that sage is impressively evident in this Upanishad. For aspirants eager to reach the goal of Liberation, this part of the Brihadaranyaka offers the best guide. The sections are therefore referred to as Yajnavalkya Kanda. It is the last of the famous Ten Upanishads. On account of its size, it is named Brihath or Big; since it is best studied in the silence of the forest or Aranya, it is an Aranyaka it instructs in Brahmajnana and so is classed as an Upanishad.

Scholars have designated the first two sections of this Text as Madhurakanda, the next two as Muni-kanda and the last two as Khila-kanda. Khila means appendix and hence the name is appropriate. The first section deals with the basic principles, as they are; the second proves their truth by reference to experience. The third shows how to practise the same and get mastery over it. The first section teaches Jnana, essential for spiritual progress; it is related to the paths of Karma and Upasana. It is not mere dry intellectual discipline.

For those eager to earn Jnana, there are four instruments or media for acquiring that wisdom. They are: Pada, Bija, Sankhya and Rekha. Pada means the Vedas, and the Smrithis that attempt to explain them. Bija connotes the entire gamut of mantras learnt direct from the Guru. Sankhya is of two kinds, Vaidika and Loukika. Vaidika-sankhya means the calculations and quantitative analysis of the various mantras ; Loukika-sankhya refers to the numbers and their inter-relations so far as they are related to the external world and the interrelations of human activities. Rekha too has two such categories, the Vaidika-Rekha being a part of the Upasana activity mentioned in the Vedas and Loukika-Rekha being a part of the Mathematics of the Universe,

The Madhura-kanda describes the Brahma-tattwa or the Brahma Principle in the light of the categories accepted as authoritative by the Scriptures. Purusha is the Primeval Person, from whom or on whom all this Name-Form Manifoldness has emanated. We conceive the Horse in the Ashwamedha as Prajapati Himself. He is directed to impose on the Horse the characteristics and attributes of Prajapati, so that he might acquire the fruits of that ritual. This portion is known also as Ashwa-Brahmana. Again, the Fire which is the central figure in the sacrifice is also to be felt and consecrated as Prajapati and there are descriptions attributing the qualities of Prajapati to Agni. So, this is called Agni-brahmana.

This Jagat, taken as true by the deluded, is just a jumble of Names and Forms devoid of the permanence that Atma alone can have. Hence, it breeds disgust and discontent and causes renunciation to grow. The mind is soon free from attachment to the objects of sensory pleasure and it moves along its natural bent to Brahman itself. All sounds are names vaak or voice is the cause for its emergence. Rupa or Form is the result of vision or sight; it emerges from the eye. Karma similarly has the body as its source; the body is just a context for vaak and other

instruments. Contemplation on such truths helps the process of Atma vichara to start and progress.

The Prana or Vital Air, the Sarira which is its basis, the Siras (head), which is the seat of the instruments for acquiring knowledge, the strength that is derived from food—all these are considered in this Upanishad.

As the sweetness of a thousand flowers is collected into honey, this Jagat is a concatenation of the elements. Dharma, Sathya, and such abstract principles, men and such concrete living beings, the Viraat-Purusha and such conceptions—all these again are the effects of the same Brahma-tattwa, that is, an immortal changeless Tattwa. The realisation that the Tattwa inheres in every individual is Brahma-Jnana.

Janaka, the King of Videha, celebrated a Sacrifice giving away vast wealth in gifts. Many Brahmins attended this Yaga from the Kuru-Panchala territory. The King had a thousand cows decorated with anklets, necklaces and hornlets of gold; he announced that they would be donated to whoever taught him the Brahman. Many Brahmins, though great scholars in their own line, hesitated to claim the cows, through fear of failure. But, Yajnavalkya was so confident that he asked his students to drive the cows to his Ashram! The other Brahmins got enraged at his audacity and started testing his scholarship and experience

The first to come forward to challenge Yajnavalkya was the family priest of Janaka. The answers that the sage gave to his questions clarify the method of attaining the Atma encased in the pranas, through the conjoint yogas of Karma and Bhakti. In the Yajna, the Ritwik's voice is Agni, the Kala is Vayu, the Mind of the Performer is Chandra—such is the manner in which one has to grasp the meaning of ritual and free one-self from the limitations of mortality.

The next to accost the sage was Bujyu; his questions were: Is there an Entity called Purusha who is ruled by the senses and who is entangled in this current named Samsara? Or is there no Purusha of this type? If there is one such, what are his characteristics?

Yajnavalkya answered him thus: Your Atma is the Entity you inquired about; just as a wooden contrivance cannot operate on its own, but must be moved by some outside power or inside force, or just as this arm can move like this only when the will operates on it, so too, unless a super-spiritual power presides, the body cannot act nor can the vital airs function as they do. He is the seer of the seeing function of the body; He hears, and not the ear. That Chetana or Super-consciousness that sees and hears and feels is but a reflection of the Atma on the mind. That Chetana sees even the Seer; what happens is that the Chetana reflected in the mind moves out through the senses and grasps the external world of the five elements and so it appears as if the Chetana is engaged in activity. Really speaking, it has no activity.

That Chetana is the Atma; it is beyond the reach of the senses, it is above and beyond the subtle and even the causal sariras. It has been understood by experience where the Atma is to be attained by total renunciation. Attachment to children, riches, wife, etc.—all have to be given up; these originate in Kama, Desire. Why, all activities whether ordinary or ritual or worshipful are basically the products of Kama. The desire for the fruit is present in Karma-sadhana also. There is no denying this. And hence they are opposed to true Sanyasa.

Light and darkness cannot be together, at the same place and time. So too, Karma-activity and

Atmajnana cannot be together. Sanyasa is Sarvakriya-parityaga; begging for food is a Karma and against Sanyas. The Brahmins of ancient days knew this; they gave up attachment, and, through the path of Nivritti or withdrawal, realised the Reality. He alone is a Brahmin who has detached himself from all things which are concerned with non-Atmic ends. All other credentials are secondary.

In this Upanishad, the Sarvantaryami-twa of the Atma is described. All this earth becomes habitable through association with water. Or it would fall apart like a lump of rice flour. Gargi asked Yajnavalkya on what is the earth based. This question and the answer given inform us that Earth, Water, Akasa, Surya, Chandra, Nakshatra, Deva, Indra, Prajapati, Brahmaloaka—all these, one from the other, were woven out of the Paramatma-tattwa, which is the warp and woof, the garment of Creation. Such truths are beyond the reach of the imagination of man. They have to be imbibed from the Sastras by a clarified intellect.

Yajnavalkya refuted the arguments of Gargi, for her questions could not be solved by mere intellectual feats; they could be solved only by intuition, earned by the guidance of a Guru. The earth is pervaded and protected by Vayu or air. The individualised Universal, individualised according to the impressions of experience in previous lives, is associated with the 5 Karmendriyas, 5 Jnanendriyas, the 5 Pranas, Manas and Buddhi—these seventeen instruments. The concrete body is a vikara or mutation, of the earth: it is pervaded by vayu or 'air'. There are forty nine 'earth-bits,' or angas which can be identified in the body and like a string that holds pearls together, 'air' holds these together as one coordinate whole. When the 'air' leaves the body for good, the angas become distinct and derelict. The body then, becomes a 'corpse.' There is however an Antaryami, the immanent spirit in the body-complex abode, the mystery that is beyond the reach of that complex, the motivating force of the impulses and intentions of that complex; that Antaryami has no death; It is Atma.

Gargi put her second question, after taking due permission from the gathering, for, it is not courteous to hurl problems without such notice. Her question was: On what does the Inner Core—the Atma—rest in the Past, Present, and Future, in this Dual World? The intention of Gargi was to bring about the discomfiture of Yajnavalkya, for he would be forced to admit, "The timeless Entity is beyond words and cannot be described at all." This also shows that Gargi too was an adept in Brahmajnana and hence you can infer that in the field of Brahavidya, there is no place for distinctions based on sex.

"The Brahmaids or masters of Brahmic wisdom declare that the Parabrahma is immanent in the un-manifested Akasa," said Yajnavalkya, thus escaping from the trying situation into which Gargi wanted to drive him. Then, he described the nature of that Indestructible Akshara thus: It has no gross, subtle or such changes; it has no material qualification like colour, smell, shape etc. There are no 'measures' to comprehend It. Time is but the execution of Its will. Why elaborate? The Sun and the five elements all carry out its Will. Gargi then asked the assembled Brahmins to bow before Yajnavalkya and acknowledge his supremacy. That stopped further questioning.

The Atma is Effulgent, as the Sun is, by its very nature. People say that they 'see' the Atma or Its effulgence. But, there is no seeing It. Since It has no second, nothing is outside It. It is neither seen nor can It see. It has no organs of sight or smell; nor has it any part, which when coordinated can perform any function.

From the lowest Joy to the highest Brahmanandam, each step is an increase of the feeling. Words

like Paramanandam indicate only stages of Anandam. As a matter of fact, all types of Anandam are derived from the primary basic source of Brahmanandam. Yajnavalkya explained all this to Janaka, for he took great delight in instructing the King on all that he knew.

Like a tree sprouting from a tiny seed the body grows and the seed in the fruit grows into another tree, when the body like a ripe fruit falls to the ground. The vaak and other Indriyas also follow him; the breath too takes to its own path. The Atma alone is not affected, one way or the other. It remains as ever: unmoved, immovable.

Through sinful deeds sin; through meritorious deeds, merit ... thus paapa and punya accumulate. They produce the impulses for a new body, as the primary motive force of the Sarira. The Atma leaves the old body, with its vision directed to the new one it occupies, like the caterpillar which fixes its forelegs on a spot, when it lifts up the hind legs. The Atmajnani, however, has no impulse towards bodily activities and so the Atma in his case is not bothered by a new body at all. The Jnanamarga is the path of the Brahmaid, the knower of Brahman.

The Karma-enthusiasts are led on to Tapas, the Atmajnani has escaped from Kama or desire and so his mind knows no anguish or agony or yearning, which is the mark of Tapas. He is the Viswakarta—the very artist who has evolved the Viswa or Creation. He who has attained the vision of Brahman-hood has nothing further to attain or realise or guard or seek.

The instruction that Yajnavalkya gives in this Upanishad to Maitreyi, his consort, reveals to us clearly the Atmajnana which comes after a study of the Sastras with Tarka as a constant companion; it also describes the principles of Sanyas, which is the instrument for getting that Jnana. The entire sensory world and the senses too have to be equated with the dream-reality only; there is no use pursuing them, as ultimate and valuable.

The Atma alone has to be loved; all other things are loved for the sake of the Atman. When the Atman is understood, everything else is understood. All effects are subsumed by the Cause. The ocean is the goal of all the waters, so too all tastes find their goal in the tongue; all forms realise themselves in the eye; all sounds are for the ear; all resolutions have the mind as their goal. That is to say, the entire Jagat merges in Brahman.

In his reply to Bhujyu, Yajnavalkya reveals his knowledge of the process of evolution of the Universe, the Brahmanda-nirmana. In his reply to the two questions of Gargi, he reveals and instructs the swarupa of Brahman, which is Aparoksha. In the Sakalyabrahmana, the sage has astounded every one by his erudition in spiritual mysteries. He earned victory in the Hall of Janaka from the wisest of the land. He sanctified it by his teaching. He met the hard tests of the crooked Bhujyu and the harder tests of the eager inquirer, Gargi, with equal equanimity and skill. He was acclaimed as the crown jewel of scholars. Of course, he himself acknowledged greatness wherever he recognised it; he was generous enough to recognise the greatness of the teachers who were instructing Janaka till then. Lastly, he felt that he had no more to learn or earn and so, he became a monk. Realising that Maitreyi, his consort, was also eager to attain Realisation, he instructed her in Brahma-jnana, for in those days, women were considered equally fit to practise the Jnanamarga, which leads to Liberation.

Sri Sathya Sai Baba

Gurumurti

Terrified I run, frantic I flee,
Pursued by six greedy hounds,
I fear my step, I start at the sound
Of my own tread.
I dread the shadow that comes with me,
I hear a whisper within my heart
I dare not seek the whisperer!
I see a glimmer away, afar,
I know not whence its light
I speak to one and all I meet;
They are mostly blind and deaf
But, their talk is endless meandering!
O Guru, come, enlighten me;
O Sai, I crave Thy Loving Glance,
Thy Guidance, Grace and Gift Divine.

The Prayer That is Heard

- Sankara, when quite a boy, was One day offering Puja to Devi, in the absence, of his father and of his insistence. He placed milk before the image and pleaded that the Goddess should sip the cup and drink a little of the proffered milk, as he thought She was doing when his father did Puja. He wept so sincerely and with such agony that Mother quaffed the entire quantity! But that set another problem before the boy; for, he knew that every day his father used to share the 'offered milk' with him. That day, since the cup was emptied, there was nothing for him, so, Sankara wept complained and pleaded pathetically to the Devi, in the Image. She felt great pity for the innocent helpless Boy who land taken Her to be a Real Presence; She did not "create milk and pour it out of her palm" as I do. She just pressed Her Maternal Breasts and filled the cup. Sankara drank that cup and was happy beyond words it was his Avedana, anguished yearning, that brought response.
- Sriramamurthy the other day cried out, "Swami?" in sincere deep-felt agony. He had no other thought in mind except that Swami should save his wife, whose clothes had caught fire. She was too panic stricken to cry out My Name. But, his cry was heard. I hurried to the spot, which is according to your calculations of mileage, at least 400 miles off, and crumpled the fire out, before it was too late.
- It is the Avedana that brings results. That Avedana comes from Faith and from the cultivation of the attitude of Saranagathi, along with the effacement of self. People laugh and say, O he prays to Venkataramana when he gets Sankata, meaning that he thinks of the Lord when he finds himself in difficulties. But, what is wrong with it? Prayer overcomes all obstacles; the Lord does listen to prayers and respond. It is Much better to pray to Venkataramana than to some official or sowcar or V I P, for, that approach does

not demean you; it makes you bold and strong, for you feel that the Lord is on your side and He will help you through.

From Recent discourses of Baba

Siva-Shakti

On Friday, 28th June, Baba gave Darshan as usual to the assembled Bhaktas at the Bhajan Sessions in the evening; when it ended, He got it announced that He will not be granting Darshan and Interviews for a week. This was a great surprise to many!

But, alas, what words can describe the shock to all when at 6-30 A. M. on Saturday, 29th June Baba fell on the floor of His room, as if struck by an attack of cerebral thrombosis, the left hand leg and eye being affected, along with the tongue!

Prasanthi Nilayam was plunged in gloom; anxious faces surrounded His bed. Though 'un-conscious' for two days consecutively, Baba refused the attention of medical devotees! The disease confused the doctors; Bhaktas were helpless and agitated.

The pulse was now and then un-steady; He became weak through want of food. He 'had' four heart attacks during five days, each one, medically, a fatal onslaught. He foiled the attempt of Dr. P. S. Rao, a devotee from Mysore State and a devotee to give intra-venous Saline Solution. But, He was indicating, whenever consciousness intervened, to the people attending on Him that they had no reason to get panicky. In spite of evident pain of an excruciating type in the region of the heart, and the incapacitated hand and leg and the handicapped tongue, He was assuring Bhaktas that "He will be happy only if they are happy." He insisted on the Bhaktas taking meals regularly, for that was "His Food." It was well nigh impossible for any one at the Nilayam to obey this order, for, how could one sleep or eat when He whom they had installed in their heart was stricken with pain and wasting for want of sustenance?

Three days and nights dragged their grievous length along. When a spoonful of water or whey or glucose water was gulped, as happened now and then all faces brightened a bit; when the pulse slowed a little, as happened off and on or the temperature rose a little, all faces darkened. Baba said No whenever terrified Bhaktas were about to bring in Specialists. No one had the courage to get one without His express approval. On the third day itself. Baba described, slowly and haltingly, struggling to make Himself clear, the nature of the disease and its course. Experts could have learnt a few points if they had heard Him then. He spoke of the brain, the nerves their size and enlargement, of clots and bursts, of the blood stream and its passages. He is the Great Physician. He said that there was no reason to become distracted; He declared that at the end of five days, the pain in the head and the chest and all other affected parts will cease. One could only plead with Him and pray to Him to shorten the period, for, who can lay down the law for our beloved Baba?

On the fifth day, Wednesday, at about 11 A.M., the crisis was reached; it lasted till 3 P.M., but, Baba later, said, that He was during all that time, watching the body separate from it; so, He was unaffected and the body came through. He said that only that body could bear all that rough

going. In the evening, He said, "Let this night too pass." Meanwhile many, stories got current: Baba was in Samadhi, He was observing Mounam, He was in Nishtha, some maleficent influence had been set against Him; all were the result of ignorance and panic.

Baba's Will prevailed. On Thursday, at 6-30 A. M., exactly five days after the fateful moment Baba declared that the pain had gone. Baba had it immediately announced that lie would be granting Darshan on Gurupoornima, the 6th of July.

But, the hand was still limp, the leg had to be dragged along the floor and lifted over doorsteps, and the tongue was struggling pathetically toutter monosyllables. Even the right arm was shivering; He could not hold a pen firmly.

Guru Poornima Day dawned; thousands of devotees had gathered from all parts of India: Rajasthan Delhi Tatanagar Kharagpur Vizinagaram Madras Madurai Calicut Bombay Gujarat Hyderabad Bangalore. How can we say that they were *glad* when they were told that Baba was to be *brought down* into the Hall?

But, Baba insisted. He negotiated the "unfortunately" too narrow circular stairway, sliding carefully from step to to step handicapped by the unbendable arm and leg, taking rest at every turn. Leaning on a bhakta, dragging his left leg having it lifted over the steps and carrying the limp left hand with fist tightened, hair tied up by a kerchief that covered half His face: He was brought in ... A groan went up from every heart. He was placed on the Throne propped up by pillows, flopping to one side, and, when He looked around, even the bravest wept,

Baba's feeble words were caught and communicated by Kasturi thus: Do not fear, do not grieve. I am Worried only when You suffer. This is some one else's illness I have borne. Then, He signed to Kasturi to speak for a few minutes and afterwards, with the mike held before the mouth, He struggled, to utter the question "Can you hear Me?" Evidently, even that effort had tired Him. He asked for water... it was brought in a silver tumbler. His shivering right hand held it unsteadily and so, it was held for Him.

Baba put His Fingers into it and sipped a little. Then He started... sprinkling... the water on His left arm and on His left leg. Many thought it was to reduce the burning sensation. . . foolish thought. The left arm was bending.!! Yes. He was pressing His left leg with *both* hands and blessing all... What is that? His Voice!! Clear!! Divine!! "Premaswarupularaa!"....

The doctors, Dr. B. G. Krishnamurthy, Dr. B. Sitharamiah, Dr. M. Bhanu, Dr. R. Gopalan, Dr. A. Krishna Rao were aghast with wonder. All were besides themselves in Bliss. Our ears drank the nectar of that Voice:

"This body had taken upon itself the illness of a helpless forlorn person; he could not have borne the travail. So, this had to be done. Do not imagine that Swami will fall ill of suffer. Even this incident was prolonged for eight days, on account of another reason, which I shall now reveal to you. I was keeping it within Myself for nearly 38 years, but, the time has come to declare it.

Once in the Tretayuga a strife arose between Siva and Shakti on Kailasa, as a result of which they competed in a Tandava, deciding to accept whoever lasts longer, as superior. When the Dance was in full swing, Sage Bharadwaja appeared with an urgent plea that Shakti must preside over a Yaga that he had planned. His prayers went unheeded, for She was lost in the intensity of the desire for victory. Siva drew Her attention to the waiting sage, but, She only laughed and continued Her Dance. Bharadwaja took this as an insult; he turned back in disgust, but, could not. His left leg was disabled. He found he could not lift his left hand or speak. But, his was a misunderstanding. Shakti had indeed showered Her Grace on him by that smile. So Siva sprinkled water from His Kamandalu and restored his limbs and voice. They both attended the Yaga and made Bharadwaja happy!!

After the Yajna, They gave the Sage this Boon We shall take birth in your Gotram (lineage) thrice in the Kali Yuga: Shakti alone the first time (as Shirdi Sai Baba) Siva and Shakti together, the second time (as this Sathya Sai Baba) and Siva alone the third time (as Prema Sai Baba, who will come after this Avatar). Siva added: "This Shakti standing by My side, neglected you for 8 days and caused your body to suffer, without reason. So as a retribution, when We both are born in your lineage, She (the left side) shall be benumbed for eight days (Saturday 29th June to Saturday 6th July); and, I (the right side) shall restore Her. This shall be after one Yaga and before another!

That is the Mystery of this Illness, which you witnessed now; the illness of that person from whom I assumed it is but an excuse for the fulfillment of that Boon and the expiation of that oversight.

Nothing can come in the way of the success of this avatar; you can all see and enjoy the Glory, the ever-increasing Splendour of this Manifestation. Then, only one Govardhana was lifted; now, a thousand mountains have to be lifted and the whole of humanity will wonder and benefit." Baba spoke for more than an hour; He received arati and went up the Steps to His room, as agile as on 28th June.

What a miraculous Miracle we were privileged to witness this Guru Poornima Day! Share with us, dear reader, the joy, the Faith, the Courage and the Blessing.

(Ed.)

Upanishad Vahini

7

Prashnopanishad

The Prashnopanishad is an annexure of the Atharvana Veda. It is named so, since it is in the form of questions (Prashna) and answers. By this means, it discusses more elaborately some topics dealt with briefly in the Mundakopanishad. It has thus become a commentary on the Mundakopanishad.

For example, the Mundaka says that Vidya is of two types: Para and Apra, and that Apra Vidya is of two kinds: Karma and Upasana. Of these, the second and third Prashnas in this Upanishad deal with Upasana. Since the discipline of Karma is fully covered in the Karmakanda it is not elaborated here. When both Karma and Upasana are practised, regardless of the fruits thereof, they promote renunciation and non-attachment. This is the conclusion arrived at by the First Prashna. So, if the Prashnopanishad is studied after the Mundaka, the subject would become clearer.

Of the two entities, Parabrahma and A-parabrahma, the A-parabrahma is incapable of conferring the Purusharthas, which are of lasting value: realising this, and eager to attain the Eternal Parabrahma, the aspirants approached the competent Teacher, Pippalada. The word Anveshamana (seeking) used here to signify the attitude of the disciple shows that those attached to the A-parabrahma, (the Lower Self unrelated to the Oversoul) fail to identify their own basic truth as the Atman. That is why they still “seek” it, somewhere outside the truth of their being! The eternal unique Parabrahma principle can be known only through the discipline of the Sastras, directed personally by a Guru or Teacher.

The seekers have to approach the Guru, as a “Samithpaani”; that is to say not simply “holding the ritualistic fuel, the sacrificial fire.” It also implies the presentation of worthy desirable offerings. The seekers meet Pippalada and he tells them, “The rare and precious teaching related to the fundamental mystery of the Universe and the Self, known as Brahma-vidya, cannot be imparted to the un-initiated. The students have to be first kept under observation and tested for a year.”

When the year was over, Kathyayana asks Pippalada thus: “On account of what reason are beings born?” “Those who wish for progeny are the Prajakamas; the wish is basically to become oneself the progeny, to perpetuate oneself. Hiranyagarbha, who is non-separate from Para-Brahma, is the Prajapati. Hiranyagarbha, as Prajapati, wishes for Progeny; he has traces of Apra Vidya attached to Him from past origins that induces in Him the wish.” This is the reply of the Guru.

Surya or the Sun with His Rays illumines all beings in the ten regions. Surya is the very Self of Prajapati, and hence, all beings—both in the regions so illumined—become the very “self” of Prajapati. The word “Prana” therefore refers to Aditya Itself, for Aditya (the Sun) gives Prana (the Vital Essence). Since all beings are able to live by consumption of food etc., the Sun is also known as Viswanara. The whole Universe is of His Nature and so He is also known as Viswarupa. Samvathsara or the year, is an indicator of Time, according to the position of the Sun. Time is but a series of days and nights, and these are phases caused by the Sun. The rotation of the Moon causes Tithis or stages in fullness. The twin Forces, the Sun and the Moon, are the

products of Prajapati and so, Time, which is marked out by the tropics, the seasons, the months etc. is also of the same essence. Prajapati has the Northern and the Southern cycles also.

The contemplation and worship of Prajapati in this universal aspect is referred to as “Jnana” itself. He who is endowed with this Jnana and who has mastery over the senses as well as faith in the Vedas, can easily convince himself that he is the very Atman; pursuing the Uttaramarga or the Northern Path, he reaches the spiritual stage known as Suryaloka. That Loka is the refuge of all living beings. Only those who worshipfully engage themselves in their daily duties, without any desire for the fruits thereof, can enter that Loka.

The seasons like Vasanta or Spring are the Feet of the Sun, the symbol of Time; the twelve months are His Personal Traits; He is the Cause of the worlds—these are truths expressed in the fourth and sixth mantras. The rains too are caused by the Sun; so, He is the master of another Loka too, the third, the Dyu-loka.

Akasa, Vayu, Agni, Jala, Bhumi—the elements which compose the body have their presiding deities; the activating senses like speech and the “knowing” senses like the eye have also their deities which reside in them and promote their functions. The mind and the intellect too have their deities; they all are pillars which support the Being and prevent the structure of the body from falling asunder.

The body is a complex produced by a combination of the 5 elements. The Jnanendriyas are the consequences of this combination. So, the body is a bundle of consequences and causes. Like the spokes of the wheel, they are fixed in the hub of Prana. So too, the Riks, the Yajurvedic mantras, the Sama-vedic mantras, the Yajnas where they are employed, the Kshatriya which protects the people from danger, the Brahmanic Force consecrating the Yajnas, ... all these are of the nature of Prana. When Prajapati becomes the Cloud and pours rain, all beings rejoice and are enabled to live. “All things that contribute to happiness are bound to You; cherish us therefore as the Mother. You cause all wealth and welfare, related to spiritual and physical protection. Give us that wealth and that wisdom.” This is the prayer addressed to Prajapati. The Rig, Yajus, and Sama mantras are the Brahmanic wealth; riches are the Kshatriya wealth. Thus, the Upanishad elaborates on the Prana Prajapati and its Functions and Attributes.

Thereafter, Pippalada takes up the question of Bhargava, and, later, Kosalya, the Aswalayana, asks him about Prana. Then, Pippalada says, “My dear boy, like shadow caused by a person the Prana is produced by the Atma. The Prana dedicates itself to the Atma through the sankalpa of the Manas. Like a ruler who arranges for the governance of his possessions, the Chief Prana appoints different Pranas assigning functions and areas of work for each. The Mukhya prana or the Chief has Aditya and other Gods as its Impelling Force. Like sparks leaping out of the flames of a raging fire, beings emanate from the Imperishable Paramatma; they lose themselves in the self-same Fire.” This is mentioned in the Mundaka, (II—1—1).

Then, Pippalada answered Gargi thus: “The rays of the setting sun merge in the Sun itself; they emanate and spread again, when the sun rises the next day. In the same manner, during dream, the sensory world gets merged in the consciousness-reflecting Mind and when one wakes from sleep, the sensory impressions emanate as of old and move out in their native form. That is why the Self or Purusha does not hear or see or touch or enjoy. He does not walk or talk.

The Atma, which is Pure Effulgence during the dream Stage, sees, hears and experiences, as

Vasanas, whatever it sees, hears and experiences during the waking stage. When the statement is made that “the Atma is the base of every thing” the impression is created that everything is different from it. But, the distinction that is apparent between the “Base of All” and the “Jivas” that rest upon It is merely an illusion caused by circumstances; it is mental, not fundamental. Pippalada also said that whatever Loka is connoted by the deity worshipped through Pranava, that Loka will be attained.

Next, Sukesha, the son of Bharadwaja, questioned the master and his answer ran thus: “The Purusha you inquire about is in this body itself, as the resident of the Inner Sky, the Heart. It is on account of His being there, that you are shining forth in full splendour of attainment and personality. They emanate from Him and merge in Him. Like milestones, progressively increasing and inter-dependent, the Earth, Durga, Food and Purusha—all four Principles originate one from the other (according to the second section of the Taittiriya). The origin might not be evident to the eye but, since the origin of the Jnanendriyas and the Karmendriyas has been described already, the origin of the Purusha is as good as said. All rivers join the sea and lose therein their Names and Forms. The rivers are thereafter called ‘the sea’. So too, only the Purusha remains. He is without any attainment and traits or changes. He is imperishable, endless. That is all I know about Brahman and that is all there is to know”, said Pippalada to Kadandhi and other disciples.

This Upanishad ends with the respectful homage paid by the disciple to the master. The father gives but the body; Pippalada gave them the Brahma-sarira by teaching them the Atma-tattwa. The six disciples, Kadandhi, Vaidarbhi, Kosalya, Souryayani, Sathyakama and Sukesha finally ask six questions in all. These questions and answers bring out the implications of the Mundaka and serve as a nice commentary on that succinct text.

The 6 questions are:

- 1) What exactly is Para and Apra?
- 2) Who protects and guards created beings?
- 3) How does Hiranyagarbha emerge from Paramatma?
- 4) How does Creation take place from Paramatma?
- 5) How does the Chaitanya-full principle, the Prana, enter the body and get diverted into five channels?
- 6) Which are the senses that operate in the three stages—the waking, dreaming and sleeping?

These are the lines of inquiry that are followed in this Upanishad.

Sri Sathya Sai Baba

Part of the Task

"Death came with a dagger to kill Dada; but, I struggled with him and brought him down Now, Dada is safe." "Death attempted to snatch Dada Saheb away; but, I did not let him," thus said Sai Baba at Shirdi. Dada Saheb was the name used by Baba to indicate Sri G. S. Khaparde, who was for some years living at Shirdi, devotedly serving his own best interests by serving Baba.

Sathya Sai Baba declared on Guru Poornima Day, when he doffed in a trice the symptoms of paralysis which He had donned, "This body will never be affected by illness; the suffering that you saw was too much for a devotee; so I had to save him by Myself undergoing it." He wrote to a Bhakta, "This is just My usual Leela, My Nature; it is part of the Task for which I have come—Sishtharakshana."

Even while in the "previous Sarira" (as Baba refers to the Shirdi Avatar) Baba was, as is now *usual and natural* with Him, taking upon Himself the ill-ness of devotees. "I will not allow Nandaram to die now," He declared, when that Bhakta who was a grocer at Shirdi had a mortal fever.

When plague was raging at Shirdi, young Balwant the son of Sri Khaparde had an attack of fever which put the boy's mother in great fright. But, what was her great surprise when Baba lifted his elbow and showed her a big bubo in the pit of the arm, a bubo which Balwant had been destined to get, but, which, changing his destiny, Baba had received on Himself!

Sathya Sai Baba also said that the person whose cerebral thrombosis and heart-attacks He recently took over would not be aware of His Grace, because he would be moving about normally. "You are searching from, among the devotees some one who had a recent stroke of paralysis of the left side and asking me whether it is this person or that! But, you forget that the person from whom I have taken this over is unidentifiable, because he has had no illness at all. I have saved him from it" Sathya Sai Baba said.

Yes, Balwant had no bubo; Baba had taken it over! He escaped with slight fever; that was enough, by Baba's Grace, to satisfy the Law of Karma, so far as Balwant was concerned. We can understand this point better by studying the working of Baba's Grace as exemplified in His previous appearance. Dr. C. Pillai was suffering great pain from an attack of guinea worms and he asked Kaka Saheb to approach Baba and pray that He may transfer the pain to the Doctor's ten future births. Kaka Saheb asked Baba to shower His Grace on Pillai. Baba said, "Tell him not to worry. I can reduce the period into one birth, why, even ten days."

Sathya Sai Baba also has assured very often that His Anugraha can overcome the evil influence of all the Nine Grahas. Once Shirdi Baba was found wearing two kafnis one over the other for a few days; when asked, He said that He had assumed the fever that was intended for Tatya Patil, the son of the woman who was feeding Him and who always called Baba as 'Mama'.

It is only in the context of these incidents, of the Leelas of the previous Sarira and in this Sarira, that one can properly understand the profound significance of the Divinely Manifested Miracle of our Baba on the 5th July last, the eventful Guru Poornima Day. May we be all worthy of the Siva-Shakti who walks as Sathya Sai among ins, showering Grace on all.

—M. S. Dikshit

Triveni Sangam

There is no Sathyam without Sivam, there is no Sivam without Sundaram. If you must realise this, you must cultivate Buddhi, Chittam and Hrudayam—the three centres of Jnana Karma and Bhakti respectively. Upon this tripod, the Mokshasoudha, or the Mansion of Liberation can be erected. The effulgence of Sathyam will reveal Sivam and the experience of that Sivam is Sundaram. That is My Reality. My Life too is Sathyam Sivam Sundaram. Do Karma based on Jnana, suffused with Bhakti. Let Bhakti be born out of Jnana and let it be expressed through Karma. Otherwise, it will be as light as a balloon, and it will float up into rarer atmospheres. It will not be steady. It will drift towards Krishna now and Rama later, blown by every passing gust of wind. Jnana will make the intellect dry, unless Bhakti softens the heart and Karma gives the hands something to do, as worshipping the Viraat.

That is why Bhakti is referred to as Upasana. It prompts you to go on pilgrimages, to decorate and renovate temples, to collect and consecrate images and idols. The sixteen items of Upachara during Puja help the Bhakta to give expression to his Prema in different ways. All this is Karma of a high order. Jnana is the ultimate result of all this activity.

Prema is the fruit of the tree of every one's life. It is embedded in the heart of every living being. Without It, Man cannot live; he has no other incentive to live, no other consolation in life, than Prema, either that which he receives or that which he imparts. In many, this Prema is hidden by a veil, the veil of envy egoism greed hatred violence etc. Peel off this outer cover and the Prema, which is Beauty Sweetness Glory... shines forth in all its fullness. Jnana Bhakti and Karmatis is the Triveni sangam where you must bathe and get immersed and become sanctified for life's pilgrimage.

So long as you are deluded into believing that this body is you, worry is inevitable. Like a dog caught in a room with walls of mirror-glass, you see humans everywhere as your rivals and competitors and you vainly try to bark them out of existence. But, be wise. See yourselves in all, and love all as you love yourself. When the car in which you are traveling gives trouble, you take it under a tree in the shade and repair it and proceed. You are not the car, are you? So too, the body which you are occupying now and using for your purposes, is not you. I can't understand why you were all worried during the last eight days. Evidently, you had that delusion of body-identification. Such incidents test your Jnanam and the standard of Bhakti reached by you. Sankaracharya declared that the world is Mithya, that Brahman alone is Sathyam. Still, he wandered all over the land and established in the unreal world Mutts and temples to spread the teachings! Sathyam Sivam Sundaram—like water foam and wave, all merge in the One; they are One. Give value to the One, not the unreal Many, the Upadhis.

The illness came, and went just as it came, but look at the hundred ways in which delusion led you wrong. All kinds of silly stories were circulated, even that some black magic had been practised on Me Nothing can affect Me, nothing can touch Me. True Bhakti will discard such falsehoods. It is the wavering doubters that lend ears to these. See how during the last 8 days, the thought of Swami alone dwelt in your minds. Day and night you had that Tapas. Calculate how long you must have taken ordinarily to get that intensity.

Once, Krishna pretended to be suffering chronic headache! He wound warm cloth around His head and rolled on the bed; every one was upset by this unprecedented calamity. The eyes became red and swollen and He was in evident distress. The queens Rukmini Sathyabhama and others were distracted. They sent Narada to the sick bed and when he inquired what drug has to be brought to cure the ache, Krishna directed him to bring the dust of the feet of a sincere Bhakta. Narada rushed out of the city and went in a trice to Bhaktas celebrated for their devotion but, when they heard the purpose of his errand, they hung down their heads and desisted. No one would give the dust to be used by the Lord for curing His illness.

Narada came back and gave Krishna a big list of all Bhaktas, famous throughout the country for their devotion, whom he had approached in vain. Then, Krishna asked him, "Did you try Brindavan where the Gopis are?" "What do they know of Bhakti?" the Queens asked. But, Narada hurried thither. The Gopis surrounded the sage and plied him with questions about Krishna; when they heard He was ill and knew that they had the remedy, without a second thought, they shook the dust of their feet and without the slightest trace of egoism, filled his hands with the packets. By the time Narada returned, the headache had gone! It was just a 5 days' dram, intended to teach that egoism, whether self-praise or self-condemnation, does not go with pure Bhakti.

Some persons felt during the "illness" which I had taken over, why I should, for the sake of a single Bhakta, plunge so many in grief. Well, that is just Buddhivada; it is not Sishtharakshana. My Task is Sishtharakshana, to rush to the help of deserving devotees whether they call on Me or not. I carry on that Task, whether others are happy or unhappy. I must adhere to My Plighted Word; I must rescue My Bhakta from danger. Did not Rama proceed to the forest, though the entire city of Ayodhya wept? My Dharma I must do; the dharma of the disease must also be carried out. Krishna could have stopped the rain that Indra poured; but, Indra must be allowed to do his Dharma while Krishna announced His Divine Nature by holding Govardhanagiri aloft to save the cowherds from that rain.

I do not appreciate the worship of Lakshmi, which is done on days like Varalakshmi Puja Day, Riches which Lakshmi represents have no correlation with virtue; riches rush towards the wicked and the vicious too; they leave, as quickly as they come. Lakshmi is full of vagaries. Worship Lakshya, not Lakshmi; that is to say, the Ideal you have to reach, not the handicap in the Path. When you invite the Minister Bhogam, you have to welcome along with him, his inevitable assistant, the Secretary, Rogam. But, if you invite the Minister Yogam, Bhogam will also come with him, for he is the Deputy of the Minister. India is Yogabhumi, not Bhogabhumi.

The talk of the principle of equality, as something newly discovered and laugh at the ancients as uncultured, because they did not know this fact and critics. They knew and declared that the entire creation is one kin, the creeping, crawling, walking, flying beings, all, for they all had the same God as their inner motive force. Besides this, when talk of equality is rampant as now, hatred and rivalry are also increasing. Then, when so-called distinctions divided the people, there was concord and peace! Who then are cultured and who, not?

There is a "To" address to every letter. That is its distinction. You too have a destination, which is liberation, the state of full self-knowledge. Until you reach that destination, you get tossed

about from one post office to another, like the letter, and you get struck by the stamps of all the offices through which you go. But once you reach the goal, there are no more blows. There is an end then, to wandering and suffering.

(From Discourses at Prasanthi Nilayam on 7th July and 2nd August)

Bharadwaja and the Yajna

On Guru Poornima day, when Baba miraculously shoved off the signs of paralysis that he had assumed eight days previously, He spoke of His being the avatar of Shiva-Shakti, according to a boon conferred by Shiva and Parvati together, to Bharadwaja, at the conclusion of the yajna, performed by him in their sacred presence. The Vedas do speak of such a yajna performed by Bharadwaja and we are writing about it here, so that the story revealed by Baba that day, may be clearer to our readers.

Bharadwaja is a rishi celebrated in Vedic lore; he is the founder of the Gotra, which Shiva-Shakti selected for the three avatars: Shirdi Sai Baba, Sathya Sai Baba and the coming Prema Sai Baba. He did Tapas for 100 years at a stretch, three times in succession, in order to achieve Brahman. Indra asked him, what he would do if given another 100 years of life; he replied, "The same tapas, I will continue." Then Indra pointed out to him 3 mountains and said, "The Vedas are like these; what you have earned in 300 years is just three handfuls of earth from these. Ananthaa vai Vedah, the Vedas are endless, infinite. You can never master them all. How then can you master the Vedas and know Brahman? I shall teach you the Saavithra Yajna which will reveal to you the meaning of all the Vedas and grant you the full fruit of all that knowledge. The Savithrachayana will grant you Immortality, and the Vision of the One Entity that the Vedas extol and describe." Bharadwaja learnt the yajna and, evidently as Baba announced that day, he must have prayed to Shakti to bless the Yajna by being present, for who else could sanctify a Yajna which was taught by Indra, learnt by such a great sage, and which gives such an invaluable fruit? No wonder, both Siva and Shakti agreed to be present; no wonder the Bharadwaja Gotra was blessed so magnificently.

Komperla Subbaraya Sastry

Gokulashtami

On 12-8-63, Gokulashtami was celebrated at the Prasanthi Nilayam. Thousands of devotees had come for Baba's Darshan. In the Discourse that Baba gave in the evening, Baba described the greatness of Madhura Bhakti illustrating it with accounts of the lives of a few Gopis. Mentioning a blue stone with Krishna's form visible in it, which Krishna gave the Gopi Saraja. Baba miraculously transformed a handful of jasmine petals into a handful of precious stones, blue and with the Form of Krishna visible inside each!

Dasara Celebrations Prasanthi Nilayam

18-10-63 to 27-10-63

This year the Dasara will be celebrated at the Prasanthi Nilayam from the 18th to the 27th October. The VII Anniversary Celebrations of the Sathya Sai Hospital will take place on the First Day. The new Buildings of the Sathya Sai Vedasastrapathashala as well as its Hostel will be opened, during the Festival. A permanent clear span steel shed, bigger than the present Sathya Sai Auditorium, will be Inaugurated at the beginning of the Festival, so that it will be available for all the Functions.

Besides the usual features of Puja, Abhishekam, Paryanam etc, this year, a Swadhyaya Saptaha Yajna will be celebrated, with its attendant Rituals of Swasthi Pranavakirthan Gopuja Mantra Anushtaana, Homa Ekadasarudrabhisheka, Vedaparayana, the Recitation of Ramayana Bhagavatha and Devibhagavatha, and Sahasranamaarchana of Sri Rajareswari. This Yajna, which at Baba's Call, all the Gods will illumine, is certain to promote the welfare of Humanity and the Peace of Mankind.

Baba has decided on the establishment of an Organisation of Vidwans called "Prasanthi Vidwath Sabha" for the Moral and Spiritual Regeneration of mankind, with the Vedic Vidwans and Sastra scholars of Andhra as nucleus, spreading out its branches everywhere. This Sabha will be inaugurated during the Dasara Festival at the Prasanthi Nilayam, at a special Vidwath Sammelanam, for which a galaxy of eminent Vidwans are coming. Bhagavan Sri Sathya Sai Baba will graciously bless the Gatherings with His Discourses. Discourses by the Vidwans will take place every day, from 3-30 P. M.

On all days, after 8 P.M., programmes like Vocal and Instrumental Music, the Musical Recital of Ashtapadis, Harikatha Kalakshepams, Burrakathas Dummy Horse Dance and other items are arranged.

All are invited to attend this Festival, and, strictly adhering to the discipline of the Nilayam, imbibe the Sacred Teaching imparted, become inspired ; for greater spiritual effort, and receive the Blessings of Bhagavan Sri Sathya Sai Baba.

Bhaktas of Prasanthi Nilayam, 16-9-63

Upanishad Vahini

8

Kenopanishad

The Kenopanishad is ascribed to Sama Veda and its Thalavakara branch and hence it is also referred to as the Thalavakaropanishad. The name Kena is derived from the first word of the stanza of the first section of the Upanishad: "Keneshitham pathathi preshitham manah, Kena praanah prathamah Praithiyuktah, keneshithaam vaacham imaam vadanthi, chakshuhsrothram kaudevo yunakthi?" "Who impels the mind to alight on its object? Enjoined by whom does the

vital force proceed to function? At whose behest do men utter speech? What Intelligence, indeed, directs the eyes and the ears?”

The ear, skin, eye, tongue, nose—these five senses are able to cognise sound, touch, form, taste and smell respectively; objects of knowledge are cognised through these five only. The world is experienced through these instruments, which stand intermediate between the knower and the knowable. The inner capacity to understand objects is named mind, or Manas. The Manas moves out through the Jnanendriyas aforesaid and attaches itself to objects and at that time, by that very occurrence, the manas assumes the form of that object; this is called a vritti or function. The manas is achetana and so, its transformations and manipulations or vikaaras are also achetana, non-intelligent, non-vital. A wooden doll has only the property of wood; a sugar doll has just the property of sugar. The a-chetana manas cannot achieve the knowledge of Chetana or of the Supreme intelligence that pervades the Universe.

Just as the unintelligent chariot is directed by a charioteer, there must be a Charioteer who directs the unintelligent Manas, seated in it and having it as His vehicle. The Motive Force that activates the Inner Instruments, the Senses of Action, the Senses of Knowledge, the Five Pranas, that Force is God. The question quoted above implies that this Force is distinct from the Senses. Naturally, therefore, the Motivator of the entire group of senses must be distinct from the Manas too, is it not? Those who seek to know the Eternal, convinced that all acts and activities are ephemeral, will not worry about the Eternal.

That Eternal Entity is agitation-less and so it is not moved by the Three-fold urge. It does not order the senses about for this purpose or that. Then the question arises: “Do the Manas, the Prana, the Vaak, the Eye, the Ear etc., carry out their respective functions, prompted by the Law of Cause and Effect? Or, do they act so, moved by the wish of a conscious force?” That is the doubt.

The ear has the capacity to know sound, the eye is endowed with the skill to know and distinguish form. The other senses are also similarly equipped. When the manas passes out through the knowing-senses towards objects and envelopes them, you acquire knowledge about them. The five senses and the manas are all, therefore, instruments of knowledge. How could they manage to perform this intelligent function, being themselves devoid of intelligence?

Well, the answer is: Due to the presence of the Atma, due to the reflection of the effulgence of the Atma, on the Antahkarana The Sun illumines the world and makes it active in a thousand ways. So too the Atma, by its Tejas, activates and illumines the world. All instruments of knowledge are activated by the Atma; the current of electricity energises the machines and does various operations printing etc., but it is not visible-or concrete. The electric current is the Mover of the movement, the Machine of the Machine. So too, the Atmic Tejas is the Ear of the ear; the Eye of the eye. That is the activating current.

The wonder is: the Atma is inactive and without qualifications. It does not get anything done with the manas or the senses, remember. They get activated by the very presence of the Atma! The rays of the Sun are not aware at all of the activity they invoke; the Atma is not responsible for the activity of the senses (This teaching was given by Varuna to his son Bhrgu).

The eye, when illumined by the Splendour of the Atma, is able to grasp Form, which is its sphere; it can never hope to illumine the Atma, which is self-luminous. The lamp illumines

objects; but, the objects cannot, in their turn, illumine the lamp. The Vaak can describe or denote only such as possess qualifications, like name, form, guna, kriya etc. How can it describe or define that which has no qualifications, no name, no form, no characteristic...viz, the Paramatma? You cannot describe sweetness or similar tastes by means of words. The Atma is not a subject for description. The non-intelligent Manas cannot experience the Intelligence. There is no knower who can know the Knower of all. He is beyond all knowable things. When known, He is no longer Knower or Knowledge.

Brahmam is Jnanam itself: so, it can never be “known” by a “knower”. By the process of knowing, other things can be known, not Knowledge itself. The lamp will not crave for another lamp to see itself nor will it crave for its own light. It has light, it is light—that is all. It sheds light on other objects; it does not shed light on its light. So too you are Light, you are Atma. The Atma in you is of the same nature as the Atma in all beings. It is the only one Reality; it has no limitation or attribute or qualification.

The Atma can be cognised by the study of the Sastras and by following the injunctions laid down there. That which cannot be illumined by words or speech or by the senses, that which illumine the word and speech and all the senses—that is Brahman, or Atma. The first Khanda of this Upanishad makes clear that Brahmam is incapable of being limited or discarded or overlooked.

So, for those who claim that they have seen Brahmam, “It” is yet a subject for further investigation and inquiry. They have not reached the final stage. For, theirs is not authentic Jnana; theirs is but a delusion. The Atma of the person who knows, is itself the very Brahmam; that is the undoubted verdict of Vedanta, is it not? Fire cannot burn itself; how can Atma know Atma, how can the knower know Himself? Therefore, the statement, I have known Brahmam, is an indication of delusion, not of real knowledge.

It is said that Brahmam has various cognisable and countable forms; but, that is only in the limited sense of being qualified by Name and Form. By Itself, the Absolute has not got sound or smell or taste or touch or form. It is ever existing. In whatever activity you become aware of its presence, that activity lends its appropriate characteristic. In whichever sphere the Sastras discuss and decide, that sphere becomes for the particular Sastras, the characteristic of Brahmam. The Consciousness which becomes apparent when it is limited by certain bounds or vessels—that Chaitanya is Brahmam. Chaitanya is attachment-less ; but, yet, when associated with objects like the physical body, It gives the impression that It is attached. From the fact that when the waters of the lake are agitated the image of the Sun under the water shakes, you cannot infer that the Sun in the Sky, which is remote and afar, also shakes! The Sun and the sheet of water are unrelated. No relationship can be posited between these two. Similarly when the body undergoes growth, decay, destruction etc., it gives the impression that the Atma too is so affected; but, the Atma is unaffected. Brahmam is beyond the reach of the intellectual seeker: it can be reached only by those who give up the intellect as a useless instrument. Experience alone is the method of approach, the proof, and the result. The ultimate state of Brahmajnana is the end of all enquiry, all search. Actual Realisation, Sakshatkara is the fruition thereof. This highest stage is reached in Samadhi, the quietening of all agitations in all levels of consciousness, though of course, the preliminary steps of Shravana, Manana and Nididhyasana are concerned with Buddhi or the Intellect. One will acquire the Sathyaswarupa, if he understands the nature of the Atma; if he does not, then, it is a big loss, no doubt. The Jnani recognises in every being and every object the Principle of the all-pervading Atma and when he leaves the world, he becomes free from birth and death.

Brahmajnana is the heritage of Man; he is entitled to it. If he is aware of this and if by his efforts, he achieves the Jnana of Brahman adopting the above-mentioned methods, then verily, his career in this world is worth while. Otherwise, it is all a waste. The Atma, when cognised in the Consciousness, flashes like a streak of lightning; in a second it will reveal its brilliance and splendour. It is impossible to grasp its full majesty. Manas is the cloak of the Atma; it conditions the Atma, or rather appears to. So, it seems to be very close to the Atma, and makes you believe that it attains It; it is incapable of doing so. Since it is closest, the Sadhaka imagines that his mind has realised the Atma and yearns for the experience again and again. This, of course, is good, for it fosters the search for the merger with Brahman.

For the Brahmajñani, the opposites of Dharma and Adharma, of Merit and De-merit, are non-existent. Dharmic life offers the Upper Lokas after death and Adharmic life leads one to the Lower Lokas; but, both are shackles for the aspiring Sadhaka, whose eye is on the removal of ignorance and realisation of Truth. He has to seek to snap the strings that bind the heart to the objective world. So, he wants an answer to the question with which this Upanishad starts: By which does the mind grasp things etc.? To attain the Jnana of Brahman, Tapas, Self-control, Vedic rites, Image-Worship, are all good helps. Jnana has Sathya as its location.

This Upanishad gives all seekers the Upadesha of Brahmajñana: it deals with Brahman, which is Sathya, Jnanam and Anantham.

Sri Sathya Sai Baba

The Glory of Bala Sai

Even when Baba was "acting" as a student, in the Uravakonda High School (where I was at that time a Teacher) He now and then resolved to reveal His Divinity. A mile and half from the town there is a village named Boodagavi (Buddha Gavi.) It has a Siva Temple. We used to go to that place often to worship Siva. One Sivaratri, Baba with my second son, Sriramulu and two other boys quietly left for that village, without informing me or any one else. When Baba stood before the Lingam there, a stream of Light emanated from Him and entered the Lingam; in return, a Stream of Light from the Lingam entered the body of Baba! Of course, for Baba this was no special experience; He is the Entity who is Siva Rama Krishna and Maruthi! But, the boys were stunned by the Occurrence. They asked Him, what it meant; but, He parried the question. The boys however related this wonder to us and thereafter moved with Baba, in reverent humility.

When the Dasara Holidays came to an end, Baba returned from Hampi to Uravakonda via Hospet. The Municipal Commissioner and the Manager of the Municipal Office, (Sri Narasaraaju; he was my student when I was at Penukonda) after seeing with their own eyes signal proofs of Baba being the Divine Principle that came as Siva Rama Krishna and Maruthi, had given Baba a Gold Brooch as an Offering. With Baba came that day in the same bus the Commissioner and his wife, Narasaraaju and a large number of others, totaling more than 25 persons. Baba and the entire Hospet party suddenly came to my house. My wife had made ready only just enough "tiffin" for our family and six cups of coffee. Baba said, as soon as He arrived, "Ammayi! Give

all these people tiffin and coffee!" My wife looked at Baba in fear, for, the quantity was nowhere near the need. Baba who knows what has happened, as well as what will happen, said, "Don't worry; it will suffice; give these people, first."

We had read how Samartha Ramadasa fed Sivaji and his sixty soldiers on food prepared for three! But, we had not actually seen such miracles and experienced the thrill.

Our situation at that time was quite similar. My wife started distributing... and, wonder of wonders .7. it sufficed for the entire party and for our family too! 6 cups for 36! Tiffin prepared for 6, for all of us! It was Akshaya... right before our very eyes!

Baba can, by His very Willing, bring in the Kalpavriksha and the Kamadhenu and fulfill all the wishes of His Bhaktas. Devotion to Him, pure and unsullied, that is the only qualification necessary. His is the responsibility.

Here is an example to show that Baba guards His Bhaktas as the eyelids guard the eye ... He became a charioteer for Partha, a woman for the sake of Sakku, a watchman for Bali, we have read about it all. In 1940, we experienced it in our own home!

Between Uravakonda and Chheekalagurike, the two villages of Paltheru and Karakamukkala were caught in the grip of famine and a Famine office was opened there. They started famine relief work, mostly road construction. And, my son got a job there as a clerk. The road-makers were given wages once a fortnight or once a month. On one occasion my son, escorted by four policemen, went to the Gooty Treasury and brought from there nearly ten thousand rupees in cash to be paid next day as wages to the Villagers.

Placing the money in a box in the room of my house, my son and the policemen quietly left for a neighbouring village to witness a drama (!) that was being put on boards at the village of Vidavanakallu. Imagine his audacity; the box in which he kept the money was not locked at all; that is the measure of the hurry with which they left and their anxiety not to miss any part of the drama.

I returned as usual from my evening walk and after same time, started Bhajan, all by myself. The children had not yet returned from their games. In a short time, I heard distinctly, for about twenty minutes, right in front of my house, close enough to it, perhaps from the verandah itself, the noise of some one hitting the ground with a heavy stick, the kind of noise that watchmen make when they warn people off, by announcing their presence. I was surprised, for I knew my street well and there could be no reason for any noise of this type. Still, out of sheer curiosity, I opened the door and looked along the road, this side and that. The street was empty. I inquired of Santhamma, the lady who runs a shop across the road, whether she had noticed any person or noise; she said, "No, not a single person passed."

I returned to the shrine room. The noise was heard again, for another twenty minutes! I called my wife in and asked her whether she had heard it. She had. She said, "Our son had come home and left; while leaving, he spoke of some treasury cash. See what it is. He must have placed it in his room ... Must be some leela of Baba".

I ran into the room. I found the box open. There was the bag in it and when I counted the contents I found Rs. 10,000 and some change. Tears flowed from my eyes, when I realised how Baba had guarded the money, so carelessly kept by my son and the police, I locked the box and the room and we carried on the Bhajan in grateful joy till far into the night. When the policemen and my son returned at sunrise, we found that the entire money was intact, down to the last pie.

When next we went to Puttaparthi, Baba said, "Yes ; I watched your house that day. Have I not told you that I take upon Myself the burden of the Bhaktas? If even a fraction of that sum was lost, what could you or your son have done? You cannot make it up; I Myself would have to make it up! I was at your place for 50 minutes. I left when you had been sufficiently warned and you locked the box and room and knew the responsibility."

What more proof is needed? He guards and protects all those who surrender to Him. Has He not said, "Ananyaaschinthayantho maam, ye janaah paryupaasathe, thesham nithyaabhiyukthanaam yogakshemam vahaamyaham?" "I shall ever be with those who surrender to Me and I shall bear the burden for them?"

—Manchiraju Thammiraju

Vamsi Kunj

There was an occasion when Krishna laid His Flute aside and declared that He would not play on it again. It is a long story, not found in books. I alone must tell you about it, for, it is only the Person who has experienced it, that can describe it.

A bride called Neeraja came to Gokulam as the daughter-in-law of a Gopa family. Her husband and parents-in-law warned her against Krishna and His Pranks and threatened her, on pain of dire punishment; to keep away from Him and to avoid Him by every possible means.

It was Govardhana Puja Day and all the Gopas and Gopikas had to go beyond the village limits to circumambulate and worship the Govardhan Hill, a Festival they celebrated every year. Neeraja too went with the others and in spite of the severest warning, she peeped into a crowd of enthusiastic Gopis watching the dance of Radha with Krishna, in a flower bower near the Hill. She was so captivated by the Divine Presence that she was no longer the same person.

Another day, while on the Yamuna Bank, she saw Krishna fashioning a Flute from a reed taken out of Vamsi Kunj and she heard Him play! Oh, it was overwhelmingly ecstatic! It was a Call to transcend the material bonds, to free oneself from the trammels of earthly endeavours. Neeraja did not care for anyone now. She became God-mad. In fact, she was the first to hold the reins of Akrura's chariot when he was taking Krishna to Mathura away from Gokulam, and try to push the vehicle back!

Well, she was driven out of her house by the mother-in-law for that. She was an outcast. The whole village rose up against her; she spent her days in the Vamsi Kunj, her whole mind fixed on the Lord whom she had installed there. Years passed. Nanda, Yasoda and Radha—left the world. She was now 52 years old. One day, she prayed desperately to Krishna; I can no longer bear this forlorn life. My eyes have gone dry, they have no more tears to keep this Love, green. My heart too is fast turning a wasteland. Come, O Lord, come and save me, take me unto yourself. Krishna heard the prayer.

He responded to her yearning and called her by name, so sweetly that the very Voice filled her with new life. The Vamsi Kunj was fragrant with Divine glory. Krishna came near and took Neeraja's palm in His Hand. What do you desire? asked He. She asked "What is the purpose of life?" "To merge in God." "Well, let me merge in You... but, before that, before my Prema merges in yours, let me hear You play on that flute for a short while." Krishna smiled and gave the excuse that He had not brought His Flute. But, seeing Neeraja's yearning, He plucked a reed from the Vamsi Kunj and broke it right and in a trice converted it into a flute. With Neeraja on his lap, Krishna played so melodiously on the Flute that the entire Gokula and even the whole world, was bathed in ecstatic joy. When He stopped, Neeraja had attained final beatitude and was no longer a limited individual Gopi separate from Him.

Krishna laid aside His Flute and said, He will not play on it again. That is the story of one Gopi the story of every Gopi will be interesting, each in its own way, for they were all so transmuted by the Bhakti they bore towards the Lord. The Gopis were declared by Narada in the Bhakti Sutras to be the greatest among the Bhaktas.

(From Baba's Discourse on Gokulashtami Day, '63)

Announcement

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, whitewashing, fixing of lights etc., Baba will not be granting interview throughout the month of September and later, until the end of October, due to the Dasara Festival itself.

OM
Om Sri Sathya Sai Ram
Dasara Celebrations

Swadhyaya Sapthaha Yajna Mahotsava
Prasanthi Nilayam 18-10-63 to 27-10-63

Beginning on Nija Aswija 1 and ending on Dasami, Dasara will be celebrated at the Prasanthi Nilayam, with the Special Features of the Swadhyaya Sapthaha Yajna and the Prasanthi Widwath Sammelana. The Yajna will include the worship of Sri Rajarajeswari in the three aspects of Mahakali Mahalakshmi and Mahasaraswati, besides Swasthi, Pranavakirthana, Gopuja, Homa, Ekadasarudrabhisheka, Vedaparayana, and the Reading of the Ramayana, Bhagavata and Devibhagavata. All are invited to attend three Functions and benefit by listening to the Message of Baba and the Discourses of the Scholars, and earn the Blessings of Baba, imbibing the discipline of the Nilayam and the spiritual atmosphere of the Place.

Members of the Prasanthi Nilayam

Programme

18-10-63	7 A. M.	Prasanthi Pathakotsavam
	7-30. A. M.	Inauguration of Puja
	8 A. M.	Opening of the Vedasastra patasala and the Hostel Buildings, by the Hon'ble Sri. Alapati Venkataramiah, Minister for Local Administration.
	8-30 A. M.	Opening of the "Prasanthi Auditorium" by Hon'ble Dr. M. Chenna Reddy, Minister for Planning and Panchayath Raj
	11 A. M.	Bhajan, Mangalarathi
	4 P. M.	Annadanam for the Poor
	6 P. M.	Seventh Anniversary Celebrations of the Sathya Sai Hospital: Hon'ble Sri Balarama Reddy, B. Sc., Minister for Agriculture and Forests presides.
19-10-63	9 P. M.	Krishna Gopika Dance: by , the famous Kuchipudi Party ,
	7 A. M.	Abhisheka; Archana
	11 A. M.	Bhajan... Mangalarathi
20-10-63	7 P. M.	Clarinet Recital: by Clarinet Everest Vidwan Sri. A K C. Natarajan, Trichinopoly
	7 A. M.	Abhisheka; Archana
	8 A. M.	Inauguration of the Swadhyaya Sapthaha Yajna: by H. H. Sri Karahathra Swamiji (Kasi) Founder, Rama Rajya Parishad
	9 A. M.	Inauguration of the Prasanthi Vidwath Sammelana of the Celebrated Pandits of Veda and Sastra from Andhra, under the Diving Auspices of Bhagavan Sri Sri Sathya Sai Baba. Dr. B Rawakrishna Rao inaugurates the Sammelana.

From the 19th, the Daily Programme is between 7 and 11 A. M. the Yajna and from 3 to 7 P. M. discourses by eminent Vidwans and from 8 P. M. to 11. P.M., Music and other Fine Arts items as shown below:

20-10-63	8 P. M.	Vocal Music: by Vidwan Dr. Pinakapani, Kurnool
21-10-63	8 P. M.	Gotuvadyam Recital: Vidwan Narasimha Iyengar, son of Gotuvadya Kalanidhi Narayana Iyengar, Mysore
22-10-63	8 P. M.	Vocal Music Duet: by the Madras Brothers. Vidwan BV Raman and Vidwan B V Lakshman.
23-10-63	8 P. M.	Puppet Show: by the famous Puppet Artiste, Miss Valeria Verstin of Austria
24-10-63	8 P. M.	Tharanga Ashtapadi
25-14-63	8 P. M.	Harikatha Kalakshepani by Brahmasri Sangitha Sahiyhya Bhushana Mulukutla Sadasiva Sastry, Tenali
26-10-63	8 P. M.	Bhavani Mahstmyam (Siv Burrakatha : bv Burrakat L,lanidhi Nidadavole Sri. Achyutharamiah and Party.
27-10-63	8 P. M.	Dummy Norse Dance: by Sri T. C. Sundaramurthy an Party, of International Fame, Bangalore

On 27-10-63, at 10 A. M., the Poornahuthi of the Yajna will take place, followed by Abhisheka, Mahamangalarathi and the Distribution by Bhagavan Himself of the Yajnakalasa Thirtha.

(Details of the Day's Programme will be announced at the Prasanthi Nilayam.)

Upanishad Vahini

IX

Chandogya Upanishad

This Upanishad is incorporated in the Samaveda. It has 8 sections, the first 5 dealing with various Upasanas or Forms of approaching the Ideal and the last 3 explaining the manner of acquisition of true Knowledge. Purity of the Consciousness is the essential pre-requisite for Upasana. Single-minded concentration is essential for Knowledge of Brahman. These can be got by Karma and Upasana; thus is Brahman won. That is the reason why in the Sastras, Karma is first described and Upasana next and Jnanam last.

In the First Chapter of the Chandogya, the Upasanas which form part of the Sama Veda are detailed. In the Second, the entire ritual of Sama is described. In the Third, the Upasana of Surya known as Madhvidya, the Gayatri Upasana, and the Sandilya Vidya are all given. In the Fourth, the Samvarga Vidya, and the sixteen-phased Brahavidya are taught. In the Fifth, the three Vidyas, Prana, Panchagni and Vaiswanara are elaborated.

Uddalaka taught his son, Shwetaketu, that knowledge which if known, all things can be known. The knowledge of mud and of gold will give the knowledge of all pots and pans, as well as of all bracelets and necklaces. The mud and the gold are the truth; their modifications and transformations are temporary, mere name-forms. So too, the world, like the pot and the bracelet,

is just an effect, the cause being “Sat”. Sat means “Is-ness” is common to all objects; the pot “is”, the “bracelet” “is”. “Is-ness” becomes manifest through association with the pots and pans, the bracelets and necklaces. The “is-ness” may not be apparent to gross intelligences, for, it needs subtlety to realise it. The rosy colour which is manifested in the rose “is”, even in the absence of the flower.

Similarly, the “is-ness” that is the universal characteristic of all objects persists even in the absence of objects. Prior to creation, there was only just this ‘is-ness’. There was no void then ; there was this “is-ness” everywhere! When the “is” was reflected in Maya or Primal Activity, it resulted in Easwara who partook of that activity to manifest as the Universe with the three elements of Fire, Earth and Wind. All creation is but the permutation of these three.

The line of Uddalaka is steeped in the study of the Vedas and so it is famed as a noble highborn family. But, Shwetaketu, the son, was wasting precious years after Upanayana in idleness, without using them for Vedic Study. This caused concern for Uddalaka, for he who neglects the study of the Vedas, being born as a Brahmin, does not deserve that appellation. He can only be called Brahmana bandhu, one who has Brahmins as his relatives! So, Uddalaka took him to task and forced him to go to a teacher. There, by the exercise of his superior intelligence, he mastered before he grew up to 24 the Four Vedas with their meanings. He returned, proud and pompous, swelling with egoism, declaring that there was no one to equal him in scholarship and righteousness.

In order to prick his pride, Uddalaka asked him one day, “You have become haughty that you have no equal in learning and virtue. Well, did you seek from your Teacher the Message that reveals the Absolute, the lesson that only the practice of the Sastras can impart, the message which when imagined makes you imagine all things imagined? Did you learn that? That Message would have shown you the Atma which is the fulfillment of all Study and Scholarship.”

The Atma is the base of individuals like Shwetaketu. The pure Consciousness becomes apparently limited into a variety of individuals. In deep sleep, the variety disappears and each individual lapses back into this “is-ness” Then, all the manifold activities, and experiences, like, “I am Ranga,” “I am Ganga”, “I am father”, “I am son” etc., are destroyed. The sweetness and fragrance of many flowers are collected and fused into one uniformly sweet honey, where all the manifold individualities are destroyed. The names Ganga, Krishna, Indus are all lost when they enter the sea.

They are thereafter called “the sea”. The Jivi who is eternal and immortal is born again and again, as a transitory mortal; he continues to accumulate activity, prompted by inherited impulses and the activity produces consequences, which he must shoulder and suffer. It is the body that decays and dies, not the Jivi or the Individualised Soul. The banyan seed will sprout even if it is trampled upon. The salt placed in water, though not available for the grasp, is recognisable by the taste!

The Jivi, befogged by Ajnana, is unable to recognise his Reality. Discrimination will reveal the truth. A millionaire is kidnapped and left alone in a jungle but he discovers the way out and comes back into his home. So also, the Jivi is restored to his millions ! Once the Jivi reaches its Real Status, it is free from all the change and chance that is involved in Samsara, or the Flow of Time and Space, of Name and Form. If he does not reach that Status, then, like the happy sleeper who wakes into the confusion of the day, he will be born into the world of decay and death.

Brahmam is described as Ekameva-advitiyam; all this visible world is denoted as Tat-swarupa or the Form of Brahmam; it can be realised by Sagunopasana, or Worship of the limited qualified Divinity, just as Satyakama and others did. The path of Brahmopasana is called the Sushumna Marga also. The Omnipresent Brahmam can be enclosed and discovered in the firmament of the heart! It is the capital of that Raja. Since He is seated there, the heart is called Brahmavesma, or the House of Brahmam. That firmament cannot, of course, limit or set boundaries to the illimitable Brahmam

Yogis who are turned away from the objective world can attain the Parabrahmam, with Its Splendour of Realised Knowledge, in the pure clear sky of their hearts. The worlds are fixed as the spokes of the wheel in the hub of Brahmam. Decline, decay and death do not affect It. Since that Supreme Entity can achieve whatever it decides on, It is called Satyakama and Satyasankalpa. Now, what exactly is the Parabrahmam? We can know it by a single test. That which remains, after everything is negated as 'Not this,' 'Not that'—that is Brahmam.

This is the Truth that all aspirants seek. Attaining It, they get the status of emperors and can travel wherever they like. The Jnani who is established in the pure Reality sees all desires that dawn in his heart as expressions of that Truth only.

The Atma transcends all the worlds. It is uncontaminated. He who is aware of only the Atma is ever in Bliss. The Brahmacharya stage is an important step for attaining Atmic Wisdom. Yajnas, fasts and other vows are also equally helpful. The solar energy surges through the countless nerves of the body; the senses merge in the mind at the moment of death; the Jivi who has realised that it was all this, while limited by the mind, then escapes into the Hridayakasa through the nerves. At last, on the point of death, the Jivi moves out of the Sushumna into the solar rays and from thence to the Suryaloka itself. The journey does not end there. It reaches out into Brahmaloaka too.

But, the Jivi who is caught in the mire of Ajnana, who is identified with the mind and its vagaries, escapes through the ear or eye or other senses and falls into lokas, where Karma rules. The feeling of content and joy one gets in deep sleep is the result of Ajnana persisting in the individual.

The Chitta is the source and support of Resolution. All resolutions, decisions and plans are the products of the Chitta; they are of its form; they originate there; why they are registered there. That is when death overtakes a scholar of all Sastras, he becomes but the equal of ordinary men and his fate is the same as that of the Ajnani. The Chitta has to be saturated with Brahmic endeavour; then only will it be an instrument of Liberation, freed from the shackles of Sankalpa. The mind etc., cannot free itself, as the Chitta can. The Chitta discriminates between resolutions; it tests them as duty and not-duty and justifies with proper reasons the classification it has made. Once this selection is made, the word utters it, the name signifies it. The special sound-forms or mantras incorporate the resolutions, accepted as duty, by the purified Chitta; the rites become one with the mantras. There can be no proper Karma without Chitta.

Next, about Dhyana, which is even superior to Chitta. Dhyana is the fixing of the Buddhi on the Divine, when it transcends such inferior helps as images, idols or Saligrams. In Dhyana, all agitations cease, all modifications are unnoticed. On account of the effect of the Tamoguna, and even of the Rajoguna, all created things like the waters, the hills and mountains, the stars and

planets, men with the spark of the Divine in them, all are agitation-bound, change-bound.

Vijnana is better than Dhyana. Jnana based on scholarship steeped in the Sastras is referred to as Vijnana. It is attained by Dhyana and, hence, it is more valuable than Dhyana.

Superior to Vijnana is Balam. . Strength, Fortitude, Vigour. It illumines the objective world, it sharpens the Pratibha or Intuition. Pratibha is the power by which you can sense the Consciousness in all knowledge objects. Now there is one thing superior even to Pratibha: Annam, Food, Sustenance. It is the support of life; deprived of it for ten days man becomes powerless to grasp anything. It is life that makes possible study, service of the teacher, listening to his teaching, cogitation over what he has taught, and the earning of Tejas.

Tejas or Illumination is higher than Intuition, Pratibha or Food. Tejas is Fire, heat and light. Tejas creates water and water produces food. Tejas can make even Wind lighter. It shines as lightning and sounds as thunder.

Akasa is superior to Tejas, remember. It is through Akasa that sounds are transmitted and heard. Love and play are products of Akasa. Seeds sprout on account of Akasa.

Now, consider this, Smarana, memory, is superior to Akasa. Without it, all experience is meaningless, all knowledge is waste, all effort is purposeless. Nothing can be experienced without the help of memory. Objects like the Akasa will be unrecognised in its absence. It can be said that memory creates the Akasa and other objects.

Thus analysing the value and relative importance of objects and powers, man must give up identification of self with the physical body and recognise his real Reality. Such a man rises to the height of an Uttamapurusha, the noblest of men, laughing, playing and moving without regard to the needs or comforts of the body. The body-bound man is caught in Samsara; for the one who is free from that bondage, Swaswarupa is the field of activity. The wind, the lightning and the thunder have no permanent existence. When the rainy season comes on, they appear in the sky and get merged in it. So too the particularised Jivi appears as separate for a time against the background of Brahman and gets merged in It, at last.

This Ashtadhyayi Upanishad teaches the series of evolved objects from Hiranyagarbha, Kasyapaprajapathi, Manu and Manushya; this lineage and the lessons to ennoble it are vital for mankind. It has to be learnt by sons and students from father and teachers.

Sri Sathya Sai Baba

A Letter From Liverpool

I arrived in London on Thursday, 12th September, and found I could not get admission in any college for the Course in Tropical Medicine and Hygiene. I went to Glasgow but, there too I was told I was late. I was very upset by these reverses and I proceeded to Edinburgh; there also I was disappointed. I was late everywhere. The colleges had closed their admissions. I returned, sad and tired to Glasgow. I cried out at night to Baba. I had no one in this strange cold Land to rescue me. He had asked me to proceed to Britain for higher studies in Tropical Medicine and

He had facilitated my passage and journey. Now I was on the verge of despair. Where am I to go next? I did not know. There was no one to advise me. I had no friends.

That night, Baba appeared in my dream. I saw Him clearly in the dream—dark red silk robe, lovely assuring smile, full of Grace. "My boy!" He accosted me. "Go to Liverpool early tomorrow. I have reserved one seat for you there. How can I neglect you, when I have Myself sent you to the U.K.?" He said.

I took the train to Liverpool the next day. I saw the Administrative Secretary of the School of Tropical Medicine and I told him, I wanted to do my D T M & H. Believe me, Mr. Kasturi, a great Leela of Baba happened! The Secretary said, "You are very lucky. Today is the last day for admissions to this course. We had no vacancies till just an hour ago; but, here is the letter from a candidate whom we had admitted, cancelling his application! It looks as if you have come just in time, to fill that vacant seat! I congratulate you on your good luck." He did not know that my luck began the day I was accepted by Baba.

I got admission on Thursday, my second, in Britain! Classes have begun; and I pray that I may remember Baba's Grace every moment of my life.

—Dr. D. J. Gadhia, M.B.B.S., Hotel, Liverpool, 21-9-1963

In the Beginning

"You have related to me the story of the incarnations of Devi ; but, I am eager to know the nature and characteristics of the Source and Root of these manifestations. As water poured for the root will nourish the branches, I am keen on worshipping the Source of all these incarnations" thus, King Suratha asked the sage Sumedhas, after he had heard from him of the Devi Mahatmyam. The sage replied that the Primary Form of Devi is a sacred Mystery which can be revealed only to the adept. But, since the king was in every way well qualified to receive it, he answered his question in clear terms.

" Know that at the very First, there was just Mahalakshmi. She was Parameswari; sarvasya Aadya thrigunaa; that is to say, she had subsumed the Satwa Rajas and Tamo gunas. She was imminent in all this Creation. She was both the visible and the invisible. She had a Sookshma form, reachable by Mantras and a Sthoola Form, reachable by Upasana or Puja, Sookshma of the form of Brahman and Sthoola of the nature of Maya. She filled with Her own effulgence (swena tejas) this Universe, which is devoid of reality. Mahalakshmi saw the Universe as Sunyam and she wore another Form with the limitation of Tamas. She was named Mahakali. She was bhinna and abhinna from Mahalakshmi, for She was of another Form though the same substance. She was assigned names and activities, mutually explanatory. Mahamaya Mahakali Mahamaari were the names ; Hunger Sleep Thirst were the activities: Hunger to eat and digest Avidya, Sleep, the sleep of Yoga, Thirst for the yearning devotion of Bhaktas.

Again, Mahalakshmi covered Herself up with Satwaguna and appeared in another Form. She became Mahasaraswathi. "Akshamaalaankusa dharaa Veenaa pusthaka dhaarinee", She was. She

had a Japamala a Rosary, an Ankusa the Vina and a Book in Her four hands. She was also assigned names and so, Her activities too became patent from those names:

Mahaa vidva, mahaa vanee Bharathee vaak Saraswathee
Aaryaa BraahmeeKaamadhenur Vedagarbhaa cha Dheeswari

She was the promoter of spiritual Sadhana, the power behind the Word, the inspirer of Learning and the granter of Liberation through that learning, the great benefactor most closely related to Brahman, the giver of the most precious boons, the heart of the Vedas and the promoter of intellect.

Mahalakshmi Herself continued as the manifestation with of the Rajasic nature. Thus, the three Gunas were personified by the three Shaktis, which decided to manifest each One a Partner, in consonance with the nature of each. Thus was created Siva Brahma and Vishnu. This mystery can be known only by chakshashmanthah (those endowed with eyes), not by others. That is to say, only Jnanis can realise this, not those immersed in Maya. Each of the Shaktis then assumed a special Feminine Form and wedded the Partners Brahma was thus able to create the Brahmanda, Siva broke it at the time of ultimate Involution or Pralaya (Gouryaa saha thad bibheda). That Brahmanda, interfused with Mulaprakriti and Mahadahankaram and consisting of the interdependent Five Elements was fostered by Vishnu (puposha paalayaamaasa that Lakshmyaa saha Kesavah.)

So, Mahalakshmi is glorified as Sarveswari; She is both Nirakara and Sakara. She is known by many Names. Which Name is not Hers? "Kena chith naamna na" asks the Devi Mahatmyam?

Those that have found the conceptions of matter and energy merge and the ideas of time and space fade and the distinction between mind and matter disappear in the newer mathematics of the super-physical age, will appreciate this glorification of Shakti as the primal Truth.

—Thaaraka

Announcement

The Thirty Eighth Birthday of Bhagavan Sri Sathya Sai Baba will be celebrated on 23rd November, 63 at the Prasanthi Nilayam. Devotees are welcome to attend and receive Baba*s Blessings.

Sathya Sai Sandesha
To All Who Sent Letters of Condolence

Premaswarupalara! When the limited Self, the father of this Manifestation threw off his disguise thousands are writing to Me expressing sympathy and sadness and praying for Peace for his soul! This is perhaps the way of the world; but, to Me it appears quite strange. When the sum of years one has earned is spent, all have to give up the body and quit. This is an inescapable fact. He too followed that law. Why become sad just for this? It is against nature to become sad when the expected happens. What is originated has to degenerate. "You are born to die: you die to be born again." this is a trite and meaningless statement. You are born, so that you may avoid further birth; you die in order to overcome death! This important fact has, to be borne in mind by all. As apparel is to the body, so the body is to the embodied Self. All sadness is the result of ignorance of this truth. I have never the least Connection with untruth; the physical relationship) is untrue and ephemeral. Only the Atmic relationship is true, permanent and pure. That is the One relationship that exists between Me and You and all. That can never be modified; that can never be given up. Thousands liberate themselves from the physical limitation; you see all this and you hear of more. But, yet, you express sadness and send condolences without understanding the Truth! That is what disturbs Me. Nothing else can disturb Me; no, nothing.

Next, you pray that his soul may have Peace. This is stranger still! For, when the basic character of the Soul is Peace. How can it be gained? How can it be given? The Swarupa is Atma; the Swabhava is Peace. The two are inseparable.

Well. You say that he was a blessed soul since he passed away in the fullness of years without falling helplessly ill and in the full possession of memory and consciousness. But, these are mere signs and pointers. He was a blessed soul, not just on account of that one day. The day he became the father of this Manifestation, the day this Manifestation became his son, that very day he became Blessed, his life was rendered holy and sanctified. Remember, this fortune comes only to some one individual, in an entire Age. It is beyond the reach of all.

It is the good name one has earned that will survive for ever, whoever he may be and however long, he may live. The rest evaporates into thin air. Therefore so long as life lasts, do good deeds, cultivate good qualities, be with good people and develop good conduct and finally give up the breath in the thought of God. That gives meaning to life. So, give up worrying about the limitation that is cast away. Learn to dwell on Umapati when the disguise is discarded.

BABA

Upanishad Vahini
X
Aithareyopanishad

This Upanishad is incorporated in the Rig Veda; it shines bejewelled by six chapters which describe the absolute Atmic Principle. It is therefore famous as the Atmashataka, or the Atmic Six. The Vision of the Atma which results from the destruction of Delusion and Ignorance is

made possible for the aspirant by this Upanishad. The term is used in two ways: Vyavahara and Visishtha. Used in the Vyavahara sense it indicates the Jivi; in every Jivi, the Atma expresses itself through the senses of perception or the jnanendriyas into the outer world. The word is derived from the root Ath. . .which indicates “expansion, consumption, movement”, among other things. So, the word Atma denotes universal immanence, universal assimilation and perpetual movement. That is to say, it connotes the Brahman itself.

In the waking stage, it enjoys all the experiences. In the dream stage, all the senses of perception and action hold back their activities but, it creates its own forms and names on the basis of experiences and impressions collected from the outer world. In the “deep sleep” stage, it becomes immanent everywhere and assumes its basic role of pure bliss, unaware of any thing outside or inside. The meaning of the world is in conformity with the experience of the three stages. On account of the apparent limitation in time, space and condition, the Atma too is taken to be conditioned and limited; but, that is not its real nature. It is endless, beginningless, and changeless. It knows all, can achieve all; it has no attributes. It is eternal, unsullied, conscious, free. It has no second; it is unique, whole without parts.

The external world is cognised through direct perception etc. So, all that is capable of being pointed out as this or that, or of being indicated by a name or a form is subsumed by the idea of “Creation”, Srishti. Creation means an act, a result, what then was before that act? “Idam agre, Atma eva aaseeth—Before this, the Atma alone was.” The Jagat or World is a product which was latent; later it becomes patent. In the latent stage, it was unmanifest in the Atman itself. When the urge to manifold has appeared the multiplicity of names blossomed forth and all this variety arose to view. Being perceptible by the senses...this is the test of manifestation.

Name is fundamentally sound, manifesting as word. In the statement, this is Ranga, when the sound Ranga is produced the listener turns to the person indicated before him and identifies him as Ranga. The word and its meaning are inseparable. They two were both non-existent before Creation. Therefore, the Atma and the un-manifested Jagat were unreachable by the intelligence, and the world which it fashions. After Creation, since Name and Form became the essence of all this, everything can be grasped by words and meaning. The non-dual which was and is and will be, is the Atma; the multiple manifestation of variety proliferating in name and form, is Jagat. But, basically, it is just one unique Vastu, or Substance.

The one uniform Ocean appears as foam, bubble, wave and wavelet; so too, Creation made manifest the apparent manifoldness from the changeless One. Manifoldness is due to myopia, ignorance. There is no need to posit a second entity, other than the Atma. The ignorance or myopia or maya is but a product of the will of the Atma. It is not distinct from the Atma. Strength is not distinct from the strong person, is it not? The Atma is devoid of distinctions, from the same kind or from different species or from one’s own characteristic. It is categorically declared as Eka eva: One Only.

But, it does not become clear so soon that all this is one. The idea is just like the rope appearing as the snake, or the mirage deluding; the Atma too is misleading us as Jagat. It is all a magician’s tricks, manipulated by the wish of the Absolute, The rope is the prime cause for the illusion of the snake on the rope. The Atma is beyond the reach of the senses; it has no limbs or body. Only the explanation that it is all an unreal illusion can satisfy the critic who questions how the Jagat can emanate from the Atma, which is pure Consciousness only.

Everything is Atma, even Maya, which is the delusion of variety. It is so strong that it causes the execution of deeds through instruments like the sensory organs; you then declare that it is our will and power that did that deed, though it is the delusion that was manifested by Atma that accomplished it.

The world thus created is devoid of Consciousness and so it has to be fostered like a yantra. How can a machine operate after its manufacture and even installation, without a mechanic or machinist? He created the Virat-Purusha, from out of the five elements; He also endowed him with head and limbs. Like the figure of clay made by the potter from earth dug up by him, the Viraat Purusha was produced from the elements. From the limbs of that Purusha, the Lokapalas were created. Then, each sense was separated and equipped with an appropriate Deity. In front, the face and the mouth, with Agni as the deity of the Vaak or Speech which is the function of the Mouth, the nose, the eyes; in this manner, the senses and their respective deities were created and assigned.

These deities bless the senses and see that they function properly. The external appearance of the eye, the nose and the ear may be quite right but yet without the help of the presiding deity, they may not function at all. The cow and the horse were created from the waters and offered to the gods. But, they were yet discontented; so to answer their prayers, the Purusha was created similar to the Viraat-Purusha. Since that Purusha was associated with discrimination or Viveka, the gods were delighted. All bodies other than human are merely instruments for the experiencing of the fruits of action. The human is the only instrument for liberation.

The Lord after entering the body becomes the ruler of the conjunction of the senses and the mind with the objective world. Like an actor, He contacts the outer world and experiences all the lessons of the previous births. In the Presence of the Lord, danseuse Buddhi dances her steps keeping to the timing of the senses, moving from one object to another.

Thus, the Lord illumines everything through the form of the Jivi. The Paramatma, who is limited as Jivatma has three areas of recreation: the eye, the throat and the heart. The eyes shine with a special splendour when the realisation of Brahman is achieved or even attempted. This is an evident fact. When the Jivi has earned the knowledge of its reality, it may not be able to describe how all is nothing besides Atma; but it will achieve the knowledge that Brahman itself is appearing as all this. He who delves deep into the unity of the Jiva and the Brahman has certainly discovered the goal of Life; there is no doubt of that.

The stages of wakefulness, dream and deep sleep are unrelated to the Atma. They are concerned only with the physical sensory causes and effects. Every human being has two bodies; One's own and the progenetic. The duties of study, teaching, japam and these assigned tasks are handed down by the father to the son at the time of his death and they are carried on by him as the representative of the father and on his behalf. Then, the father leaves this body, assumes another, more in conformity with the actions and tendencies cultivated and established in this birth. That is the third birth of the father. The first three mantras speak about the two births, the physical and the spiritual. Now, a third one is added; the continuation by the son.

Vamadeva Rishi understood the Atma Swarupa in this form and became liberated from all the constant flux of the objective world.

Sri Sathya Sai Baba

Amritavani

- They speak of two types of Karma, Daihika and Daivika, physical and spiritual. But, this division is absurd and even dangerous. All acts and activities are spiritual, the body is but an instrument for spiritual progress and attainment. Modern education emphasises the physical and neglects the spirit, which is crucial. It teaches that joy derived through the senses alone are worth while; it does not give even a glimpse of the deeper and more lasting joy derivable through the spirit which is your real self and it is, in essence, Ananda, Shanti Jnana, Sathyam Sivam Sundaram.

You must have noticed that I never address you as 'Bhaktulaaraa' for how can you be only that? You are Bhagavan, you become that by just shedding the Avidya that makes you imagine that you are limited. That is why I address you either as Shanti Swarupalaa-raa, or Aanandaswarupalaa-raa, or Divyatmaswarupalaa-raa. That is your real nature, but, you are not even told who you are. Your misery is traceable to this failure to know yourself.

Educators today do not teach the ways and means of crossing the sea of misery, of facing success and defeat, of remaining calm and collected. The brain is stuffed with information, the hands are trained in skills, but, the senses are not tamed, the intelligence is not curbed, the mind is allowed to run amok. That is the cause of the tragic crisis in the world today.

- You have been born in this Karma-kshetra and your duty is to engage yourself in continuous uninterrupted Karma. Do not get bogged in gloom and sloth; do karma full of joy and enthusiasm, as if each act is an offering at the Feet of the Lord. Bharatadesam is the Gurupeetham of Humanity; that is the role it has played and has to play; but, as a consequence of undue attachment to the senses and the world, fostered by blind admiration and snobbish imitation, the role has been forgotten, to the great loss of ourselves and of the rest of humanity. The restrictions regulations and rules of guidance for individual family community nation and humanity are either not remembered or brushed aside as obsolete. The joy peace and content that one gets by observing them are themselves witnesses of their worth. The pundits and scholars who have assembled, here, for the Prasanthi Vidwanmahasabha being inaugurated now, have therefore a great responsibility for they must hold fast to the Prasanthi that the study and practice of the Vedas and Sastras has conferred upon them; they must also share that Prasanthi with all humanity. They must be bold free and happy always, for they know that this is all an unreal dream. They know the goal of life and they are marching steadily towards it with every passing minute. All that is padartha must be transformed into parartha; that is My Plan. The Jnana which the Vedas and Sastras have given to these people must be distributed. At present these scholars have no self-confidence, because they are losing faith in what they themselves have hitherto considered invaluable. They send their children to technical courses and secular studies, for they are heavily pinched for the

means of livelihood. What is the good in having an umbrella that allows the sun to burn you and the rain to soak you, they have started asking! But, the Vedic treasure-house has vast riches, which is urgently needed today. It is to conserve, develop and utilise it more fully that this Sabha is inaugurated now. The Veda is the basis of Dharma, which is like the Mother in its loving care for man. Bharat-bhumi is Yogabhumi, Karmabhumi, Tyagabhumi, not Bhogabhumi. The Kauravas failed because they stuck to empire and greed for power, and fixed their minds on Bhoga. The Pandavas secured Divine; Guidance and won, because they stuck to spiritual joy, ascetic self-control and simplicity and sincerity. To follow the same Path is the sign of wisdom. That is the Path of Dharma from which mankind has strayed away. Grief is the greatest friend of man, for it opens the eye and shocks you into the search for the secret of Shanti and Santosham. A monkey put its hand into a pot of nuts and tightened its fist full of the food, but, it could not take its hand out of the narrow neck because the fist was too big for it. Unless the nuts were dropped back into the pot and the fingers released, the hand could not be got out! That is the situation of man today. His greed is giving him great pain but he has not discovered the fact; so he clings to his possessions and tries to pull his hand through; that gives him great pain. There is no use blaming the nuts or this pot. The fault is in the monkey itself. Prakriti is the pot and the sensory objects are the nuts. A bird sits on a tiny twig, in perfect confidence! Where does it get the confidence from? Not from the twig; but, from the wings which can take it aloft at the slightest sign of danger. The twig is Prakriti, the world. Sit on it lightly, gaily, confidently; but, rely more on the wings, namely the Grace of the Lord who can lift you aloft, away from Prakriti at the slightest premonition of danger. The twig is not very reliable but, the wings are always there: to save you.

The revival of that Dharma is a task which the rulers have not planned for; it is a programme which the people are not keen upon. Then, who has to take it up? It was said that I have taken up this Form in answer to the prayers of Sadhus and others. There are some mothers who feed the baby only when it starts crying; the more considerate and loving type of mother knows when the baby is hungry; she need not be called to its side by a loud wail. This Mother is that type of Mother. I have come, because I felt I had to come, I resolved upon this. There is no need now for tears or despair, either among the repositories of the Vedic wisdom or among the good, who suffer from the cruel winds of Adharma. This campaign will succeed; it will not fail. The welfare of the world will be ensured, through the fostering of the Godly everywhere, and more particularly of these reservoirs of the Ancient Wisdom of this Land.

(From the Dasara Discourses of Baba)

Prasanthi Vidwanmahasabha

On the 20th October when the Swadhyaya Saptaha Yajna was inaugurated, another Function also took place at the Prasanthi Nilayam, the Inauguration of the Association of Pundits and Scholars for the revival of Sanathana Dharma and the promotion of Morals called 'Prasanthi Vidwanmahasabha.' Baba Himself inaugurated it and Dr. B. Ramakrishnarao Ex-Governor of

Kerala and Uttar Pradesh States presided. The Mahasabha is bound to be a great instrument in the Hands of Baba, privileged to share in the Task of Dharma Sthapana, for which He has assumed Human Form.

The Mahasabha will propagate Astikya or Belief in God and Devotion to God. It will strive to inculcate the knowledge and practice of Dharma based on the Shruti Smrithi Ithihasas and Puranas; it will exert itself to remove the general ignorance of the people in spiritual matters and spread the eternal lessons of Vedic Dharma; it will be establishing branches in every district of Andhra Pradesh in the first instance, and later, extend its activities to other states and other countries as and when it becomes possible. It will be arranging lectures and seminars and encouraging the publishing of literature for spreading the teachings of Vedic Dharma.

All scholars who have studied the Vedas and the Sastras under the traditional Gurukula system and who perform the fourfold duties of Athithi Bodha Acharana and Prachara (Learning Teaching Implementation a Propagation) are eligible to become Members. The District Committees will be composed of Members as well as Associate Members, who will be devotees and religious minded men and women eager to share in; the spiritual uplift of the people. The Prasanthi Nilayam will be the Headquarters of the Association. The Members and Associate Members will be meeting at least once a year at the Prasanthi Nilayam or elsewhere, to review the work done and to plan out and prepare for further work in pursuance of the ideals of the Sabha. An executive body of Fourteen Members (with Dr. B. Ramakrishna Rao as Honorary President) called Kendra Panditha Parishad has been allotted the initial task of recommending to the Founder-President Bhagavan Sri Sathya Sai Baba the names of Members and Associate Members and generally to carry on and co-ordinate the programmes of the Mahasabha. The members of the Kendra Parishad are:

Brahmasri	Uppuluri Ganapathi Sastri, Secunderabad
„	Kolluri Somasekhara Sastri, Modekurru
„	Bulusu Appanna S-istri, Bhatnaville
“	Remilla Suryaprakasa Sastri, Rajahmundry
“	Mandalika Venkata Sastri, Eturu
„	Mallavajhala Venkata Subbarama Sastri, Warangal
„	Kuppa Bairagi Sastri, Ananthavararn
„	Peri Venkateswara Sastri, Aukiripalli
„	Cherukumilli Kameswara Ghanapati, Prasanthi Nilayam
„	Gandikota Subrahmanya Sastri, Tanuku
„	Kalluri Venkatasubrahmanya Dikshithulu, Vijayawada
„	Varanasi Subrahmanya Sastri, Pithapuram
“	Kalluri Vaerabhadra Sastri, Guntur
“	Narayana Kasturi, Prasanthi Nilayam.

The Members will be visiting generally at least two villages a month holding in each place a three day sessions of discourses. They are not to accept any monetary reward or payment from the people who invite them and arrange the meetings or seminars. All engagements are to be fixed in consultation with the Kendra Panditha Parishad. It is proposed to hold seminars in the District Headquarters, lasting about a fortnight each, in order to provide writers and, speakers and others with sufficient background material and, guidance. It is a sign, of the efficacy of the

Will of the all-knowing Baba that; already a hundred Pundits have enthusiastically accepted the Membership of the Mahasabha with all its implications and obligations, because they feel that this is a great chance for themselves and humanity to benefit by the Ancient, basically moral and fundamentally right Vedic Dharma. Baba is the Inspirer, the Guide, and the Guardian of this Mahasabha too, which has dedicated itself at His Feet for His Work, of Dharmasthapana. May it grow from strength to strength through His Blessings and may , those whom He calls to share in its work realise Him through it.

(Ed)

The Bugle Call

Didn't you hear the bugle call? Don't you see the banner wave?
The day, the moment, it has come! Awake! arise! Advance!
The camp is busy as ne'er before;
The foe is found; he is deeply trenched!
The dark, the evil, and the weak,
Debilitating doubt and pride—
They are digging vicious foxholes,
Along the inner border line of faith and faltering,
In the royal realm of every human heart.

Baba leads the cohorts, brigades bright.
His Generals? Heroes spurning earthly fame,
Captains of their mental, States, Commanders of their selves,
Colonels churning truth from lies.....
He has come to train, to teach, to guide
Equip the force, that will fight and win
The battle that started on birth for you!
All men await the victory, but fee stand up and fight.

Join His Force. His Army Grand, hasten quick along the roads
You are hero enough! yes, jut as you are!
Enroll, enlist and give your name.
There is no drill, He trains the will!
He chastens, he chisels, he carves the stone;
He chops, He crushes, he squeezes the cane;
He heats, he hammers, He draws the gold;
He shapes, he shears, he sculptures, so sure
That you are turned so sweet; such charm! such shine!

Warmed by His Grace, fed by His breath,
Uplifted by His Footfall by your side
You storm the steeps of pride

And cross the glaciers of sloth, at last, ascend
The lofty Peak, Reality.
His orders are to drop the bomb
On Mano-sima, fast and quick!
He says Don't shoot; there is a shorter road
To Victory—steady step by step, and up and up.

The foe we foil at His Command
Are not standing face to face;
They are in us, with us, of us, 'gainst us!
They are six of there, divisiond dread
They undermine, they override, overthrow from underground!
They try to lay you low; but—have no fear, the lord has Come!
His camp is here, the bugle sounds.
The Home of Super Peace!
The Banner beckons! Heroes all!
Come, rush along. Enlist! Enroll!

—Kasturi
Vijayadashami, 1963

We have lost a Gem

Readers will be shocked to hear of the demise, on the 4th November, 1963, of Sri Ratnakaram Peda Venkappa Raju. the father of Bhagavan Sri Sri Sathya Sai Baba, at the village of Puttaparthi. He passed away quite suddenly conscious and active till the last moment, surrounded by his wife sons daughters and grandchildren as well as his brother and other relations. He was aged 78, having been born on 16-4-1885.

The eldest son of the saintly Kondamaraju, who had built the Venugopalaswami Temple and the Sathyabhama Temple in the Puttaparthi Village as monument of his intense devotion, Pedavenkaparaju was named after the renowned Sage who shed lustre on the family in the past, Venkavadootha. He was a simple unostentatious austere soul, eager to serve the poor, the needy and the distressed. He was faced with the unique problem of adjusting himself to the fact of the Lord having incarnated as his Son, but, after a period of rigorous doubt and disbelief, he got convinced of the Truth and since that day, twenty years ago, he spent every ounce of his energy and every moment of his life in the helpful service of the devotees of Bhagavan Sri Sathya Sai Baba, at Puttaparthi. Thousands of devotees will remember the friendly inquiries with which he greeted them, the sincere sympathy which prompted him, the ardour with which he offered his help. His mind was saturated with the traditional culture of the land, and so, he was fresh and full of joy, in spite of his years and the weight of the burden he bore.

No wonder the devotees gathered in thousands to pay their last respects to the departed; they and the villagers of Puttaparthi aid neighbouring Villages recited Bhajan songs and Namavalis and

the body was brought to the accompaniment of music and Bhajans to the field to the East of the Prasanthi Nilayam, where the Samadhi was prepared. Baba was present in the field for some time. The rites were performed by Sri Seshama Raju, the eldest of the sons. Everyone felt sad that a ready reliable and an upright guardian had passed away. There was a gap in each one's life, a gap which is difficult to fill.

Birthday Festival

The thirty eighth Birthday of Bhagavan Sri Sri Sri Sathya Sai Baba will be celebrated at the Prasanthi Nilayam on Saturday the 23rd Nov, 63.

Baba's Programme

On 5th December, 63, Baba lays the Foundation Stone of Srisailam the Akhila Bharatha Arya Vaisya Nithya Annapurna Sathram. He will also inaugurate that day the Sivanama Sapthaha Mahotsavam at that Kshethram.

Birth Day Sweeties for You

from Sathya Sai 23 -11-63

1. Fixity of mind is gained by vigilant control.
2. The Dharma that is ordained for Man is Virtue Good Conduct and Good habits.
3. Death is preferable to a "happy" life based on wickedness.
4. Turn your vision inwards in order to realize the reality; meditation and rumination are the needed disciplines. Silence is the nature of the person who is realized.
5. When the mind follows the intellect and starts discriminating, then, you become attached to the atma.
6. When the mind follows the senses, then you are caught up in the flux.
7. Say that you have peace only when the pompous confusion caused by "I" and "mine" is at rest.
8. Dhyanam is just another name for unshakable faith in God and unchanging love for God.
9. Man's greatest thirst is desire; his wants and wishes.
10. Anger clouds the mind and deludes it; delusion clouds you from yourself; the senses are root of anger.
11. Joy and grief are caused when objects and senses meet.
12. The atma carries with it when it leaves the body the impressions of the mind and the senses just as the wind which carries with it the fragrance of the flower, when it passes on.
13. He who argues in ignorance walks about in the darkness.
14. Discussion is verbal jugglery; it is intellectual gymnastics; linguistic pugilism.
15. Yearn for the respect which you earn for yourself; the respect that others give, is for the moment, with a purpose.
16. What is the sign of your being Good? Your joy when another has joy; your grief when another grieves.
17. Come into the world with the question. "Who am I?" leave it with the answer. "He I am."
18. As the frog half swallowed by the cobra puts its tongue out to catch a fly uninterested in the Death which is eating it. So Man craves for sensual pleasures though in the coils of Death.
19. Why wonder when life takes wing and flies out of the body? The wonder is that going in and out with every inhalation and exhalation It remains, so long in the cage that has nine open doors.
20. You see millions die, millions getting born; but, yet, you do not heed the warning that is conveyed.
21. Reining in your senses is the growing in wisdom.
22. Install the Lord in your heart; it sanctifies all that you do thereafter.
23. Treat all the limbs of your body, all the senses you are equipped with, as but implements for your purpose know that you are distinct from all of them.
24. Ignorance, Want of Faith Fickleness Egoism—these tarnish the Nature of Man; they rob him of even the tiniest into of peace.
25. Service of Man even if done as One's Duty becomes elevated into Divine Worship.
26. The uncontrolled mind is man's Enemy Number one.

27. It does not matter if you are not able to fix your mind on the Lord; engage yourself in activities which are pleasing to Him, that can give you the Fruit of Life.
28. Attachment is the result of Maya; Maya is the result of Karma. It is Desire that Deludes and Binds.
29. Good and Bad are the creations of the Gunas ; the Satwa Guna grant Discrimination and Wisdom; the Rajo Guna multiplies desire; the Tamo Guna promotes fickleness and confounds.
30. All beings are in the Lord as air is in the atmosphere.
31. The Atma in the heart of Man is the Lord.
32. The Universe is the Field of the Lord's Activity, so too, is the physical Body, the Field of Activity, for the Atma.
33. It is the sign of indolence to feel that you won't have grief and you won't suffer loss. They are inevitable; so earn the Grace of the Lord; reduce them into a rill that you can walk across.
34. The glasses that you wear do not hinder the vision; so too, do not allow the Grihasta stage of Life to hinder the vision of Reality, the Brahmadrishi.
35. Ages pass; galaxies fade and die; what can then be said of the body? What wonder is it that it decays and dies.
36. The Lord loves those whose hearts are filled with the purest Love, Prema.
37. The Gunas lead Man into action; but, he feels that he is the doer.
38. The Lord is the Primal Cause; If it the Consciousness in Beings, the Splendour in Fire, the Taste in Water, the Om in the Vedas, Vigour in Man, intelligence in the Animate World, Wisdom in the Realised. Experiencing this through Sadhana is merging in the Lord, the Primal Cause.

Upanishad Vahini

XI

Taittiriyanopanishad

Brahmavidya is the specific theme of this Upanishad. It has three sections: Shiksha Valli, Ananda Valli or Brahma Valli, and Bhrgu Valli. The latter two sections are very important for those seeking Brahmajnana. In the Shiksha Valli, certain methods to overcome the obstacles placed in men's way by Devas and Rishis and to acquire one-pointedness in mental exertions are detailed. This Valli has twelve Anuvakas, or Sections. In the other two Vallis, the same Instruction, the Vaaruni Vidya, is given, which leads to Liberation and so they are practically one; for convenience of study, it is dealt with in two Sections, that is all.

In the Shiksha Valli, subjects like Samhita, which are not antagonistic to Karma, and like Upasana which are associated with Karma are dealt with. These lead to Swarajya. But, by these alone, the complete destruction of Samsara or Flux will not be accomplished. Upasana exists along with Desire. So, like Karma, even Upasana cannot bring about Liberation. All this Flux, this Samsara, is due to A-jnana; bondage is the result. So, when the A-jnana is destroyed, then, the bonds loosen and Liberation is attained. A-jnana is there, persisting, through natural causes. It is just like the delusion that it is your train that is moving, when the truth is your train is stationary and the train on the adjacent rails is moving! Watch your train only and you know the truth; watch the other train, and you are deceived. There is no use seeking to know the cause of

this delusion. Seek how to escape from it. This A-jnana, which is the seed out of which Samsara sprouts, can be destroyed only by Brahmajnana. There is no other method.

All that is caused, everything that is a result, is short-lived; this is evident from the Sastras as well as experience and reason. The Sastras speak of aspirants who discarded even higher regions like Heaven, which are attainable by persons who perform the prescribed rites; for Liberation is beyond the reach of those who dwell there in. Heaven and Hell are results of actions, they are created objects and so they cannot be eternal; they are conditioned by birth, growth, decay and death. They do not exist from the very beginning; they were made; before that act, they were not. That which once was not and later will not be is as good as “not” even in the present. The fruit of Karma shares this quality and so, it cannot grant eternal joy.

No effort can result in the creation of Akasa now nothing can produce anew what already exists. Moksha exists and is there self-evident. It cannot be produced a-new by any Karma. The moment the A-jnana which hides it from experience disappears, that moment you are liberated and you know your Reality; you are free from bondage. Prior to that moment, you were free, but imagined you were bound and you behaved as if you were bound. How then are you to get rid of this idea that you are bound? By listening to the teachings of the Vedas with faith therein. Then only can A-jnana perish. That is the task which the Brahma Valli has placed before itself, in this Upanishad.

It is in the nature of things that ignorance prompts men to crave for plentiful fruits through the performance of actions. Then, they become despondent that they only bind them more and do not help to make them free. That craving for fruit, is hard to shove off, though this fearful flux of growth and decay makes them shiver in dread.

In this Upanishad, the three words, Sathyam, Jnanam, Anantham, are meaningfully affixed to Brahman, to explain its characteristics. They are three distinct words, signifying qualities seeking to mark out the One from the rest, the One Brahman from other types of Brahman which have not these traits. That is to say, Brahman is not to be confused with anything that is not Sathyam, Jnanam and Anantham. All that are limited by time, space and objectivity are jada, material apparently different from Brahman. The characteristics of Sathyam, Jnanam, Anantham, help to differentiate and distinguish from kindred and similar phenomena the real Brahman. Whichever Rupa a thing is determined to have, if that rupa is unchanged, then it is referred to as Sathyam. If that rupa undergoes change, then it is A-sathyam. Modification is the sign of untruth; absence of modification is -the sign of Truth.

Brahman is Sathyam, that is to say, it has no modifications. It is nityam, it is unaffected by time. All that is not Brahman...that is, Jagat, is subject to change. All objects are subject to—the triple process of the intellect: are known, the knower and knowledge; hence, the intellect or Buddhi is spoken of as a guha or cave, where the threefold process resides.

In the Taittiriya Brahmana as well as in this Upanishad, Dharma too is treated elaborately. It has three forms: Kama, Naimittika, and Nitya. The Sastras seldom command that Karma has to be pursued; there is no need to do so for Karma comes naturally to man. Kama (desire) is the prompter of such Karma and man gets various fruits thereby. The Sastras teach only the ways of directing this natural activity to ensure desirable objects.

The Upanishad exhorts you not to swerve from duties of learning and teaching. “Swerve not

from the true and the truth”, it says. “From the true, it will not do to swerve nor from Dharma nor from welfare and well-being, nor from duties to Devas and Pitris. Treat thy mother as God. What works are free from fault, they should be resorted to, not others...” this is what the Upanishad teaches.

Listening, rumination and concentration are the three steps in Realisation. Listening refers to Vedas, which have to be revered in faith and learnt by heart from a Guru; this confers the knowledge of the unknowable. Manana or Rumination is the Tapas taught in the Bhriguvali. By this process, the Brahma Atma Swarupa can be fixed in the mind. Concentration helps the development of single-minded attention on the Principle so installed. In the two Vallis, Brahma and Bhrigu, Brahmanidya or the discipline which ensures the Realisation of Brahman is expounded. The Brahmanvali teaches; the Bhriguvali proves by experience.

Bhrigu, the son of Varuna, tells him that Brahman is Food, Prana, the Senses, Manas, Vaak, etc. But, since the son soon learns that these are not Brahman he declares that Brahman is that from which these are born and by which they live and function. He first believed that Annam or Food is Brahman since all beings exist on food but, later, he feels that Brahman is much more inclusive. He asks for direct teaching of the Real, the Brahman.

Thereafter, he was told that Tapas is Brahman; for it is that by which Brahman, the Reality is known. He discovered by Tapas that Vijnanam is Brahman, for Vijnanam is that in which creatures are born and it is that by which creatures live.

Thus, it is announced that, of all disciplines and subjects of study, the Brahmanidya is the most sacred, holy and esoteric. Annam is not to be decried; that should be the vow of the Wise. The vital airs are all Annam. The physical body is the gift of Annam. The Prana or vital airs have the body as the vehicle. So, Annam should not be slighted. That should be the resolution. The waters in conjunction with the fire in the stomach become food. In the water that comes down as rain the “fire” of lightning is inherent. So, whoever is established in the Aapojyoti or the Splendour of water is aware of the splendour of Annam and is persuaded to revere it. Annam is the Guru, for it leads you on to the knowledge of Brahman. It should not therefore be treated with disrespect. That must be observed just like a vow by the aspirant.

Since the physical body is the transformation of food, it has an Annamaya-kosa: the vital airs form another sheath, the Pranamaya. It weighs between good and bad, right and wrong in the sheath of mind, or Manomaya-kosa. When it fixes upon a step, with a purpose in view, it is the function of the Vijnanamaya-kosa. When the joy of achievement is tasted, it is the Anandamaya-kosa that functions.

To progress with Brahmic outlook, that you are Brahman and not the body etc., the Pranamaya is the first instrument. It is subtle and separate and different from the body. It is activated by Vayu and is saturated with it. It pervades and subsumes the entire Annamaya-kosa. You can say that the Pranamaya is the soul of the Annamaya, for it makes it function from head to foot. It cannot survive without the Prana. It is the motive force; it has five varieties: Prana, Apana, Vyana, Udana and Samana. By contemplating that the Pranamaya is the Atma of the Annamaya, the notion that the body is the Self will disappear. You rise from the gross to the subtle. Prana is like the molten metal in the crucible. By effort, the Pranamaya-kosa can be experienced.

Prana appears in the form of the breath. Prana activates the head, Vyana the right, Udana the left,

Samana the central and Apana the lower parts of the body. The Prana moves from the heart through the nerves of the face, the nose etc., and reaches the head. From there, it motivates the various nerves flowing through the body under different names with distinct names and distinct functions. The Prana that functions round the navel is, for example, called Samaana.

For the Manomaya Kosa, the Yajurveda is the head; the Riks form the right wing; Sama is the left wing, Brahmanas are the soul; the Atharvanaveda is the tail. The Mantras of the Yajurveda are used very much in Yagas; with them, food is offered ceremonially in the sacrificial Fire. Hence, it is considered as the Head. The sound of Yajus produces modifications which are auspicious. That is the reason for the significance attached to the other Vedas also. Thus, all mantras become the causes of mental modifications. These in turn illumine the splendour of the Atma; thus the Vedas and the Mystery of their Syllables belong to the Science of the Atma itself. The Vedas become, therefore, eternally valuable and eternally existent. The Atharvana Veda treats of various rites to win relief from evil forces and ailments and so, it is described as the tail.

The Kosa thus described merges in the Vijñanamaya and later into the Anandamaya and finally, the aspirant passes beyond even that, into the region of pure Sat.

Sri Sathya Sai Baba

Divyavani

- Narakasura is present in every one, as Karma krodha Lobha and as Bhaya and Dukha, which are against the very nature of man. Just as an umbrella with inferior cover, cannot protect you from rain, but only one with a waterproof cover, so too in this storm driven world incessantly flushed by torrential rain, an umbrella with Kama-proof and Krodha-proof covering is required. The five Bhutas, Fire Earth Water Akasa and Vayu cannot harm one who is equipped with such protection. The five Durgas or fortresses in which Narakasura is said to have taken refuge are the five elements. There is a great Avyaktashakti inherent in every one and when that Shakti is made Vyakta, man deserves to be called Vyakti. When that is made manifest, the Asura will automatically be destroyed. Your reality is Atma; your quality is Ananda. What does it matter to you if the Narakasura of the Puranas is killed, by Krishna and Sathyabhama. For you, Krishna is Paramatma and Sathyabhama is the Jivi. Paramatma destroys the Evil propensities with the active collaboration of Jivi ; Jivi defeats Evil with the active Grace of the Lord.
- India is the repository of spiritual power, but now, scarcely any one practises the disciplined life which is the mark of that power. Even now, trillions go on pilgrimages; millions of copies of sacred Texts and spiritual lore are bought and read; thousands of ascetics and gurus are scattered over the land and they receive the homage of the people. But yet there is no peace in the heart, no food in the stomach, no clothes to keep the cold off the body. India which is Annapurna-swarupa, the Granary of the Earth, has now to go about with a begging bowl for food for her children. This tragedy is caused by ill-discipline, by want of self control, by what can be called A-swa-rajya, the absence of Self-Government, Government of the Self.

- Sathyanarayana when he acted the role of Sathyabhama remembered always that he was Sathyanarayana., though he was also aware that he had a part to play in the drama and he played it well. It would be a failure if he forgets, either his Sathyanarayana-hood or his Sathyabhama-hood. So, too, act in the world but, remember your genuine Self. When humanity forgets that this is a play, and starts assuming it real, the Lord comes down to remind them of it. Otherwise, when the execution scene is enacted heads will fall; when Lanka is set on fire in the drama, the theatre itself will be, consumed. Do not take the world more seriously than it deserves.
- There is space for only just one throne in your heart. But, now you are inviting too many to sit on it or you try to put two thrones there, one for Rama, and one for Kama; or, when you find that difficult, you are inviting Rama and Kama to squeeze themselves into that one seat ! Or, you install Kama and want Rama to sit down below as his henchman ! No wonder Rama deserts you. Make Rama the Deity on the throne and utilise Kama as His servant-there is no harm.

The mother-cat, it is said, takes hold of the new born, kitten and shifts it from place to place, seven times, within a few days of its birth, so that its eyes might open and it might see! The kitten gets proper vision after going through seven transfers but, man does not get the Vision (viz., that he is in reality the deathless birthless infinite Atman) even after he is shifted from womb to womb a million times! This is the tragedy of ignorance and sloth.

- You have heard of the story of Gajendramoksha, the elephant caught and dragged by the crocodile, appealing helplessly to the Lord and the Lord sending down the Sudarshana Chakra to stay the tormentor and save the beast. The story has a deeper meaning, which has universal appeal. The wild elephant is the Jivi, the Individual, full of sensual greed and blind with delusion. It enters the tank of Samsara, or Flux, of the Objective World. There the crocodile of Egoism grasps its leg in the vice of its teeth and pulls it down deeper and deeper into the mire of Samsara. The Individual struggles by itself for a long time until pride is exhausted and its faith in its own powers is spent. Then, it appeals in complete Sharanagati to the Lord and what does the Lord send? Sudarshana. Mark that word. What does it mean? Good Sight! Beneficial outlook! A vision that is correct, conducive to lasting joy, namely, the inward look, away from sense objects, Aavrittha Chakshu. As soon as that sight is cultivated, Egoism is destroyed and the Jivi is freed.
- Live and act in the world, by all means; but, deal with the Samsara as you apply collyrium to the eye. The eye is not blinded by the collyrium, it is rendered more efficient, more charming, that is all. So too, Samsara must make your Sadhana more efficient and more pleasing to your self and others. Be like the lotus which though born in mud rises higher, through the waters, on to the region of sunlight. It requires both mud and water for its existence but, it knows their real value; so it does not allow itself to be contaminated by either.

- A great Sage once fell in with a gang of nonbelievers in an atheist settlement. They crowded around him and plied him with impertinent queries and insisted that he must show them the God in whom he believed. The sage promised to do so, but, asked for some milk, before he could demonstrate God. The vessel of milk was brought; he sat silent for along while, stirring the milk with his finger. The crowd got exasperated at the delay and at his silence. They asked him what he was at; he replied that he was only trying to spot out where the butter was, top middle or bottom? The crowd shouted that it was everywhere, in every drop of the milk and that he could see it only when the preliminary process of churning was done. Then, the sage answered, "Well, the Lord too is immanent in every atom of this Universe. He can be perceived and experienced only when the preliminary spiritual exercises of Sadhana are done. There is a definite well known process for God-realisation also, just as there is a definite well-known process for butter realisation."

BABA

The Flower and the Bee

Varanasi... Badrinath... and now, Srisailam, extolled in epic lore! Baba's mission of reinforcing the efficacy of the famed shrines of India is on! Baba started from Prasanthi Nilayam on the 4th Dec at 11 A.M. and while many a village on the 300 mile route had the chance to offer homage to Him, Dronachalam was lucky to arrange a magnificent reception, with a grand procession along its streets! Baba reached Srisailam at 2 A.M. on the 5th. Streams of devotees from everywhere had arrived there to have His Darshan. He received them all with loving kindness.

Baba lit the Akhandadeepa at the Sivanama Japa Sapthaha Mantapa and at 1 P. M, He laid the Foundation Stone for the New Building of the Annapurna Sathram of the Arya Vaisya Sangham. At 5 P. M. He addressed the vast gathering of pilgrims and exhorted them to lead lives of discipline and self-control. On the 6th, Baba went to the Holy Shrine of Mallikarjuna and after Abhishekam, He applied to the Linga Vibhuti created by Him on the spot and placed on it golden thumme flowers (leucas aspera) materialised by Him, thus sanctifying the shrine by His Divine Mahima. He then took the Bhaktas to the Sikharadarsanam Hill and after Bhajan, He explained that Mallikarjuna Form of Siva conceived Him as a white jasmine flower and His Consort, Bhramaramba, as the Bee imbibing the Nectar. Even as He was discoursing thus, a Gold Medallion with Siva-Parvati was created by Him and He gave it to a Bhakta for Puja.

At noon, He visited the Gunturnagar where a Japayajna was being done and at 4 P. M. He addressed the Arya Vaisya Sangha again. Then, He left for the Hydro Electric Project Area on the bank of the Krishna and in His Discourse to the workmen staff and officers, He advised them to transform their work into worship. Leaving Srisailam on the 7th, Baba took the party to the Dam Site and thence, the long "Caravan," moved on to Mahanandi, another famed Siva shrine, where too Baba was intent on His Mission, during Abhishekam and Bhajan. Later, He materialised, in His unbounded Grace, an Amrithakalasa itself and He gave the sacred nectar to the Bhaktas and pilgrims there. Reaching Kurnool late that night, Baba blessed a few Bhaktas in their houses and left for Dronachalam. There, He gave a thrilling discourse to a huge gathering of

townsmen and villagers on the ancient spiritual values of this land. The party left at about 9 P. M. and arrived at the Nilayam early on the 9th, After a stay of a few days, Baba left for Bangalore where the Oriental Dummy Horse Dance Institute celebrated its Silver Jubilee, on the 15th December, in His Beneficent Presence.

Baba's Program

Baba left Prasanthi Nilayam on 14th inst., He will not be returning during this month.

UPANAYANAM

On 7-2-1964, Magha Bahula 9, Friday, at 8.51 A.M. Anuradha. Meena Lagnam, the Upanayanam of the recently admitted students of the Sathya Sai Veda Sastra Pathashala and other Brahmin boys also will be celebrated by Baba Himself at the Prasanthi Nilayam. Parents who seek to benefit by this opportunity are requested to inform the Principal of the Pathashala, brahmasri K. Kameswara Ghanapati, not later than 15th Jan., 64.