

## **Bhagavata Vahini**

**32**

The sage Suka adjusted himself in his seat and began: “The Supreme Sovereign Lord manifesting Himself as Brahma, Vishnu and Maheshwara, through the prompting of Primal Desire (Moha) is engaged in creating, fostering and destroying the worlds. In what is thus created, there is always the principle of Dualism. There is difference and disparity between one and another. If these differences and disparities are harmonised wisely, the world will have happiness and peace. If, on the other hand, living beings behave wrongly, the world will be sunk in anxiety, misery and confusion. When these arise, the Lord assumes appropriate Forms and affords necessary protection and correction. He sets right the damaged world, removes the evil forces that caused the damage, and instructs mankind in the science of fostering the right and the good.

It is not possible to limit the freedom of God in assuming Forms. He adopts endless Forms, to manifest Himself in the World and saves it. His incarnation is in conformity with the need of the crisis at the time. When the Earth moaned under the injustice of Hiranyaksha, He had to appear as a Boar, taking Form and equipped with attributes, though, in essence, He is without Form and Attribute. The Will of God is mysterious; it cannot be explained by categories or as consequences. It is above and beyond human reasoning and imagination. It can be comprehended only by those who have known Him, and not by those who have acquired scholarship or sharp intellect. The cause and the consequence are integrally related.

One day, when Brahma was resting awhile on His seat, there from His nose a boar as small as one’s thumb-tip! Brahma who had assumed in sportive exuberance the Human form, knew the why and wherefore of everything; but, He pretended not to, and looked upon the tiny boar with astonishment. Meanwhile, it developed faster and faster into greater and greater size like a frog, a rat, and a cat, and into the proportions of a monstrous elephant in rut. Brahma was smiling within Himself at its antics. Very soon, the Boar grew so huge that It seemed to cover both earth and sky; it slid into the sea and emerged from it with Goddess Earth (who had hidden herself under the waters through humiliation) borne aloft safe and secure, on its tusks.

Meanwhile, a cry was heard from behind, “You wretched swine! Where are you fleeing to? Stop where you are.” The Boar paid no heed to that cry; It moved on, as if It had not heard It. Then, Hiranyaksha, the Evil-minded Ogre-chief confronted It like a terrible monster, and challenged It to overcome his might. A mortal combat ensued between the two. Witnessing the frightful thrusts and counter-thrusts, Goddess Earth shivered in fear but, the Boar consoled Her saying, ‘O Goddess, do not be frightened. I shall end this ogre’s life immediately. I shall ensure safety and peace for you, in a moment.’ Soon, the Boar became terrible to behold, the Goddess was greatly agitated about the encounter; the Boar fell upon Hiranyaksha with overwhelming might and the Goddess closed Her eyes in sheer terror, unable to bear the sight of the devastating Form of the Boar. The duel was fought with indescribable fury, but, in the end, Hiranyaksha was torn to pieces and cast upon the ground.

Thus, the Lord assumed various Forms according to the needs of the situation, the Forms best suited for the destruction of the wicked Danavas (the Race of Evil-minded Ogres), and for the

protection of the good and godly, and the preservation of the Scriptures that reveal the Truth, the Vedas. In this manner, the Lord incarnated as the Fish, the Tortoise, the Man-lion, and the Short-statured (Matsya, Kurma, Narasimha and Vamana). Of all the incarnations, the supremest and the most blissful is the Krishna-form. Still, you must realise that the chief purpose of all incarnations is the preservation of Dharma (Justice, Righteousness, Morality, Virtue).

He who instructs must gauge the qualifications of the learner to receive the lesson. It will be vain effort to try to communicate the highest knowledge to a person belonging to the lowest level. For, he cannot comprehend it. So too, if the instructions that have to be given to the lower levels are given to those of the higher levels, they will derive no satisfaction from that teaching. To make this clear, I shall tell you about a discussion that ensued once between Brahma and Narada. Listen, carefully.

Brahma once addressed Narada, ‘O My Mind-projected Son! Creation is My task, the way in which I fulfill My Mission, My Tapas. I will, and Creation happens. But, I lay down certain rules and modes for each species and, if they are properly adhered to, the Wheel will turn aright in Dharma. Instead, if the modes and rules are neglected and they toil for the satisfaction of their own wishes, along crooked and misleading paths, they will have to suffer various miseries.

“Day and Night are willed by Me. The Rulers of Living Beings are parts of Me. The urge that people have to increase and multiply is the reflection of My Will. Sometimes, when the created world has to be sustained, I myself assume Name and Form and initiate Manvantaras (The Eras of Manu), and provide the Earth with appropriate Divine Personalities and Sages, who set examples to be followed and indicate the paths for progress.

“I end also the unlimited increase of beings, when it happens. For this, I take on the Form of Rudra too. I create the bad, in order to highlight and promote the good; and in order to protect the good, I set certain limits, both to the good and the bad, for, they would otherwise, stray into wrong ways and inflict great harm.

“I am immanent in every being. People forget Me, who is within and without them; I am the inner core of every being, but they are not aware of this. So, they are tempted to believe the objective world to be real and true, and they pursue objective pleasures, and fall into grief and pain. On the other hand, if they concentrate all attention on Me alone, believing that the Lord has willed everything and everyone, I bless them and reveal to them the Truth that they are I and I am they. Thousands have been blessed thus. They are the seekers, the aspirants, the Mahatmas, the Sages, the Divinely Inspired, the Manifestations of the Divine, the Guides who show the Path. They have acquired the experience that Truth is Brahma.

“I shall tell you about some of them, listen. Sagara, Ikshvaku, Prachinabarhi, Rubhu, Dhruva, Raghumaharaj, Yayathi, Mandhatha, Alarka, Sathadhanva, Dileepa, Khali, Bheeshma, Sibi, Pippalada, Saraswatha, Vibhisharia, Hanuman, Muchukunda, Janaka, Satharupa, Prahlada, and many Rajarshis, Brahmarshis, Princes, Nobles—who can be grouped under one category, the Godly (Bhagavatas). They all yearn for the chance to listen to the glories of God. They have all been blessed, irrespective of caste, age, status, or sex; they have among them women, Brahmins, Sudras, and Chandalas.

“I am the Cause of all Causes. I am Eternal. I am Sat-chit-ananda (I am Existence, Knowledge, Bliss). I am Hari and Hara, too; for, I transform Myself into these Manifestations as occasion arises. Creation, the Universe, is but the projection of My Will; it has no basic reality. My son, I declared this truth to you, as a result of My deep love towards you. Others will not be able to grasp the mystery of this Creation. What I have just revealed to you is known as concise Bhagavata.

‘Bhagavata connotes three sections of knowledge: (1) The Glory and Majesty of the Incarnations of God; (2) The Names of those who are fully devoted to God and (3) The intimate relationship between God and the Godly. Where these three are found together, there we have the Bhagavata. All that is visible is not beyond or outside God. Therefore, to put it succinctly, everything is Bhagavata! Everything is worthy of being honoured so.’

“While Brahma was thus teaching Narada with great joy, Narada interrogated Him, in amazement and anxious yearning, thus: ‘Lord! As directed by you, I am engaged without intermission in singing the glory of God and enabling the world to derive bliss therefrom. But, this insidious and powerful Maya (Delusion) may over-power me any moment, plunge me into wrong, and create obstacles in the path of my mission. Is there any measure by which I can escape this calamity? Kindly instruct me in that and show me this additional sign of your parental affection.’

“Brahma laughed at this question. He replied, ‘Son! Your words seem childish. The clouds of Delusion (Maya) cannot darken the inner consciousness of those who revel in the glory and majesty of God, those who know and make known that God is the Master of Maya, the Wielder of the Operative Forces that both delude and destroy delusion, those who are engaged in good deeds and execute them with faith and devotion, and those who endeavour ever to maintain Truth and Righteousness. Therefore, move fearlessly all over the three worlds with the Veena in your hands, singing in adoration of God. Listening to the recital and elaboration of the mystery of God and the Godly, the inhabitants of the Worlds will save themselves from the cycle of birth and death.

“Karmas (activity and deeds resulting therefrom) are binding, because they have consequences that must be suffered or enjoyed. But, deeds of service are free from this handicap. Be ever fixed in the thought of God; there is no other means than this to turn the mind away from sensory pursuits and objective activities.”

Suka told the King, “O Parikshit! Since this supreme wisdom cannot be communicated to all except those who have reached a high level of purity and understanding, Brahma taught it only to Narada. And Narada too continued as advised, to sing and adore God through his songs the Lord who is immanent as well as transcendent. He did not ignore or discard the teaching that Brahma favoured him with. You too are qualified to receive this sacred lesson; that is the reason why, I, who am inaccessible, have spontaneously come direct to you, to describe to you the Bhagavata. I am no ordinary minstrel. I never approach a person who has not earned the right to listen to me. Imagine the height that Narada must have reached, to acquire the qualification needed for instruction in the attributes of the Attributeless God!”

When Suka was thus gravely assessing him, Parikshit intervened “Master! The Ancient Four-faced Sovereign Brahma directed Narada to sing the Bhagavata, you said. To whom did Narada narrate the same? Who are those highly favoured personages? Tell me about them in detail.” Suka replied, “O King, why do you yield to hurry? Be courageous and controlled. I shall relate to you everything in its own time. Be calm and collected.”

The King explained, “Master! Pardon me. I am not excited at all. I am only yearning to fix my mind at the last moment of my life on the charming smile that dances on the lips of Lord Krishna, to drink deep, at that moment, the nectar of the Lotus Feet of the Lord. I have no other desire. If I am unable to establish in my mind the captivating picture of the Lord at the moment of death, I will have to be born again as one of the 84,000 species of living beings, isn’t it? Since that calamity should not happen and since I must remember with my last breath, the Dispenser of Life-breath, make my life worth while by relating to me the Divine characteristics and the Divine activities of the Lord.”

Suka laughed at this. He said, “King! How can the mind be established at the Lotus Feet of the Lord, if the ears listen to the characteristics and activities of the Lord? What is your opinion on this point? Tell me.” Parikshit said, “Master! I believe that there is no distinction between God, His name and His Attributes; is that correct? When the story of the Lord is narrated and listened to, the Name of the Lord and the attributes enter the heart through the ears and disperse the darkness of ignorance, isn’t it? When the lion enters the forest, the timid jackals flee with their tails between their legs, don’t they? The sincere listener will certainly fix his mind on what he heard through the ear. While listening rapturously to the ravishing attributes of the Lord with the captivating smile, the mind will be so attached to the sweetness derived thereby that it can no more be attracted by low and vulgar objects, isn’t it? The ear and the mind will both act in unison, then. That alone will yield Ananda.”

The King was thus enthusiastically extolling the benefits of listening intently to the activities and majesty of the Lord. Suka interrupted his exultation and said, “O King! The mind has inconstancy as its very nature. How can it give up its nature and attach itself to the feet of the Lord? Is it not an impossible feat?” Suka was attempting to gauge the feelings that filled the mind of Parikshit. Parikshit smiled and replied, “Master! I shall answer, you kindly permit me, and direct me to do so. The bee will hover around the flower, humming and droning, until it settles down to drink the nectar from it. Once it has entered the flower and tasted the nectar, it will hover, hum and drone no more. It will have no extraneous thought to disturb its bliss. It will become so intoxicated with the bliss that it will not heed its own safety; for, when the petals close and the flower folds, it allows itself to be imprisoned inside it. Similarly, when once the mind settles on the Lotus Feet of that embodiment of Beauty and Goodness, it can never more crave for anything except the Nectar of the Lotus Feet.”

(To be Continued)

**Sri Sathya Sai Baba**

## Reclamation

S. D. Khera

The little I have come to know of BABA is that He is Sarvantaryamin. He is in every human being and living creature and knows even the most secret thoughts of human beings. There is nothing hidden from Him. All that we do is at the same time being done and felt by not-us (i.e. Him). He knows our ailments, which even the best doctors fail to diagnose. It was at our first meeting with Him that He told my wife all what she was ailing from for years, ailments doctors could not cure; with one touch of His hand on the fruits (which we took for Him in accordance with the Hindu custom, when one goes to see a great personality, not knowing that He never accepts any thing, not even a flower) He made them a prasad, with a healing property beyond human comprehension, and cured her overnight!

He comprehends and envelops the entire Cosmos and feels the pulsation of the whole universe. Time and Distance do not seem to exist for Him. He lives in the ever-Present. He reaches anywhere within the twinkling of the eye. He has already announced that the time will come when He will not use aeroplane, but will Proceed at will to any place He likes. This is quite evident when He saved the life of a devotee at Bhopal (Who was a military officer and was going to shoot himself) while being physically at Kodaikanal. So it is evident that space does not exist for Him. He can touch the moon with a mere finger's tip while standing on earth, if He likes.

He has a complete mastery over elements and the products of elements and sovereignty over their production, absorption and arrangement. He, has power with regards to the purposiveness of the aspects (gunas) when He wishes anything to serve a particular purpose. If a person eats poison He can will that it should have the effect of nectar and makes him live. Meera took a cupful of poison and Giridhar turned this visha into nectar, and Meera lived.

He can glow His body with a light by which objects around can be illumined. Above all He can create a new Cosmos and can bring under His control and enchantment not only kings and ministers, but even the deities in charge of the Quarters.

He is immanent and transcendental at the same time and is the unseen ever present immanent energy in all things. No one can know Him, unless HE reveals Himself to the extent He likes to those whom He chooses.

Egolessness and humility is the way which paves the way for His Grace. In Bhag. Pur. (vi. 13,16; ix., 17, I; and ix L8. L) Nahusha by virtue of knowledge, and asceticism and the power of yoga, was equal to the task of ruling the three Heavens, but he became blinded by pride and was degraded to the state of a serpent. Ravana paid a very high price for his pride. So, whosoever becomes conceited before the August Presence of BABA, is surely paving his way, to hell. The best way is to establish the relationship of Mother and child with Baba. Mother because she is ever indulgent with her children and the child often takes liberties with the mother and does force her to meet his desires for toys. The mother is moved by the child's cravings for the toys and so gives the toys asked for. We the spiritual children of Sri Bhagavan do need toys (i.e., worldly possessions and relationships) till we become spiritual adults.

Oh! BABA we are erring mortals, badly caught by thy formidable MAYA, which can only loosen it's grip with THY GRACE. Pray do not cast Thy glance upon our shortcomings, for these are many, but look to THY Mercy and Grace and Thy fathomless ocean of Love and save us and reclaim us and ever keep us at Thy Lotus Feet.

*The person devoted to God knows no failure. The name of the Lord if taken sincerely overcomes all obstacles. He has no iota of bitterness of defeat in it.*

Baba

## **All in One**

**Brajakishore Das**

He who was born in every age is born again. Men called Him by different names—Krishna, Jesus, Buddha, or Ramakrishna. Sathya Sai Baba who lives and moves among us today is He.

When He had manifested Himself in the body of Sri Krishna He acted as the Sarathi (the Charioteer) of Arjuna. Is He not acting as the Sarathi of us all today also, leading us unto our divine destination and asking us to arise, awake and stop not till we reach the goal?

He was born as the Buddha, the enlightened. The temptations of an emperor's throne could not blind Him. He shook off His family and friends. Wherever He went His message was that of peace, tolerance and equality. He asked men to get rid of the vanities of the world and see the supreme Self within.

Two thousand years ago He moved again among the Pharisees and the Scribes. The unbelievers wanted every time a sign and many sign were shown. The greatest of the signs was His resurrection. He died on the cross and showed us how we must crucify the flesh if we are to be united with the spirit of the Father. Without the cross there is no crown. The death of the body on the cross means the birth of the spirit. He asked men, therefore, to be born again to enter the kingdom of heaven.

Today He is among us like the beacon light giving direction and purpose to our life. We cannot do without Him. For everything we must look up to Him. He is the fountain of grace, strength and faith. No man who follows Him shall ever be a victim of this world's innumerable vices and temptations. He has come to save the world from eternal doom. He has come, that men may have life everlasting!

In Him we witness the power of Krishna, the wisdom and enlightenment of Buddha and the infinite love and compassion of Christ. He has come down to humanity when it needs Him most, personifying All in One.

## Further Lease

**Dr. K. Bhaskara Rao**

The world is aware that Bhagavan Sri Sathya Sai Baba is the incarnation of the Supreme Intelligence and Sovereign Will, come on earth to restore righteousness and virtue, through the reestablishment of the ancient principles of conduct and character, embodied in Sanathana Dharma. Many an individual has, by following His teachings, obtained His Grace and turned a new leaf in his career, and become an example and an inspiration to others. Many great scholars, administrators scientists classical savants sadhakas and sages have recognised Him as their guide and guardian and God. God's ways are known only to God. Even those who have studied all the definitions and descriptions in all the scriptures and all the hagiological texts and testaments have to stand aghast at the manifestations of Bhagavan's majesty.

Being a doctor myself, I must admit that, Baba's handling of medical cases confound the latest and most profound of specialists and the capacities of the up-to-date drugs and surgical know-how. The processes of creation, preservation, decline, deterioration and destruction are known only to the Lord who is the ultimate Power behind all.

Let me write now about an instance that reveals His Grace, the spontaneous flow of Mercy. When I went to Prasanthi Nilayam to benefit from the Birthday Festivities there, and attend the Gathering, in the Divine Presence of Bhagavan, of representatives of Sathya Sai Organisations in Andhra Pradesh, I was blessed with the opportunity of serving in the Sathya Sai Hospital. Sri Lakkiraju Niranjana Rao of Vijayawada (age 61) had an attack of cerebral thrombosis, seven years ago and had not fully recovered the free use of his limbs, since. He was, however, tempted to attend the Birthday Festivities. I saw him on the 25th November, for, on and from that day, he was losing consciousness off and on. He was taken to the quadrangle in front of the Nilayam, where Baba came near him. He asked Baba for permission to leave for home, but, Baba said, "Stay. I shall speak to you later".

The reason why He directed him to stay became clear very soon. On the 26th, in the early morning hours, he lost consciousness. His blood pressure at the time was 190/110. He emitted foam from his mouth. The respiration was hard and, causing him suffering. Then, the Vibhuti granted by Bhagavan was put into his mouth and smeared on his forehead. In a short time, he gained consciousness and became normal.

On the 27th, at 7 - 30 A. M., he was, as usual taken to the quadrangle for the Darshan of Bhagavan. Baba glanced towards him, and seeing that he was losing consciousness again, He came near him and applied His Divine Vibhuti Prasadam, saying, "Here, take this medicine. I shall see you later." He was then taken to his room.

Within half an hour, the patient had an attack of complete coma; the blood pressure became very high; foam emerged from the mouth; he suffered from respiratory embarrassment. It appeared as if the moment of crisis had come. When Bhagavan was informed, He directed that he be admitted to the hospital. It was done.

At 10--30 A. M. the lumbar puncture was performed and the C. S. F. drawn and examined. There was no trace of blood therein. So, we inferred that it was cerebral thrombosis. During such

dangerous moments, we could do nothing more than praying to Baba and applying the precious Vibhuti granted by Baba, on the body and putting it on the tongue. The patient was in that unconscious state for about six hours. Then, without our administering any drug or other treatment the blood pressure became normal, about 4-30 P. M. The pulse and the respiration became normal. He opened his eyes and watched what was happening around him. He answered questions put to him. It was a tremendous transformation, happening under our very eyes. When we went to his bedside, on the morning of the 28th, the patient gave us a gift of amazement and joy—for he was turning his rosary and repeating, as was his wont, Sai Ram ...Sai Ram ...Sai Ram. It was a miracle that medical science will find impossible to explain.

Baba has declared in one of His Discourses: "The doctor will be diagnosing a patient and prescribing remedies and treating him. The patient will be confiding in him and in his capacity to cure him. But, both of them forget one important fact—the fact that, between the doctor and the patient there is a Power that is higher than both". We doctors are but His instruments, as all men are. The more deeply we cultivate this faith and the more determined we are to become fit for the task, the greater will be the Grace He showers on us. May we deserve this privilege and this pleasure, is my prayer.

Man is manned by God: but, in his pride  
He boasts, "I am the pilot of this ship!"  
The roaring waves, the raging storm,  
The dragging sucking inner flow—  
Hapless, he wails! "Thos hast deserted me"  
Echo booms from all the quarters,  
"You have shut your eyes on Me"  
The God within, the Captain of the Soul,  
The Saviour Sai, soon holds the wheel  
And saves the wailing child.

Taraka

## Sathya Deep

V. V. Satyanarayana.

The attributeless Absolute Brahman willed to become manifest and so, the Mahat and from the Mahat, the Five Elements (Sky Wind Fire Water and Earth) emanated! The Five by a series of permutations and combinations have resulted in all this multifarious Creation. Among all these, man is the highest, because of his intelligence and his capacity for discrimination and for detachment. By concentration on the Five Primal Elements, it is possible for man to reach up to a Vision of the Mahat and later, of Brahman. Concentration needs single-mindedness, and the exclusion of all other thoughts from the consciousness. This is what is meant by Dhyana. It has

to be like the stream of oil, pouring from one vessel to another continuous, unbroken. This stage of Dhyana is called Dharana, and when the meditator loses all cognisance of himself and of the thing meditated upon and the process of meditation, then, it is called Samadhi, being established in unaltered unchanging bliss.

In the beginning, the process of meditation needs a concrete thing or form to help one to concentrate. The help can be either external or internal. A dot on the wall, a fruit on a tree, an idol or image, a picture, the tip of the nose, or the point between the brows—these can all be such helps. In Hathayoga, the Lotus of the Heart, or the Thousand Petalled Lotus on the top-center of the brain, or the various Chakra-sathanas in the Nerve-centres of the body are recommended as such internal helps. In the preliminary stages, the external point of support is to be preferred. Even here, there are two types: those with form and those without form. Images etc are things with form; using the tik-tik of the clock is relying on the formless. With a lovely charming image or representation of the Form of God that appeals most, and meditating on it, recreating in the mind the Form in clear and convincing correctness and dwelling on the joy of the association and reverence is the best for beginners.

Slowly and sincerely, from head to foot and from foot to head, imbibe the Form so intensely, that when the eyes are closed, the Picture is in the heart, feeding you with perpetual Bliss. We have heard of a certain type of Upasana or Dhyana called Chhayopasana, where the eye is taught to project on the sky a huge effulgent Form for this purpose. Seekers too desire to create effulgent Forms of their Ishthadevatas or (Forms of the Lord they like). Of the Five Elements, it is not possible to project the Form on Sky or Wind, for they have no limits or bounds, and so, cannot be endowed with an outline. The elements of Water and Earth are too limited. So, the best element to represent Godhead is Fire, or Effulgence. 'Lead Kindly Light' is the prayer. A heap of earth or even a hill will be levelled soon if handfuls are removed: a tank will soon go dry, if it is used for irrigation or for drinking purposes.

But, the flame of a lamp will never grow less, even if a thousand lamps are lit from it! That is the glory of Light, of the Tejas-swarup. There is the story of a child being asked to get for two paises, as much as will fill a room. It got a amp for two paise and lit it, so that the light filled every corner of the room! Evidently, this is the reason why Jnana or Wisdom is compared with Light. When shared, it does not undergo any modification, or decline. Therefore, it is considered best to meditate on God as Light.

This is called Jyotirupasana, or Meditation on Light as the Divine Principle. This has the authority of the Vedas and the Sastras; it is recommended by Sanathana Dharma. There is a legend that Siva assumed the Form of an Effulgent Linga, and neither Vishnu nor Brahma, the two other aspects of the Trinity could gauge Its depth or height. In the sacred temple of Arunachal, we have this Effulgent Linga or Jyotirlinga worshipped. "Dhyeyassadaa Savithr Mandala madhyavarthee": 'Meditate always on the God of Light established in the Centre of the Solar Disc: this is the injunction.' 'May the illumination emanating from it prompt our intellects to straighten and shape our thoughts': this is the prayer, that is embodied in that famous Gayatri mantra. While the Jyotirlinga is a totality, the Savithrmandalamadhyavarthee is a limited easily cognisable entity. In sacrifices like Jyotishtoma, the flames of fire that leap up when they are fed

with clarified butter are the recipients of the offerings made to the Gods. Indra Soma Varuna Vishnu and other Gods are invoked in the Effulgence of the Fire.

In the 'List of Thousand Names praising Gayatri', we have the expressions: She who is in the centre of the Disc of Splendour in the Sun, the Moon, and the Fire. In Rajayoga, we find mention of a system of worship called Nada-bindu-kala-upasana. Here too, the emphasis is on the glory of effulgence. The Upanishadic seers extol this as Daharopasana. It is described in the Taittiriya Upanishad, in the Narayanaprasna. 'In the heart of man, situated like an inverted lotus bud between the neck and the navel, the Eternal Absolute is shining in a garland of Flames. That great Fire is the Agrabhuk, the First Consumer (the Vaiswanara Fire Divine that digests all food).

The Vaiswanara Fire digests food and sustains the limbs and organs and makes life and thought possible. It is all-pervading and all-important. Aapaada-thala-masthakam, from head to foot, it warms and activates the entire body. And, in the very centre, as the subtle flame of fire it resides in Sushumna nerve, of the spinal column, rising upwards towards the Thousand Petalled Lotus Centre on the top of the head. Thus say the Vedic Mantras. It is like a streak of lightning among the dark-blue pile of clouds, they declare. They point out that, right in the centre of this streak of bright yellow splendour, shines Parabrahma, the Ultimate Absolute, the Reality. It is known, the Vedas say, by various Names: Brahma Siva, Hari, Indra, Akshara (the Indestructible), Parama (the Highest).

In the Kathopanishad (of the Yajurveda, Katha Sakha), the Purusha (the Primal Person) is established in the Lotus of the Heart, of the size of the thumb, like a smokeless Flame." Therefore, it is right and proper and highly beneficial that God be meditated upon by the seeker in the Flame. In the Mundakopanishad, this is delineated even more clearly. "Compared to the effulgence of the Primal Person, the light of the sun, the stars, of fire, of the moon, pale into dimness. That sovereign effulgence is the prompter for all that shines and sheds light. *Tham eva bhaantham anubhaathi sarvam*, when it shines, all else shines; *thasya bhaasaa sarvam idam vibhaathi*; through Its light, all these shine. In another context, the Vedas extol It and says, "Your splendour illumines all directions and inspires all beings".

In previous ages, aspirants used to meditate either on the Sun (in the outer world) or the Jyoti (in the inner sky of the heart) and attain purity and wisdom, which brought them the Realisation of the Reality. In the present age, when man has little time and less inclination to engage himself in such uplifting exercises which grant immense joy, Bhagavan Sri Sathya Sai Baba, who has incarnated for the specific purpose of saving man from downfall, has declared that this Jyotirupasana or Meditation on the Jyoti or Flame of Light as the most beneficial spiritual exercise and discipline.

Keeping a candle or lamp in front of him, the Sadhaka attends on it, unwaveringly, until he is able to transfer it to the centre of his brow in between his eyes. He must imagine it as being transferred so, and take it down into the lotus-bud of his heart, where its light helps to unfold the petals and spread, the splendour more and more. Whenever the flame escapes the mind that tries to fix it in the heart the eyes must open and take in the unshaken steady flame. The light from the blossoming lotus of the heart is then supposed to spread to the tongue (driving away from it all evil, speech and prejudiced talk) to the eye the nose the ear, the limbs, (driving from each all

evil, vice and impurity) and finally, the brain (driving from thence, all evil thoughts impulses attitudes and conduct-currents). The Light surrounds the Sadhaka and flows out to embrace friend and foe, all living beings, and the entire Universe, in one grand sweep of clear Light of Love. At last, the Light merges in the Light of God, the Effulgence of Reality.

This is indeed a great boon, for all who yearn to become Light, to spread Light and to merge in the Light. Sri Indra Devi, the Russian born, India-trained, American citizen, acclaimed as "the First Lady of Yoga in the United States" was blessed by Bhagavan as the Pioneer Crusader for this Campaign of Meditation on and through Light, for the West. On the Full Moon Day of the Vaisakhi month, when the Dharmakshetra was inaugurated by Bhagavan and seekers from all the Continents had gathered in His Divine Presence, Baba lit the Lamp of Eternal Flame, as the symbol of this revolutionary technique of self-realisation. Like the Olympic Torch, this Flame too is carried physically to distant heart-shrines and meditated upon in the silence of self-control, to purify, clarify and satisfy the highest aspiration of Man—to know Himself.

**Adapted From the Telugu Article**

### **Uttarayana**

Don't stand so still with folded palms this morn,  
Adoring the Sun, when He drives His seven steeds, full speed,  
Along the Northward Path, the Kailasa Path of Bliss—  
There is a Sun in thee, befogged by passion, clouds—  
The badge of thy race, thy treasure, God' gracious Gift—  
Reason, 'tis called—It rises and sets  
On southward path too long, too far  
Sweep away those misty vapour packs; and pray  
That reason's splendour may light thy wayward soul  
To God's own Lotus Feet, in the Kailasa of thy Heart  
In the Puttaparthi of thy Psyche pure.

J. C. Das

### **Beware, Baba is Beside You**

J. P. Maroo

The most striking evidence of the Avataric characteristics of Bhagavan Sri Sathya Sai Baba is that His Leelas and Grace are extended to persons living thousands of miles away. He demonstrates His Grace by conferring a continuous flow of Vibhuti, or Kumkum, or Amrita from the photos and pictures worshipped by them. The water placed at the shrine is transformed into fragrant sweet Teertha; dishes offered with devotion are accepted by Him. I will now narrate an incident, which will show how Baba withdraws this sign of Grace, when the person so blessed does something against His teachings.

A certain scholar was giving a series of discourses at Matunga, Bombay. During one of these he made certain unwarranted references to Bhagavan Sri Sathya Sai Baba, which were not palatable to the audience, especially the devotees of Baba. Some among them drew the scholar into a discussion and among them was the one at whose house, Baba was conferring signs of Grace from His pictures. He used rather strung expressions of disapproval and disputation while challenging the scholar, forgetting that Baba is everywhere, at all times. So, when he went home, he found the flow of Grace had stopped!

Four days passed, in self-examination and consternation. At last, the devotee realised his mistake; he should not have lost temper and spoken so ill. He shed tears of repentance and prayed for forgiveness. From that moment, the flow of Vibhuti and kumkum was resumed! Bhagavan cautions us always against the evils of anger, hatred and wildness of speech. He requires us to be sweet in talk, loving in feeling and friendly in thought.

The study that I have made of the various experiences of devotees of other Saints as well as of Sai Baba of Shirdi have given me implicit faith in the view that Bhagavan Sri Sathya Sai Baba is the Avatar of the Age, an Avatar which has no parallel since the Avatar of Bhagavan Sri Krishna. He inspires lakhs of people by His Discourses and Bhajans, into the path of spiritual progress. They start appreciating the atmosphere of peace and tranquility and decide on leading a life of service and detachment. There is no doubt that every act, every word of His is designed to further the cause of Dharma-sthapana, for which He has come.

## **Sri Sathya Sai Satsang Samachar**

### **Dec: 12**

- Salem (Madras State): Seva Samajam; IInd Annual Celebrations: Inauguration: Nagarsankirtan  
:Tuni (E Godavari Dt) Seva Samiti: Akhanda Bhajan: Conference of East Godavari Organisations (Office-bearers)
- 15: Adra (W. Bengal) Seva Samiti: Inauguration: Nagarsankirtan
- 16-17: Amalapuram (E. Godavari Dt): Prasanthi Vidwanmahasabha: Discourses by Pundits
- 19: Shamanur (Dharmapuri Dt): Inauguration: Sathsangam
- 21: Tirupur (Coimbatore Dt): IInd Annual Celebrations: Inauguration of Nagarsankirtan: President: Sri P. Kuppaswami, B A., B. L , Commissioner of Police, Madras State. Speakers: Kasturi & Mrs. C. D. Mani, B A., L. T.  
:Trippunittura (Kerala):Seva Samiti: Akhanda Bhajan at Sri Sathya Sai Nilayam, on the Inauguration Anniversary
- 22: Kumbhakonam (Tanjore Dt): Seva Samiti: Annual Day: President: Hon'ble Shamdas, Chief Judge, Small Cause Court, Madras . . Speaker: N. Kasturi.
- 23: Nagapattinam (Tanjore Dt): Seva Samiti: Inauguration of Nagarsankirtan: President: Thiru Adheenam Thambiran Avl; Speaker: Kasturi.  
:Panaji (Goa) Seva Samiti: Laksharchana.  
Davanagere (Mysore State): Annual Day Seva Samiti: Prasanthi Dharmotsava.

- 24: Lalgudi (Tricky Dt): Seva Samiti Xmas Eve Gathering: Speaker: Kasturi
- 25: Trichinopoly: Gathering of City Organisations (Office Bearers) Speaker: P. Appukkutta Menon, M. A., L. T. and others  
:Kaliukuzhi: (Madras State): Bhajan Mandali Speaker: Kasturi  
:Nellikuppam (S Arcot DO Mahila Satsangam: Annual Day  
:Asoknagar (Bangalore) Bhajan Mandali: Akhanda Bhajan.
- 26: Bangalore: Divine Discourse by Bhagavan at the College of Home Science.  
:Ariyakulam (Dharmapuri Dt): Inauguration of Satsangam
- 28: Kumaramangalm (Tanjore Dt): Inauguration of Nagarsankirtan
- 29: Calcutta: Mahila Sangh: Speaker: Miss Margaret, M. A , Head of the Department of English, Sri Sathya Sai College for Women, Anantapur  
Puttur: (S. Kanara Dt): Seva Samithi: Annual Celebrations: Speaker: Prof. S. V. Parameswara Bhatta, M. A.
- 30: BRINDAVAN ( Whitefield). Vaikuntha Ekadasi, in the Divine Presence of BABA. Akhanda Bhajan.  
Ekaha Bhajan in hundreds of towns and villages all over the Land. Celebrations by devotees overseas.

**Jan. 1.**

- 1969: BRINDAVAN: New Year Day: Divine Discourse by Bhagavan at Brindavan Speeches by Dr. V. K. Gokak and Prof G. P. Rajarathnam, M. A.

## Bhagavata Vahini

### 33

When the sage Suka heard this answer, he said, “King! Since your heart is merged in Shyamasundara, the Lord Krishna, I am pleased so much that you can ask me all the questions that trouble you; I shall give appropriate answers and explanations. I shall thrill you and heighten your yearning for Shyamasundara, the Charming Lord with the Complexion of Dark Rain-laden Clouds.”

Parikshit was filled with delight at these words of the Master. He said, “Illustrious Preceptor, what qualifications have I which entitle me to put questions to you? Instruct me as you think best; tell me what I most need during these critical days; teach me what is most beneficial, most worthy of attention, most important. You know this more than I. Discourse to me, irrespective of my asking and desire. Of course, doubts pester me off and on, since I am bound by the temptations of delusion and ignorance. When these arise, I shall communicate my doubts and misgivings and receive from you curative explanations. I pray that you should not attribute other motives to me. Do not weigh my attainments. Treat me with affection as if I were a son; transform me into a quiet restful person.

Let me present before you, however, one doubt that has been with me since a long time. Are the experiences of the individual in this body directed by his own nature or are they directed by the sum of the consequences of deeds in the past? Then, there is another: You said that from the Navel of the Primal Person (the Purana Purusha), a lotus arose and bloomed, and that all creation originated from that Lotus. Now, did God appear with limbs and organs like the individual Jivi? Is there any distinction between the Jivi and Brahma (the individual and the Personified Absolute)?

“Let me ask also another question: On what basis are the past, the present and the future differentiated? And, the fourth: Which deeds of the Jivis lead to which results and consequences, with statuses, in the future? The fifth: What are the characteristics of the great (the Mahapurushas)? What are their activities? By what signs can we know them? The sixth: What are the stories of the amazing and charming incarnations of God? The seventh: How are we to distinguish between the Krita, Treta, and Dwapara yugas or ages? How can we name a yuga as such? The ninth: What are the disciplines that one must practise in order to merge in the inner Soul, which is the Over-soul, the Universal Soul? And, ‘finally, the tenth: What are the Vedas and the Upavedas? Which Upavedas are attached to which Vedas?

“Please tell me the answer to these as well as other subjects deserving attention. Master, I surrender to you. There is no one else who can enlighten me on these and other points. Therefore, save me from the perdition of ignorance.” The King fell at the Master’s Feet and prayed for grace.

With an affectionate smile, the Sage said, “Rise up, O, King! If you pile up these many questions all in a heap, how can you understand the answers? Moreover, you have not slaked your thirst or eaten any food, since long. Come, eat some fruits and drink a little milk, at least. They are the privileges, the rights of the physical body. With a famished body, you may pass away in the middle, with your doubts unresolved. So, take some food,” he ordered.

The King replied, “Master! Those whose last days have come, should not prefer the food that

nourishes falsehood, to the food that grants immortality, isn't it? How can I pass away in the middle, though the body may be famished, when I am imbibing the nectar of immortality and when you are filling me with the exhilaration of tasting sweet panacea for the illness of Death? No! It will not happen. Even if the angry Sringi had not cursed me, even if the snake Takshaka had not been deputed to kill me after seven days, I would not pass away in the middle while listening to the stories of the Lord. I listen to them, without thought of food and drink. My food, my drink, are the nectarine stories of Krishna. So, do not think of my food and drink; make me fit for the Highest Bliss, the Supreme Stage of Realisation. Save me from downfall. I am prostrating at your feet."

The King shed tears of contrition and sat praying to the Preceptor. The Sage said, "Listen, then. In the beginning, Brahma shed light on the world manifested by Maya, or Delusion. Brahma willed that creation might proliferate. But, a voice from the void above (the Akasa) warned, "Tapas is the essential base for everything.' Through Tapas, Delusion will disappear! At this, Parikshit intervened. He asked, "What is the meaning and value of Tapas? Please enlighten me.

Suka took this interruption kindly. He said, "Son! Tapas means Sadhana, Discipline, Spiritual exercise. It is through Tapas that the great processes of Creation, Preservation and Destruction are happening. Tapas is the cause for the Realisation of the Self. That is to say, when the mind, the intellect and the senses are subjected to Tapas or the crucible of disciplinary exercise, the Self will stand revealed. I shall tell you about this technique of Tapas, listen. The mind, the intellect and the senses are ever bent towards external objects; they are perpetually turned outward. When some sound from the external world strikes it, the ear hears it. As soon as the ear hears it, the eye attempts to see it. When the eye sees it, the mind desires it. Immediately, the intellect approves the idea and sets about to acquire it, as quickly as possible.

"Thus, every sense runs after external objects one after the other, one supporting the other, restless and miserable. One must bring under control the mind, the reasoning faculty and the senses which roam aimlessly behind objective pleasures; one must train them to take on the task of concentrating all attention on the glory and majesty of God to follow one systematic course of one-pointed discipline. Bring them all and lead them towards the higher Path. Their unlicensed behaviour has to be curbed; they must be educated by means of Japa, Dhyana or Good Work, or some other dedicatory and elevating activity that purifies.

"This process of purifying the inner equipments of man in the crucible of single-pointed speech, feeling and activity, directed towards God is called Tapas. The inner consciousness will be rid of all blemishes, and defects. When the inner consciousness has been rendered pure and unsullied, God will reside therein. Finally the seeker will experience the vision of the Lord within himself.

"O King, what can one picture, grander than this? The great sages, the Mahatmas, all engaged themselves in Tapas and as a result gained continuous and rare spiritual splendour. Why, even the wicked demons, Ravana and Hiranyakasipu won mastery over the material world and acquired their tremendous powers of destruction through the arduous discipline of Tapas, directed along aggressive channels. If only their efforts were directed along Satwic paths, instead of the Rajasic path they preferred, they could have attained the Peace and Joy of Self-realisation. On the basis of the underlying urge, Tapas is classified into three groups: Tamasic, Rajasic and Satwic. Of these, for the visualising of God, the Satwic is the most effective.

Vasishta, Viswamitra and other sages acquired amazing powers through their Satwic Tapas,

performed with pure unselfish motives. They rose at last to the status of Brahma-rishis too. Tapas is classified into another series of three: mental, physical and vocal. You may ask which is the most important of these three. I must tell you that all three are important. Yet, if the mental Tapas is attended to, the other two follow.

“The person bound by objective desire will strive in various ways to fulfill them. He is a slave to his senses and their pursuits. But, if he withdraws the senses from the world and gets control over their master, the Mind, and engages that Mind in Tapas, then, he can establish Swarajya or Self-mastery or ‘Independence’ over himself. To allow the senses to attach themselves to objects—that is the bondage. When the mind that flows through the senses towards the outer world is turned inwards and is made to contemplate on the Atma, it attains Liberation or Moksha.

“O King! All things that are seen are transient, unreal. God alone is eternal, real. Attachment to objects ends in grief. God is one’s own Reality. That Reality, the God in you, has no relationship with the changing transitory objective world; He is Pure Consciousness only. Even if you posit some relationship for it, it can only be the type of relationship that exists between the dreamer and the objects seen and experienced in dreams.”

At this, the King started questioning this wise: “Master! On this matter, a doubt is bothering me. In dreams, only those things that have been cognised directly while awake appear and so, there must be reality as the basis of the false appearances, isn’t it? While experiencing the dream, all the objects are taken as real; on waking from sleep, it is realised that they are all unreal. But, this is the experience of us, men. Can God too be deluded? Again, if objects are one and of uniform type, then, it can be said that Maya deludes and this is the effect. But, they are manifold and of multifarious forms. They all appear real and true. How can these be compared to the dream - experiences?”

Suka was induced to laugh at this question. “O King, Maya itself has caused the multifarious forms. This is clever stage play, a kind of fancy dress. The objective world or Nature assumes manifold forms through the manipulations of Maya, the Deluding Urge. On account of the primary impulse of Delusion or Ignorance, the Gunas arose and got intermixed, and Time manifested with the change, and all this multiplicity called the Universe appeared. So, the Jivi must dedicate himself to the Master of this delusion, the director of this play, the manipulator of this time, the actor who sports the Gunas (types of behaviour, groups of qualities, bundles of attributes), the mother of all the worlds (Maya); he must fill himself with the understanding of the immeasurable Power and Glory of the Imperishable Absolute (Akshara Parabrahma); he must immerse himself in the Bliss derivable therefrom. Then, he sheds all Ajnana and can be unattached, even when he uses the creations of Maya!”

The King was struck with wonder at these words of the Sage. He said, “Lord! How did this Creation first happen? What is the original substance which Maya caused to proliferate?” Suka elaborated these points. He said, “Creation is happening from beyond the beginning of Time. First, the Lotus arose from the Navel of the Primal Person, called in the scriptures Narayana. From this Lotus, the Lord Himself manifested as Brahma; Brahms felt an urge to look at all the four quarters; so, he developed four faces.

“Brahma became aware that he must activate himself, so that Creation can happen; so He seated Himself in the Padmasana posture of Yoga and, entertained the Idea of all this Creation.

Parikshit, the mystery of Creation cannot be unravelled so easily, or understood so quickly. There can be no Cause-Consequence chain in the activities of the Absolute. No one can examine or inquire successfully into the creative faculty and achievements of the Supreme, which is omni-potent and omniscient. King, when I was just attempting to answer the questions you had framed earlier, you came forward with another. Perhaps, you felt that I might forget to give you the answers for those in my eagerness to answer the latest. No; you will certainly be enlightened on all the points, during the ensuing narration of the Bhagavata story. All your questions are within the bounds of the Puranas.”

When these consoling and satisfying words were heard by him, Parikshit queried, “Master! What are the Puranas? What are their contents? How many are they?” Suka replied, “The texts that elaborate the terse truths that are enshrined in the Vedas are called Puranas. They are numberless in extent. But, at present, 18 of them are outstandingly famous. These were collated and edited by my father, Vyasa. They have ten common characteristics; the supplements to these Puranas, called Upa-puranas have five characteristics only. You may ask what those ten are. I shall relate them to you, even before you ask! They are Sarga, Visarga, Sthana, Poshana, Uthi, Manvantara, Isanucharita, Nirodha, Mukti, and Asraya. The Asraya is the most important of these ten.”

(To be continued)

**Sri Sathya Sai Baba**

*We call the home, BHAVAN The word two syllables, BHA and VAN. If there is no BHA (Bhagavan-God) in the home, if the light God does not shine therein, it is only a VAN a Jungle.*

Baba

## **An Invitation**

A silent sigh, a twitch, a glow, a shiver,  
An urge, a fancy, a wish to play, a spurt of sport  
Disturbed the Peace of the vast Divine  
It wont reside in inmost In.  
It will emerge in Forms multitudinous.  
Yes! It must.  
And scon!

It strove, the Formless, Aimless, Nameless Timeless It;  
It felt the Form in its inmost In!

Hard and harder the Form did fuse  
It took an aim and name—  
The flaming Linga rose.

Time with its lullaby, "Done-doing-yet-to-do"  
Space with its lullaby, "Where-there-here"

Fondled the I, Ego Divine!

The seed of all the stars, of all the seas of light!  
His Will in the shell He willed—!  
The womb of life, the tomb of death—  
The sovereign sign and symbol of the Dawn!

No eye did see that energing Will  
No tongue did sing of the Linga then;  
There was a thrill in time and space  
And that was all.

Siva *knew* He was One—and so, the Many had to come!  
The Linga was the First faint stroke  
Of the grand Design, He planned.

Siva has come among us now!  
See!  
The sky is fondling all the star's  
The Sun is dancing with Its rays;  
The Sea is sporting with the waves  
The Fire is playing hide-and-seek  
With Its own sparks-O, rarest chance!

Year by year, He re-enacts for us, to thrill,  
His pre-time primal Play—  
"I Cannot be alone" "I shall manifest—I must"

Come, and watch the Inmost In  
Responding to the nascent urge—  
The Ego of the Universe emerge in Linga Form,

Emerging at the call, from Him—  
Who is puppet string and stage  
And you and they and I.

Come, dear friend, do come!  
**Kasturi**

### **Three Handfuls of Dust**

Dr. A. Ranga Rao

We yearned long to witness the Sivaratri Festival and last year, we started from Madras, in the early hours of the previous day itself, in our car. We thought we could reach the Presence of the Lord, Prasanthi Nilayam by 5. P. M., and have His Darshan in the evening.

To our bad luck, the car started giving trouble. The engine was getting too hot, every ten miles and the car came to a stop! We had to wait in the hot sun for hours, every time, for the engine to cool down. Imagine our plight when we realised at 10 P. M., that we had covered only 70 miles, through that hapless vehicle! Fortunately, we were able to secure the services of a good mechanic, who set to work, pretty quick; but, he too could not set the car on her wheels again, before 5 A. M., on Sivaratri day! We were at Ranipet, then; all hopes of being present at the magnificent and inspiring flag Hoisting Function at the Nilayam were blown away. Nevertheless, from the smooth running of our car, we were confident we could be at the Holy Kshetra by 11 A. M., in time for the Vibhuti Abhishekam, if all goes well. The milestones were flying past quite fast. We were in quite a happy mood, singing Bhajan songs.

Then, the petrol pump gave us the slip; it failed. Twelve miles after Chikballapur the car came to a halt! The poor thing had taken us merrily on many occasions to the Nilayam from Madras; but, this day, it was haunted by a series of mishaps. Other cars were racing along the road, with devotees anxious to reach the Lord's Presence. Some noticed us; many did not. One car stopped; the chauffeur walked towards our car and attempted to set it right in all earnestness.

Suddenly, to our utter consternation, the petrol caught fire. Big tongues of flame were rising to the skies. The friendly driver was caught in the flames, but, he jumped out in the nick of time, and saved himself. His dhoti was on fire; he managed to scotch the flames and get back to his car. I lost all hope of the vehicle, I was all in a shiver. It was impossible to put out the fire. But, my friend, Kameswara Rao, called out Sai Ram, Sai Ram, most piteously. He threw three handfuls of road dust on the ghastly flames. And, the miracle happened. The fire became extinct and the car was free from any sign of fire! Master of all the Elements, Baba heard the agony and ordered the Fire to leave the car alone! It obeyed.

We gave the driver some money and a Dhoti to wear; he was too dazed at the miraculous extinction of petrol flames, for, he knew that the tank was full of the combustible stuff. I boarded a bus that took me back, twelve miles and I got a mechanic from there, to repair the petrol pump. He brought all the implements necessary for the operation, and started his work, promising to restore the car to perfection, in half an hour.

But, his treatment went on, endlessly. It was 3 o' clock already and he was still twiddling. By 3-30 P. M., we got desperate again. Cars sped past us, towards the Nilayam. One party took pity on us and gave us some coffee from their flasks, saying, "Take this; it is sent by Baba!" It was such a welcome refresher. For, we were really very thirsty and very hungry. They offered to take us along with them and pressed us to get into their car; but, there was no one except a milestone to whom we could entrust that car of ours!

I told those kind friends, just to persuade them to proceed, "Don't worry; Baba will not start the evening meeting, until we arrive. He would certainly take us there to witness His Glory, the Lingodbhava." They left us, with a heavy heart.

Meanwhile, time was flying. It was 5 P. M. It was 5-30 P. M. And, there were still a little over 50 miles to go, driving that recalcitrant car. All hopes of seeing the Lingodbhava Vanished.

Suddenly, the pump began working. The mechanic smiled, though it was working only intermittently. I requested him to sit in the dicky, and shake the pump, whenever it stopped working. I sat at the wheel, and the car moved.

It was a fine show, for all we met on road! Nevertheless, in spells of spurts tossed between hope and despair, the car brought us to Prasanthi Nilayam, racing over the 50 miles in would you believe it? sixty minutes! Another miracle of Baba!

With tears of joy, we ran towards the Shanti Vedika.... Yes. Baba was waiting for us to arrive, in order to come Himself to the meeting! When we reached the Lotus Circle in front of the Porch, Sai ram was proceeding to the Shanti Vedika! What Compassion! We could press forward, with folded hands. He smiled at us, showered Grace with His blissful Eyes, and said, "Santosham! You have come, at last."

As we sat in the front rows facing Baba, tears of gratitude welled from my heart. "Lord," I said within myself, "while thousands and, thousands of devotees were singing and adoring You here, You heard our anguish, and stopped the fire to save the car, and brought us in time to see Your Glory. We were feeling Your Presence and Grace, every inch of the road".

The friends who brought the Coffee for us and who had tried to bring us to the Nilayam were sitting just behind us; they congratulated us with their meaningful gestures. We saw the Lingodbhava, from our Lord; we sang enthusiastically and with a contented heart, for within minutes, the mechanic came to us and said that, the car was perfectly O. K.

### **Feel the Pang**

Sathya Sai! Sathya Sai!—one calls out,  
And sees His most handsome and sweet Face;  
Then, worldly thoughts are all in rout!  
Heavenly Grace hath taken their place!  
You that are born—must you live again  
And again, and again, and again,  
So feel the pangs of each birth and death,  
And go on fighting for health and wealth,  
Instead of earning Sathya Sai's Grace?

**S. Benjamin**

## **Still the Mind**

M. L. Kapur

The mind has to be educated to entertain and send out good thoughts, and to guide our speech and actions, so that we may manifest the Light within us. For this, we have to maintain a pure and good atmosphere, in and around the mind, constantly. As Baba says, we must fill the mind with good thoughts, so that evil thoughts can find no place therein. The correct way to remove a bad habit is, according to Him, to start a good habit. If we attach our minds to the Lotus Feet of the Lord, we can never slide into evil.

The mind is a restless entity; it is perpetually agitated with some thought or feeling or impulse or predilection or prejudice. To make it calm and full of equanimity, we have to attend to three modes, as Baba advises us.

(I) Do all your deeds as dedicated to the Lord, as His Promptings, as His Commands. Then, you will not be affected by their success or failure; as will not get attached to their consequences. Such Karma will not bind, they leave no Samskaras behind. They are like fried seeds that do not sprout.

(II) The forces of external nature which attract or distract us will no longer affect our minds, if we see in them the Leela or Sport of the Lord Himself. How delighted a person should be if he realises that all the happenings in Nature are but the unfolding of the drama Planned by the Lord on the vast stage of the Universe!

(III) One's inner nature too has to be trained properly so that the mind can have peace. Baba says that the mind swings between the two forces of attraction and repulsion, attachment and aversion. We have, according to His advice, to use the forces of aversion to discard evil and the forces of attraction to foster good.

The moment man stills the mind, the ego too disappears; for, the ego is a role played by the mind. Man loses the consciousness that he is the body, including the senses, the intelligence, the levels of consciousness etc. He starts comprehending the Ultimate Reality in every animate and inanimate object; he starts appreciating the Unity in the Universe which until then seemed riddled with Diversity. The Jagat is then Saimayam or Brahmayam. And, as the Mahavakya says "That Thou Art". I am Brahman, Aham Brahmasmi. It is the realisation that 'I' was never different from Him; that 'I' and 'He' are One. This is, as Baba says, the attainment of the eternal uncontaminated BLISS—the ultimate Goal of Man.

*Hearken—despair not. Turn thy gaze within. I am thy goal—the Lord and Master of all Worlds—The seat of immortality and peace.*

## Prayer

S. D. Khera

O! Baba  
I adore Thee as my first beginning,  
I aspire after Thee as my last end,  
I give Thee thanks as my constant Benefactor,  
I call unto Thee as my Sovereign Protector.

Vouchsafe, O my Baba! to conduct me by  
Thy Wisdom;  
Restrain me by Thy Justice; Comfort me by Thy Mercy;  
Defend Me by Thy Power.

Thee I desire to consecrate all my thoughts, words actions, and sufferings,  
That henceforth I may think of Thee, speak of Thee; willingly refer all my actions to Thy  
Greatest Glory and suffer whatever Thou shalt appoint.

Baba! I desire that in all things, Thy will be done because it is Thy Will and in the manner Thou  
willest. I beg of Thee to enlighten my understanding, inflame my will, purify my body, sanctify  
my thought and to acquire the virtues proper to my state. Fill my heart with tender affection for  
goodness, hatred for my faults, love for my neighbours and disregard for worldly objects.

Let me always remember to be submissive to my superiors, condescending to my inferiors,  
faithful to my friends and charitable to my enemies. Assist me to overcome sensuality by  
mortification, avarice by Alms-giving deeds, anger by meekness and tepidity by devotion.

O Baba! make me prudent in my undertakings, courageous in danger, patient in affliction and  
humble in prosperity.

## The Fundamental Reality

Many thanks, kind reader, for your opening this page and trying to join me in this reader-writer  
partnership, for the success of which I am banking more on your generosity than my capacities.  
Though I am a Doctor of Science (D. Sc.) I am craving, as most of my readers may be doing for  
the degree Sc. D. (Sai Charana Dasa) from the University of Universities—Prasanthi Nilayam.

It may be true that I am a scientist of some standing but I unhesitatingly join those who don't  
make any secret of their feelings that the sum total of all the scientific achievements of man in all  
the ages, including the much publicised recent adventures in space, fall completely flat and pale  
absolutely into insignificance when we think of the Universal behind the universe. Some simple  
facts like the following, namely, that all the scientists together cannot prepare by their efforts a  
tablet like a seed which when put in the soil can produce the desired tree, are enough to call for a

wholesale surrender to the Universal or Fundamental Reality, the Creator, the Divine. God the Almighty, whom one may call by any appropriate description.

I take it that between you and me there is no difference of opinion about the existence of some indefinite mysterious power which pervades everything but can only be felt and not seen and which controls everything in the Universe. This is the Fundamental Reality which has been described by several people in various terms from time to time. Let me assure you at once that I have absolutely no claims for any degree of realisation of this Reality. In fact any one who attains such realisation is, as Sri Ramakrishna Paramahansa has said, like a doll of salt which dives into the ocean to find its depth. I am only sitting on the shore and reflecting on the problem with a desire to take a plunge.

Ever since I came into contact with Bhagavan Sri Sathya Sai Baba the faith, has developed in my that He is the personification of the Fundamental Reality. I visualise that the fundamental Reality would be having the following attributes: Supreme, Absolute and Infinite. Taking the three first letters it becomes SAI. This Divine principle is also Brahma Ananda (Infinite bliss) and Bhuvana Adhara (Pivot of the Universe). Again going by the first letters it becomes BABA. Thus SAI BABA is to me even in the broadest sense, the Fundamental Reality.

Even though this Infinite Sai Baba is nameless and formless and yet all-pervading, He has been manifesting as a super ultra telescopic image of Himself in various Yugas as different avatars with distinct names, forms and functions and has been virtually coming close to man. Those can be considered as the 'Saguna' aspects of the Sai Baba. We, in the present age are highly fortunate in having The Sai Baba as Sathya Sai Baba in our midst. There is another very important aspect of Sai Baba. He is subtle and indwelling in each heart and is all-pervading. Thus Sai Baba who is farther than the farthest conceivable distance beyond the horizon is also beneath the deepest conceivable depths of all our hearts with equal splendour. An ultra super microscopic magnification of the in-dwelling Sai Baba is again the Sathya Sai Baba we have with us in this age. These viewpoints represent my firm conviction that Sai Baba is the Fundamental Reality who had come within the reach of man in the former Yugas as Rama, Krishna etc. and is now again on earth in Kaliyuga with full splendour of 'Poorna avatar' with all the attributes of The Fundamental Reality as Sathya Sai Baba. I may add in this connection that this line of thinking is confirmed by my having had once the privilege of listening to Baba say while pointing to His physical body "I am not this, I am appearing to you like this."

The Brahmananda aspect of Baba calls for special attention. The motive force for, and the ultimate purpose behind, every act of each person can be traced to the urge for experiencing Ananda or joy. This applies with equal aptness to right actions as well as wrong ones, because even in the latter the main urge is the same though the path chosen is the wrong one with the result that no true joy can be experienced. This universal urge to experience Ananda in every act is attributable to the fact that the Brahma Ananda Swarupa is seated deep in our hearts. This self-same Bhuvana Adhara is also the Adhara for our body which happens to be His temporary Bhuvanam. If man is the motor car, Baba is not only the owner driving it. He is the petrol giving energy, the accelerator to speed up good deeds, the brake to stop hasty ones, steering wheel to direct all movements, the horn to sound caution etc. He is also the road on which the movement takes place, the policeman who controls the traffic of all such cars and is also the destination,

after reaching which the car ceases to exist. From Prasanthi Nilayam, Sathya Sai Baba has lit the candle of Sathya Dharma Shanti and Prema in several human hearts and this light is bound to have far and deep penetration in time and space. Baba is the one lighting the candle, the candle lit-nay He is light itself. He is the traveller, the road, the destination and the travel itself. He is the water, the river, the ferry, the navigator as well as the helm. He is the right bank (other World), the left bank (this World) and also the bridge joining these two, He is the earth and the sky and is all the moving and unmoving parts of creation. He is Karunamaya and Prema Sagara who is not only not limited, but is in absolute by control of time and space. He is the Mother, Father and Guru. Sai Baba is in short the Fundamental Reality.

Having come to feel that Sai Baba the Fundamental Reality is not only available to us in His human form but is also installed deep in our hearts it behooves us to reflect on 'what is our duty in life'. The body in which Baba is installed is obviously a Prasanthi Nilayam and hence we should always keep it fine and pure so that it becomes a fitting residence for Him. With this realisation it becomes imperative that all our thoughts, words and deeds should be so guided that they reflect the fragrance, taste and Splendour of the Divine within, by being always clean, sweet and kind. It is equally important to realise the presence of Baba in the other persons and objects and also in all places and at all times.

The external world appears to be full of narrowness and darkness. There is also plenty of darkness internally in each one of us and huge contingents of enemy forces led by Kama, Krodha, Lobha, Moha, Mada, Matsarya have occupied strategic positions and are also pretending to be our friends. We should wage a relentless war till these are completely wiped out and victory is achieved. Sai Baba is the Light, Vastness, Compassion and Truth. We should see that the light of Prasanthi penetrates deep into our entire self, to flood us with joy and strength. We should open our hearts to Baba so that His miracles may be worked in us. We have to take refuge in Him and keep only His presence in us. Ego is our worst enemy capable thriving only in darkness. Let us constantly remind ourselves that what we call as 'ourselves' is only the ego and that Baba alone is our true self. The one and only reliable highway for us is unreserved and absolute surrender to Him. We should, therefore, constantly meditate upon, live for, be attached to, work for, see, serve, seek, sing of and adore Sai Baba the Fundamental Reality. On this Shivaratri day let each one of us hoist the Prasanthi flag in our hearts and see that it always flies high and lofty.

Let me now conclude with the following prayer;

Accept me, Baba, for I am Yours,  
Even as I am, dust or dirt.  
Your touch of Grace  
Can change the dust into a lump of sugar  
To merge in Sweetness!  
Or of Camphor, aflame,  
To merge in Thee and Thy Light!  
O! may I dissolve  
In the Purity of Thy Repose!  
In the Sanctity of Thy Presence!

**Dr. G. V. L. Murty**

*Our failures and disappointments, our setbacks and our problems need not retard our progress, if only we have the positive approach, if only we use the obstacles as "stepping stones" and not as "stopping stones." The man worthwhile, is the man who can smile, when everything goes dead wrong.*

## **Your Foot-Prints**

Dr. V. K. Gokak

The Lord became a Mendicant (!)  
To suit the unique role,  
He donned a stature short—  
To quell the pride of Demon King.  
While He measured out the royal dole—  
Just three-foot standing room—  
He grew so vast, so fast,  
That Earth was a foot, the Sky the next (!)  
The third?  
The King could only bend his head  
In punctured pride.  
The Foot fell on his head  
The third—and, netherward he plunged.

You are the self-same Lord,  
You rise region-wise so fast  
Your Foot (n earth, sky and swollen head!  
The Triumph of Your Tread  
Does spread from Pole to pole.  
This Era Sai is once again  
The Era Vikram, before our eyes.

Safe on fig-leaf floating on the waves  
Of primal Sea of Purest Milk  
Babe Divine who dreams this puppet play  
Does suck Its Ego Toe,—  
Its sweetness is Its innate joy,  
Its Sport, Its Pastime, and Its Toy.  
For Your own Pastime, Sport and Joy  
You've came as egoed Immortality!

Your ears do hear the prattle of the stars  
Your eyes do catch each turn  
And twist of worm.

You are the bosom fragrance of the flower  
Yours the voice on every tongue.

Ethereal—you fill, overflow the Cosmic Jug!  
Your fingers hold the strings  
And, as you pull, we strut  
And prance, with atoms cells and suns.

Shall I adore You as—Father?  
How can I? You smother 'me'  
And teach me to merge the I in me in You?  
Shall I revere You as—Mother?  
How can I? You do encase the worlds  
And myself too, in You;  
As Your own mother, Yasoda saw,  
In Brindavan, of ages past.

Shall I fear you, then as-Stranger?  
O, how can I? You run in haste  
O'er hill and dale, to rescue me;  
You're nearest dearest kin!  
Shall I come near as—Friend?  
Arjuna did so once; and, you pummeled him  
Till he bled; in Kirata Form  
You hit him hard, in fun!  
Shall I worship you as we honour those  
Who give up hearth and home  
To seek a cure for human agony?  
O, how can I? I fully know  
All hearths are live—all homes are sweet,  
When lit by that Gracious Smile of Yours.

You are none of these or aught besides;  
You are all, all kin, all kinds;  
You are the vague vagary of nebular cloud,  
You are the light and lilt of all the spheres,  
You are the billion-galaxied Milky Way;  
Your Foot-Prints mark the bounds of Space,  
Time is but a name  
For the lapse between Your winks;  
You are the Lord, whose tangled Hair  
Is the star-spangled Sky.

*(Rendering in English of the Kannada Poem, read in the Presence of Baba New Year Day, 1969)*

**Brindavan**

*There is no greater pride, no greater glory than to be a perfect instrument of the Master. In whatever way, do as an instrument, the work that is allotted to you and put yourself entirely in His hands.*

Baba

## **My Precious Treasure**

Dr. A. S. Adke

My first contact with Bhagavan Sri Sathya Sai Baba was in 1959. He told me, "I shall come to you, at Surathkal; I shall come to your own home." I was then Principal; of the Regional Engineering College (Karnataka) there. Later, He told me one day that He had come to my place! I was wonderstruck. I had not recognised Him, in the form in which He had come. But, He described to me all the details of the Porch of my bungalow, the plants in the garden etc. Then, I was convinced that He had come and gone!

During the election held for this Vice-Chancellorship, even before the finale He sent me a Congratulations, telegram to Surathkal! It was amazing. He sent it to me from Puttaparthi.

The other day, when I went to Puttaparthi, to finalise His tour of these districts of North Karnataka, He pronounced the words, "I shall definitely come", thrice over. I said that if His programme was definite I would gladly forego my tour overseas and stay in India itself. He told me, "No, no. You can go and return." I prayed to Him that He must be with us, for at least eight or ten days. He agreed.

I thought it was a simple affair, the drafting of the programme of His tour. But there was such a sincere pressure from all the corners of the region that I became desperate. Realising this quandary of mine by His Compassion, Baba came to my rescue. He said that He will settle it all Himself, at Dharwar!

I was very ill, when at last Baba came to Dharwar; but, His arrival charged me with enormous vitality and I am more vigorous than usual, since that moment.

My experiences while journeying with Him in the car and watching the vast assemblies of devotees everywhere, on all the road in the hamlets, villages and towns and listening to the inspiring and illuminating Divine Discourses of Baba in our sweet Kannada language—are precious treasures that I will cherish throughout my life. In all places, there were vast congregations of eager men and women. Whenever He noticed a gathering on the roadside, Baba used to stand on the footboard of the car, with the door open. The people pressed upon the door, in frantic attempts to get near Him and touch His Feet. But, wonder of wonders, that door did not move even the hundredth of an inch! Hundreds pushed themselves forward on that door, but, it stood firm.

When we were proceeding to Goa, the springs of the Fiat car were damaged. But, Baba told me, "We shall drive on in this car only!" The road from Goa to Belgaum is not quite good riding. The road runs through thick forest and up ghats. We started from Goa in the late evening and reached

Belgaum, by nine o'clock, at night. How we reached our destination without an accident, is a mystery that Baba alone can explain; or rather, we knew that it was Baba's Grace that brought the party safe.

At Bijapur, the gathering was packed thick for miles. I made bold to suggest to Baba: "This function has to be cancelled; it is impossible to go through this item of the tour; we shall not go, to the Guest House; Let us go along to the next place." Baba said, "No." There were more than a hundred thousand persons there. Baba went right into that sea of confusion. Everyone was nervous about the situation. But, as soon as Baba sang his first Introductory Song every man, woman and child was enchanted and the waves were stilled. Quiet prevailed and we were relieved.

While returning from Bijapur, some villagers from Muwad were gathered on the roadside. When Baba gave them Darshan, they beseeched Him to visit their village, which was just a few furlongs off the main road. Baba said, "Well! we shall go and be with them for five minutes." When Baba reached the village and noticed the disciplined behaviour of the people He did not move out, until half an hour had gone by. He was happy to see how they sat silent and quiet, with the joy of Darshan shining on their faces.

The people waited patiently everywhere for long hours to get His Darshan, as He drove along. It was one continuous flood of devotion, fertilising the entire area. And, Baba was the embodiment of Love and Compassion. He could not bear the sight of people sitting or standing in the sun. At Sirsi, He told the gathering that if they started Bhajan, the clouds will gather in the sky overhead, to give them cool shade.

I had the good fortune of being with Baba and witnessing the grateful joy of the people and the happiness of Baba at their sincerity and simplicity. I was able to go as far as Whitefield, near Bangalore and take leave of Baba, from there.

When I left, Baba said, "Do not think you are going back alone. I am with you. Let us both go together."

That is the measure of His Love, His Omnipresence and His Omnipotence.

## **My First Experience**

A. K. Das

Amidst the melodious vespertime bells, in the darkness of an October night when from hundreds of earnest throats hymns of praise to the Almighty were sending their appeal of reverence and devotion, all resonating in the quiet atmosphere of Prasanthi Nilayam, the Abode of Perfect Peace of Bhagavan Sri Sathya Sai Baba, I entered, with no intrepid steps, the grounds of Prasanthi Nilayam. After a continuous journey over rail and bus for three days when I reached the Ashram and my feet touched its hallowed grounds, I was too tired to think even. Before I relaxed where I was and could take stock of my surroundings, I was led through labyrinthine

paths amidst tall trees to the spacious ground in the midst of which stood the Prayer Hall, like a magic figure in a dream.

I sat down with hundreds of other devotees, mostly students from the Vedic school, eager for the Darshan of Bhagavan in the semi-darkness, on the sandy grounds, unaccustomed as I was to such a treat.

I did not have to wait long before I could see at a distance the Red Robe, covering a slender figure approaching towards us with fast steps. What was remarkable about that figure was a head full of bushy hair, all standing erect like the petals of a "Kadamba" flower, or the thousand petaled marigold, drowning the effect of the Robe. The total ensemble was somehow beyond description; the hair was symbolic of something unknown but having an occult significance far too deep for ordinary mortals. Or did it signify the extraordinary coiffure of a woman? Speculation in my mind was rife; the suggestion which has gained currency amongst certain devotees that the hair was nothing but the Nimbus or Halo of the aura, did not satisfy me as a cogent explanation of that remarkable phenomenon. To me that face represented more the feminine aspect of Bhagavan. After all, Bhagavan in this incarnation represents in his person both the male and female principles combined as Siva and Parvati. The more I tried to brush aside this as a possible explanation, the more my fancy would seize upon the Feminine aspect of the Deity, too unmistakable to be missed or ignored. All of a sudden another picture of Bhagavan which I saw in that book "At the Lotus Feet" assailed me from all quarters. In that picture Bhagavan was standing under a cocoanut tree and his face to me appeared almost feminine with a look of compassion and having a rare but incomparable charm of its own. Probably the straight bushy hair on His head is to remind us of the Mother principle of His previous incarnation—"the Shirdi body" as Bhagavan is Himself pleased to call it. It is the Mother principle of Parvati which descended in the person of Shirdi Sai Baba and it is a theory believed by many. It is to emphasize the Mother aspect, that is, the universal Mother principle, that Bhagavan wears the hair in such fashion. When I was thus lost in reverie of the Mother principle symbolised in Baba, I became all of a sudden conscious of a peculiar fragrance. If anything, it was not faint, and at times became quite strong. There was something mysterious and haunting about it. Could it be but the odor of the few incense sticks burning in the Prayer Hall and was now and then blown towards me. The wind was merely doing its duty by blowing the odor now and then towards me, but the distance from the Prayer hall to the place where I have taken my seat, ruled out such a possibility; moreover this fragrance did not come and go with the wind; it persisted and the most peculiar thing about it was that when I became conscious of it, it became faint at times, to the point of extinction! But when I took my mind away from it, it became strong. I thought I will change my place and see if it still follows me. I went in another direction further away from the Hall, it followed me. Then I went near the verandah just below the Krishna statue; it was still there, even long after Bhagavan had gone upstairs, made his customary appearance to the devotees from near the two statues of Lord Buddha and Lord Krishna, in the Balcony of the Prayer Hall!

That was my first experience at Prasanthi Nilayam, which I call the perfume episode. The next day at about 4 A. M. I was awakened by my host and was given direction to get ready to be before the Hall for the morning prayer and I was reminded not to talk in a loud voice, since Bhagavan has already marked me as a delinquent and enquired from my host, who I was and why I raised my voice in a high pitch. So I have broken a rule of the abode and have been

marked a delinquent. But my delinquency has done more than I could do myself. It has already introduced me. My presence in the Ashram was known to Him. I was however too late to attend the morning prayers as I could not get ready in time, the Hall doors were closed. I went to the Prayer Hall however about 9. 30. a. m. and sat on the verandah, as I was directed, because Baba generally comes down at about that time to grant interviews and pick up the devotees for the interview. But Bhagavan did not come down that morning and I had to leave the Hall not much pleased with the prospect. After lunch, I was told to go to the Hall and sit down and wait for the interview. There were hundreds of people there and to be picked up seemed like being a needle to be picked up in a hay stack. When I went to the Hall I found the verandah was already crowded but I managed to secure a place. Anxious seconds were running into minutes before Bhagavan made His appearance, which sent all the hearts throbbing. Baba began picking up the devotee first from among the women sitting apart from men. I was told that men and women must sit apart; it was a rigid rule of Bhagavan. About a dozen devotees from among the ladies were picked up; then came the turn of men—on the long verandah there were, two rows of men, some seated with their backs to the wall, the others on the opposite side but facing the wall. Slowly Baba was wending his way. He picked one or two, and came to the end of the verandah; then he slowly retraced his steps; all of a sudden, I found his hands touching me and in clear English he commanded "You better come." The much coveted zero hour has at last arrived. The much yearned for and sought after "direct contact" is about to take place. The selection for interview has stolen a march on my anguished mind, then almost on the verge of exhaustion. The chances of selection were remote; sitting there I could not help feeling at times that the "interview" would be impossible.

In the interview Room of the Prayer Hall there was a curtain, behind which I was asked to stand and behind me were the steps of a winding staircase leading up to the first floor where Bhagavan lives.

Standing there on the 2<sup>nd</sup> step of the staircase, I felt I was being lifted up from the environment called Samsara and placed on the staircase of spiritual progress. Now, whether I climb and go up that ladder of spirituality remains to be seen and is entirely my choice and option. That this is a lifting up process from my particular situation or condition of life, there was no doubt about it. The Guru takes the Chela by the hand, puts him on the ladder of progress behind the screen of Samsara away from public gaze and whatever happens thereafter, progress or regress is a matter between them only. The Guru seems to say "You are now, for the first time, on the ladder of Progress. So long you were groping in darkness of doubt and despair. Now I have lifted you up with my own hands, selected you for the ascent. Go and up, there is infinity before you—there is no end to your going up. It is up to you. Ascend then—you have my blessings".

That was my impression of the significance of the interview behind the curtain—the Curtain of limitation, of ignorance, sorrow and uncertainty, of the limitation of life itself. And beyond that Curtain is Light and the stair is the first step towards Light and we have to ascend to the Abode of God. It is verily a quest for greater light as one goes up.

The interview lasted 15 minutes and the parting words of Baba were "When I am telling you that you will be freed from your hurdles, you have nothing to fear. DO NOT FORGET I AM HERE TO HELP YOU; I SHALL HELP YOU". He also said He will help me to come again. Then He

waved His hands twice in the air, and, lo, there was the incredible Vibhuti appearing from nowhere. With that I left the Interview Room. That was only an Infinitesimal part of the innumerable miracles which Baba performs to convince us about the Divine Power, Purpose and Presence. There is no make-belief about them; they all take place in a world of reality.

Prasanthi Nilayam manifests, in every moment of its existence, the divine mystery of God and His inexhaustible mercy for human beings, through the miracles wrought by the incredible. Godman, Bhagavan Sathya Sai Baba. The whole place is redolent with the holy fragrance of His personality, whose magic touch rehabilitates souls, grown sick and sour, and broker in the struggle for life, He transforms men and women their outlooks and attitudes. He converts even wild animals into docile creatures who delight in the very presence of His uplifting personality. There is not a single yard of ground in Prasanthi Nilayam which does not proclaim the miracles brought about by the Divine touch of Bhagavan's hands. Every word Bhagavan utters is a word of cheer, of encouragement; "Worry not. I am here; I will give you relief." These words are the very breath of life. Encouragement is a divine virtue. It can revive dead souls, souls sick with anguish, sorrow disappointment and disease. It performs the greatest of miracles since it brings back Life. What greater power there can be on earth to repair souls, and not merely bodies that are sick, reconstruct them, and send them back to the world, transformed and strengthened to face the battles of life and the future with greater courage and hope?

## **The Secret of Tapas**

Dr. K. M. Munshi

If there is one fundamental value inscribed in our ancient culture, it is tapas.

The affirmation of this ancient value is not merely a matter of words. It is a purifying process of the body and the mind which is compressed in a significant word conveying the basic value of Indian culture: *Tapas*. Kaayendriyasiddhi rashuddhikshayaathtapasaha, (Patanjali) It is the process of purifying the body and the mind. A man becomes a true Brahman only when he has undergone this process—"tapasaa Brahmano jataho."

The process is elaborated by Sri Krishna: "Worship of the gods, or the earned and the pure, of teachers and wise; cleanliness conformity with the rules of nature; sex-control and non-violence—that is the tapas of the body. Speech which hurts no one and yet is truthful, and beneficial, together with sacred recital—that is the tapas of the speech. Cheerfulness, sweetness of temper, silence, self-control and the purification of attitudes and emotions—that is the tapas of the mind."

Of them all, purification of the attitudes and emotions—which enters into all the other qualities—is the secret of tapas. No life of nobility can be lived without an active sense of this *Tapas*, for, it purifies both the individual and the society.

*Tapas* is not dwelling in a cave, nor is it giving up food or the affairs of the world, nor torturing the body. It is *Bhaavasamshuddhi*, the training which enables us to conquer greed, hate and fear,

to sublimate our passions, purify our attitudes and emotions, and to re-cast our personal relations in the framework of understanding and love.

It is *Tapas* alone that brings us to the discipline of the intellect, the emotions and the animal instincts in us, as well as to the altruisation of social instincts. It is by it that we will, able to balance the claims of change against need to lead our own way of life.

The path of true *Tapas* is the core of Bharatiya Vidya. It is the secret of the Masters who have built up its immortal structure.

Let me re-define *tapas* as I understand—tapas for which the Bharatiya Vidya Bhavan stands: It is essentially the process which progressively enables us to eliminate fear, greed, lust and hate in all that we feel and do, and infuse elements of perfection in them, thereby transmuting them into things of Beauty.

This *tapas*, this *Bhaavasamshuddhi*, is not self-delusion nor a subjective attitude. It has the miraculous powers power, if we have the necessary faith, of bringing into existence the Beauty that we the cherish.

If our *tapas* is concentrated, as was the *tapas* of our *rishis*, and is the *tapas* of Sathya Sri Sai Baba, what we believe to be beautiful will, in the end become beautiful in fact.

## **Mahasivaratri**

Many stories are told in the Sastras, to explain the origin and significance of the Mahasivaratri Festival. Bharat, the name for the land, used from ancient times, means the land of those who have rati or love towards Bha or Light (or Bhagavan). So, for the people of the land, all days are sacred; every moment is precious. The Ganga is holy from source to sea, but, yet there are some places on its banks, associated with some sage or temple, the confluence of a tributary, or a historical incident, which are revered more by generations. Such places are Hardwar, Varanasi. Prayag, Rishikesh. Similarly, among all the days of the Year, some are marked out as holier, when a special effort is made by aspirants to contact the Source and the Sea, the Reality behind all this Passing Show. Some moments, as that during which the Linga emerges from the Avatar, are held to be specially significant for the individuals witnessing it and for the world which is thereby blessed.

Some ascribe the holiness of the Day to the fact of its being the Birthday of Siva, as if Siva has birth and death, like any mortal. The story that it commemorates the salvation attained by a hunter who sat on a bilva-tree on the lookout for animals to kill, and without any intention to worship, unknowingly dropped some of its leaves on a Linga that lay beneath, does not make clear why this Day is specially sacred. Another story is that this is the Day on which Siva danced the Tandava in the ecstasy of His Innate Nature, with all the Gods and Sages sharing and witnessing that Cosmic Consummation. When He consumed the Halahal poison that threatened

to destroy the Universe, the heat of the fumes was well-nigh unbearable, even for Him. So, Ganga flowed uninterruptedly on His matted locks; but, that gave Him only partial relief. The Moon was placed on the head. That was of great help. Then, Siva danced the Tandava with all the Gods and Sages. All this they say, happened on the same day and so, Sivaratri, was held in commemoration of this occasion.

We have not only the Mahasivaratri once a year, we have a Sivaratri every month dedicated to the worship of Siva. And, why is the Ratri, the Night, so important? The night is dominated by the Moon; The Moon has 16 kalas or fraction; and each day or rather night during the dark fortnight, one fraction is reduced until the entire Moon is annihilated on New Moon night. From then on, each night, a fraction is added, until the Moon is full circle on Full Moon Night. The Moon or Chandra is the presiding Deity of the mind; the mind waxes and wanes, like the Moon. Chandrama-manaso-jathah. Out of the Manas of the Purusha, the Moon was born. It must be remembered that the chief aim of all Sadhana is to eliminate the mind; to become A-manaska. Then only can Maya be rent asunder and the Reality revealed. During the dark fortnight of the month, Sadhana has to be done to eliminate each day a fraction of the mind, for, everyday, a fraction of the Moon too is being taken out of cognizance. On the night of Chaturdasi, the 14th day, the night of Siva, only a fraction remains. If some special effort is made that night, through more intensive and vigilant sadhana, like puja or japam or dhyana, success is ensured. Siva alone has to be meditated upon that night without the mind straying towards thoughts of sleep or food. This has to be done every month; once a year, on Mahasivaratri a special spurt of spiritual activity is recommended, so that what is shavam (Corpus) can become Sivam, by the perpetual awareness of its Divine Indweller.

This is the day dedicated to the Siva that is in each of you. From the Himalayan ranges n to Cape Kanyakumari, the entire land is resounding today to the authentic Declaration "Sivoham" "Sivoham" "Sivoham" and to the adoration, "Om Namasivaya." Since thousands pray here and elsewhere in lakhs and crores, the Linga is emanating from Me, so that you may derive the bliss that pervades the World through Lingodbhava.

The manifestation of the Linga is a part of My Nature. These Pundits explain it as reminiscent of an epochal event in the past when Siva challenged Brahma and Vishnu to gauge the height and depth of the Linga Form He assumed. They failed and had to accept defeat. But, the Linga emerges, as a result of prayer and Grace. You have to recognise in this event a glimpse of Divinity, a sign of infinite Grace. Just as Om is the sound symbol of God, the Linga is the Form symbol or the visible symbol of God, the most meaningful, the simplest and the least endowed with the appendages of attributes Lingam means, that in which this jagat (world of change) attains laya, or mergence or dissolution, Leeyathe. All Forms merge in the Formless at last. Siva is the Principle of the Destruction of all Names and Forms, of all entities and individuals. So, the Linga is the simplest sign of emergence and mergence.

Every form conceived in the Sastras and scriptures has a deep significance. Siva does not ride an animal called in human language, a bull. The bull is the symbol of Stability standing on four legs, Sathya Dharma Shanti Prema. Siva is described as having three eyes that see the Past, the Present and Future. The elephant skin which forms His cloak is a symbol of the bestial primitive traits which His Grace destroys. In fact, He tears them to pieces, skins them, and they become

totally ineffective. His Four Faces symbolise Santham (Equanimity), Roudram (Terror), Mangalam (Grace) and Uthsaham (Compassion). While adoring the Lingam on this Lingodbhava Day, you must contemplate on these truths of Siva that the Linga represents.

It is not this night alone that you should spend in the thought of Siva; your whole life must be lived in the constant presence of the Lord. Endeavour; that is the main thing; that is the inescapable consummation for all mortals. Even those who deny God will have to tread the pilgrim road, melting their hearts out in tears of travail. If you make the slightest effort to move along the Path of your own liberation, the Lord will help you a hundred-fold. That is the hope that Mahasivaratri conveys to you. Man is called so, because he has the skill to do manana; manana means inner meditation on the meaning and significance of what one has heard. But, you have not yet emerged out of the stage of listening or Shravanam! All the joy you crave for is in you. But, like a man who has vast riches in the iron chest, but, who has no idea where the key is, you suffer. Hear properly the instructions, dwell upon them in the silence of meditation, practise what has been made clear therein; then, you can secure the key, open the chest and be rich in joy.

You have given up even the little Sadhana that Sivaratri demands. In olden times people will not put even a drop of water on their tongues, this day. Now, that rigour is gone. They used to keep vigil at night, the entire night without a wink of sleep, repeating Om Namasivaya without intermission. Now, the name Siva, is on no one's tongue. But, those who deny God are only denying themselves and their glory. All have Love in them, in some form or other, towards some one or other or their work or goal. That Love is God, a spark of the God in them. They have Ananda however small or temporary, and that is another spark of the Divine. They have inner Peace, detachment, discrimination, sympathy, the spirit of service. These are Divine the in the mirror of their minds.

Resolve, on this Holy Sivaratri, in the Presence of Siva Sai, to visualize the Siva as the inner power of all. With each breath, you are even now, asserting "Soham", "I am He", not only you, but, every being that breathes, every being that lives, everything that exists. It is a fact which you have ignored so long. Believe it from now on. When you watch your breath and meditate on that magnificent Truth, slowly, the I and the He (the Sa and the Aham) will draw nearer and closer, until the feeling of separateness will fade away—and the Soham will be transformed into OM, the Pranava, the Primal Sound; the Fundamental Formula for God. That is the Swaswarupa, the Reality behind this "relative reality".

**From Discourses of Baba**

*Bhakti (or intense love for the Lord and for all beings because He resides in them) is the Royal Road to God. It is the inner unseen spring of all the urges, which take man to God.*

BABA

## **Two Conversations**

Jack Hislop

There were more people than usual at Brindavan today. The bhajans continued without intermission even after Baba had come amongst us and then returned to His residence. The cold spell had modified, the sky was clear, the sun bright and warm and the atmosphere seemed to be charged with a feeling of joy. Happiness was evident in the faces of the devotees wherever one looked. During the morning hours; Baba came out three times, walking amongst us, receiving written notes from petitioners, speaking to this or that person, touching the occasional shoulder or head, giving the Grace of Vibhuti to some and the warmth and beauty of his smile to all.

After Baba had gone inside, and while I was walking slowly about the compound enjoying the colourful scene, two men engaged me in conversations. The first was probably in his sixties, grey haired and bearded. After the opening question about where I lived he spoke about himself. He was a poor man sharing the poverty of many, but he felt he was rich in his mind. In early days he had been well-to-do, but with each additional child his economic position had deteriorate. Now, with nine children, three of whom were boys in College, he was heavily in debt. His salary of 200 rupees was enough to support only one of his college sons the money to support himself and the others of his family was a matter of growing debt. He had met Baba at Prasanthi Nilayam, and had already spoken to Him here at Brindavan. He had come to seek a favour from the Lord. He wanted to keep God in his mind but could not because his economic problem filled his mind. His petition was that the Lord solve his economic problem by paying off the debts, and then He would be free of worry and could think of the Lord all day long. He would stay until Baba left Whitfield, hoping that the Lord would grant his request.

That Baba is the Lord Himself having taken physical body as an Avatar, is accepted as fact by uncounted thousands of individuals. These are of all castes and levels of Society. In most instances, we learn from talking to people, the devotee does not come to Baba because of philosophical or theological reasonings. The relationship is direct and personal. The devotee has prayed to Baba as the Lord and the petition has been answered either by a modification of circumstances or by an instantaneous and miraculous change. Some, of course, come to Baba for enlightenment, for a mutation of mind heart.

The second man with whom I had a conversation appeared to be in his early forties. He was employed as a research scientist at a University. He had children who now lived abroad. He himself had been offered a research position in a foreign country, but was unable to leave India. After these brief remarks about himself the scientist questioned me. What had brought me from so far to this place? What was my principal impression of Baba?

I answered that I had come to India to visit Baba; and my dominant impression at the moment was how amazing and beyond one's comprehension that in the slight body and charming person of Baba was focused the entire universe both manifest and unmanifest, that what appeared to be a man walking amongst us was appearance only.

What was the proof of this? asked my questioner. Did I have any evidence to back up this feeling as opinion about Baba?

No, I did not have any objective proof to show, I replied. My viewpoint was mostly intellectual, the use of my reason.

If I would pardon the questioning into what might be personal, the scientist said, did I not have something other than just an intellectual opinion? Was there not something quantitative, something that could be measured? What could be presented as proof that Baba was a focus of Divinity?

Well, I responded, I did not have any objective or sensory proof, although I had read in a book that in Baba's youth some people did secure visual evidence. I did know that at His Will, and with just a movement of His hand, Baba had been able from childhood to create material things ranging in variety from natural objects such as fruits to artifacts such as exquisitely worked ornaments of gold and precious gems and that these things could be carried home and they were as real and durable as anything else in the world. I knew also that He brought events even more miraculous in the lives of individuals such as destruction of the most dread disease, or the preservation of devotees' lives under the most extraordinary conditions and circumstances. But perhaps most impressive of all to me, Since it moved me to the depth of my heart, was, the experience of sitting with Baba in interviews. The love and sweetness expressed in His eyes, smile, gesture and voice were beyond description. And, joined with this, was the sublime wisdom of His Discourse. The combination was intoxicating with its beauty and intensity and was surely more than human.

The scientist said that there aspects of Baba were known and deeply appreciated, of course, but they really could not be considered as sufficient to prove Divinity. Perhaps there was some direct personal experience that I had not yet spoken of that gave me this idea about Baba's Divinity? Would I mind this question?

No, I did not mind, I said. There was a subjective factor, no doubt. The fact was that I felt an inner change, a difference in me that had come about since meeting Baba in January of this year.

But, inner changes, said the Scientist, come about from a variety of reasons. If one falls in love one is a changed person for the time being, but surely one would not for this reason say the young lady was Divinity?

No, I replied, one would not; that is true. And I also must grant that psychiatry has shown that changes in personality commonly occur. Please let me ask you, what is your viewpoint on Baba?

At my question, the scientist smiled and said that he had not questioned me so that I could question him in turn. His position at the moment was that if he were asked no questions he would tell no lies. He was in a formative stage about Baba and was looking for proof and conviction. And he was interested in penetrating the viewpoint of a foreigner who would come this far to see Baba.

I said, O. K., I could understand that I could also understand that as a research scientist he was accustomed to formulating a hypothesis and then conducting an experiment that would either prove or demolish the theory. And the experiment would be such that others could repeat it and get the same results. Well, how about such an experiment? What sort of objective evidence would be required to prove Divinity? What would satisfy my friend, the scientist?

To this question, the scientist did not reply, and I certainly could not blame him. So I continued talking. I accepted the hypothesis, that Baba is a focus of Divinity. He has said so Himself and I most assuredly was not said to reject that statement as a lie or an error and walk away from Baba. My feeling was that He says the truth only and it was up to me to be a careful observer and find the truth of the matter within myself.

The scientist said that finding a satisfactory answer for oneself within oneself was OK, but what was really needed was proof that could be measured and thus be proof for everyone.

Well, I said, there is an experiment and there is proof for everyone. Baba Himself has given us the experiment. He says to do what He advises us to do and we will find out for ourselves. Every person can repeat the same experiment. Baba's instructions for the experiment are to be free of the binding power of desire by channeling all desire to the Lord as desire to realize Him; to cultivate good qualities by practice, for even bad qualities are the result of practice; and to dedicate every thought, act and word to God.

The scientist objected that to dedicate one's life to God would not prove anything. How could one retire to this or another Ashram and prove anything? Here it was easy to live in bliss, but proof could only be forged in the fire and torment of full life in the world.

No, no, I exclaimed. Retiring into a sanctuary is not what Baba says. He says that in surrender to the Lord we do our worldly duty as always. But we change the direction and purpose of the action inwardly so that the same work that was worldly before, now is done for the Lord instead of for the enjoyment of the fruit of the action.

At this point the scientist's family came for him and our conversation was broken. We smiled at each other and said goodbye.

On the way back to the hotel, I told my wife about the two conversations. She said that the significance of the first conversation was self-evident and required no comment, but the second one needed further discussion. On talking it over we agreed that, had the conversation not been interrupted, I should have suggested to the scientist that he could not really expect anyone to prove to others that Baba was Divine. God outside one's skin would always be subject to the viewpoint of the observer; and there would be the doubt, active or latent, that is ever inherent in duality. Baba Himself has said that first one must find God in one's own heart and then He would be seen reflected, wherever one looked. First comes the enquiry about oneself, first oneself must be seen, and that is necessary not only for the scientist but also for each one of us.

But why should anyone feel that he must have proof of Baba's Divinity in order to overcome doubt and have faith in Him? I do not mean to suggest that we should reject the information that Baba is Divine. It is the most important information we have ever heard. But there is no need to wait until one can verify Baba's Divinity in order to have the strong faith in Him that rests on direct experience.

It is not necessary to place a label of any kind on Baba in order to experience the divine wisdom of his spiritual discourses. Let faith rest on that wisdom which at once becomes our own as we listen to Baba's words and perceive the truth! Nor do we need to do any waiting in order to know the love and compassion that Baba feels for all who come to Him. Let faith rest on Baba's love as we taste its sweetness and at once know its reality! Nor do we first need the label of Divinity in order to be convinced that Baba is as a wise father, as a loving mother, as a beloved friend and companion who would never betray us and in whom we can trust with our whole being. Let faith rest on that which we feel so strongly in our hearts.

If we thus put our faith in that which we know directly and personally with and heart, such faith will not be shaken by doubt. And we may even find that in wisdom, love and trust we have already touched upon Divinity.

My wife and I also agreed that I should have advised the scientist to put the enquiry about Baba's Divinity to devotees who have known Him since early days. Because such persons would be able to speak of facets of the topic that extended far beyond my extremely limited experience and perception.

### **Bhagavan Sri Sathya Sai Baba—My Experiences of Him**

Dr. S. Bhagavantham

It was some time ago that I published in *Sanathana Sarathi* one of earlier confrontations with Bhagavan Sri Sathya Sai Baba which took place while we were sitting on the sands of the Chitravati River when He spoke of modern scientific techniques, scientists, atheism and the current problems of mankind. In a miraculous way, He then created a printed text of the *Bhagavata Gita* and handed it to me. I was astonished and my mind went into a swirl at that time. I must say that this has been my special good fortune and privilege. Since then, I have been experiencing and witnessing many such miracles of Baba, and have come to the conclusion that no man can probe into, nor explain the phenomena. I have been often relating such experiences of Divine Power to my fellow devotees and have been looking forward to get the opportunity combined with the Divine Blessings of Baba, of publishing them in due course. That apart, *Sanathana Sarathi* is now bringing out its Special number on the occasion of Mahasivaratri, regarded as one of the most auspicious periods by Baba Himself and I thought of writing about one of my experiences with the Gita He presented me, in this Number. What I am now going to relate concerns the principles which Bhagavan Himself has been enunciating in His discourses many a time to His devotees and therefore the origin of my article, I do believe, is also *Bhagavan's Sankalpa*.

I did resolve to read the Gita (Bhagavan Himself created one for me as stated earlier) whenever possible, understand the text and incorporate the Gita Sayings into my life and practise them as best as I can. I soon realised that decisions can be made easily, but that it is very difficult to transform them into practice, I came to believe that without God's Will, nothing will happen; I now also know that man's deeds are just the trials and tribulations and that the ultimate result—

i.e. victory or defeat—is always in the hands of God. There is nothing new in this realisation. In the past, many wise men have known this truth. In the wake of such realisation, I had written the following lines as they struck me, on a small piece of paper and placed it somewhere in the copy of the Gita which has always remained with me ever since then.

Be free from *Ahamkara* or Ego; Be rid of Desires;  
With equanimity of Mind; With thoughts full of God;  
Do your Duty; So commands God.

For a while I forgot about this matter as I was deeply preoccupied with issues concerning my own profession. Later, when I visited a far country, I was entangled in certain very difficult political situations and I did not know how to solve them and was much agitated. I then suddenly remembered that unless man completely sheds his *Ahamkara* or Ego, God will never help him; and recalling to my mind a poem which speaks to the effect that I know of no saviour other than the Lord, I took my copy of the Gita and opened it. My own note which earlier I made on a small piece of paper and kept in the book, was found and I read that message as God's Message. In a distant land where I had no relations, no friends and no close associates, I have no doubt that on that occasion, Baba gave me that message as God's Command and said; "When I am always with you as our closest relation, why be afraid? Do your duty. This is God's Will." I am glad to state that I can now count on many experiences of this kind and the above is only one such.

Why was I not made to open any other book except Gita? In that book, why was I not made to open; any another page than the one herein I had inserted my piece of paper containing the above command? How many times have I not acted with *Ahamkara*? The command now asks me to shed all my ego. While meditating on Baba, how many times have I not desired of things? Now Baba asks me through this very message to desist from desire. To remove all doubts in my mind regarding fulfillment of the job or a plan He brought to my mind the saying in Gita: "Sidhya sidhyo Samo Bhoothvaa". To whom in the official hierarchy should I look for guidance in the discharge of the task assigned to me? Came the answer contained in the command written on the piece of paper—You have no concern with your superiors, Baba asks you to do your duty with your thoughts full of God.

I believe there is no other saying more divine than this one. I obeyed God's Will and not only no harm came to me; but I am glad to find now in retrospect that the work I did, the manner in which I did it and the result of it have all enhanced my own welfare, and also my own country's welfare.

These days, Baba speaks to his devotees often about the importance of *Nishkama Karma* or Self-less duty. He declares: "My life is My Message." Baba has no wants nor is He ever in need. It has astounded me to see that, day after day in spite of this, He is so busy at Prasanthi Nilayam at all times with a multitude of problems concerning the devotees. Not only does He expound *Nishkama Karma* but also practises it and makes His devotees practise it by Himself setting an example. This astonishment has led me now to write about one of my own experiences of Him. I am happy that I am able to do this in this auspicious number of *Sanathana Sarathi*. There is another reason for such happiness of mine. Some months back, I was taken seriously ill. I prayed to Baba the Incarnate, and my prayer was answered immediately. He came Himself to my

bedside, blessed me and gave re-birth to me. He had then repeated to me in person that I will get well again and that I should do my duty with my thoughts full of God. This divine experience, which has enabled me to make this humble contribution, I shall relate on a later occasion.

### **The Inner Shrine**

Siva-Shakti, twain in One,  
Shirdi Sai come again,  
Most loving Mata Sai, caring caressing,  
Donning the mortal robe,

Krishna with His cheering smile,  
Drawing all with Prema Divine,  
Lord of all, He loves us all  
His is no sect, cast or creed  
He has gifts for each and all.

Seen, unseen; near or far.  
His kindly touch is on your back,  
Even across the seven seas.  
His kindly hand does lead the right.

Yet not unkind to wicked men  
He transmutes lead to gold.  
He transcends law, is law Himself.

He is here before us now;  
He is ready to bless and cure

O, open the door of your inner shrine!  
Open the eye to the Truth Divine  
The Truth of your inmost Heart.  
Install Him there, the Sathya Sai.

### **Lost Time**

Howard Murphet

"My river of Time, from the ice-cave of the infinite, is without end," the Lord whispered.

But I heeded Him not. I watched the days vanishing into the arid desert of enforced idleness, and thought them lost forever. Weeks slipped into the thirsty Past while the work that awaited my hands was neglected.

With no one to tend the seedlings; how could the harvest grow? Fretful and desolate I bemoaned the wasted days.

Yet when I arose from my bed of sickness, I discerned an unexpected growth. Underground, the waters had been silently nurturing the roots; new fresh shoots were emerging.

And still the stream, hurrying here, tarrying there, moves relentlessly onward... and onward... beyond the world's last tattered calendar, its last broken clock, beyond all the staggering aeons of man's imagination.

And I who wept over 'lost time' shall no doubt, in some form—some new disguise of matter—be beside those waters that flow in an endless circuit from the glaciers of Eternity.

## **The Broken Leg**

S. N. K. Sundaram

When Bhagavan graciously agreed to come to my humble abode, I remembered my elder brother, who had badly fractured his thigh bone, six months previously. As ill-luck would have it, the broken bones did not join properly and he had to spend his life, mostly in bed. His movements were considerably restricted. So, he was bundled up and brought to my house and put in a chair in the rear hall. Seeing him in the chair, no one could say that he had a leg injury and could not walk about with ease.

Bhagavan arrived, showered Ananda on hundreds of people who had assembled in the main Hall and sat for some time receiving the adoration of devotees during Bhajan.

Then, unobserved, He slipped off from the room, and none of us was conscious of His absence. He went straight to the place where my brother was. I did not have the opportunity or time to mention to Him about my brother and his condition. But, Bhagavan knows.

He put a straight question to Him, "What, your leg is not right yet?" and the reply was, "No, Swami". He materialised the Divine Cure, the Vibhuti, and put a dot on his forehead, and placed a little on his palm with instructions to swallow. My sister brought in a glass of water for him. All this happened within minutes, and Baba came back into the Hall where I had just discovered that He had gone into the inner apartments.

When I approached Him, Baba gave me a pat on the back, saying in Tamil, "Un Brotherukku kaal sari panni pittain", meaning, "I have set right your brother's leg!"

O, embodiment of Compassion! Karuna-murti! I exclaimed; my throat choking with joy, gratitude, and amazement.... Within three days, my brother started moving about on his legs within the house; in a week, he ventured out into the garden, without help; and, in a month, he resumed his daily constitutional of two miles a day; no sign of the injury is there now.

## Keep it Up

B. P. Kombrabail

The glory of Baba was, for years a fairy tale for me. My wife was an ardent devotee and believed in His Divinity with her entire heart. But, she was not free to worship Him in my house, since I had no faith in Him. I did not allow her to keep His photograph or even the vibhuti given by Him, in my house. Whenever I saw His picture or that of the Sai Baba of Shirdi, I used to tear it and throw the pieces out of the window.

During the month of May, 1960, I fell seriously ill and was bed-ridden for about 60 days. One day, my wife summoned enough courage to apply the Vibhuti given by Baba on my forehead and to put a pinch on my tongue! I resented her action and I told her, "I cannot believe that your Baba is an incarnation of God or of any Saint. If he is really so, why does He not make me believe in Him?"

Years rolled on. My wife was sad, because she could not worship Baba in freedom, as she liked. She used to keep His Photograph in her jewel box and worship it whenever she could seize the chance. She knew that I was not interested in her personal belongings. Baba's picture was safe from me, there.

In May 1963, I fainted all of a sudden while in my office! I was removed to the Hospital. My condition was declared bad and my wife was permitted to stay near my bed, for the night. Around midnight, my wife saw a vision of Sai Baba of Shirdi. He told her, "Your husband will not die. Don't weep, in vain." He then became Sri Sathya Sai Baba and vanished. My wife woke up in astonishment and awakened me and related to me this incident. I brushed her story aside, saying, "This is but the reflex action of your own subconscious cravings and desires. I cannot believe that Baba personally came to this Hospital to bless". A few minutes passed. It was around 1' O clock. I saw a strange face, the head with a thick growth of hair like a lion, clad in a long red gown, standing before me, with the right palm raised in a blessing gesture. I heard Him say, "Your belief is not wrong; keep it up!"

The vision vanished suddenly. I fell fast asleep. In the morning hours, I started worrying who granted me that vision, and why He said that my belief was not wrong! I could not get the answer. When my wife awoke from sleep, I asked her to show me the photograph she was carrying in her pulse. She replied that she had no picture with her. I assured her that I will not tear it to pieces. I only wanted to confirm whether the face I saw in the vision was that of Baba. Then, she produced the small photo of Baba in the blessing posture. My illness was beyond all the doctors of Bombay. I used to faint, suddenly, at all odd moments, in all sorts of odd places. One peculiar circumstance aroused my curiosity: Whenever I fainted, I recovered without any help from outside and I was saved miraculously. When I fainted in the busy Queen's Road, opposite Churchgate Station, there was a long traffic block at both ends and the road was free from vehicular traffic. When I fainted while entraining or detraining the Bombay Suburban Electrical Locals, I used to feel some one pushing me back into the coach, and I carried safely on.

In March 1965, my daughter was admitted into hospital for suspected Thromboflabitis. It was the same hospital, where I had the Vision, and the same cabin. After pathological investigation and long deliberation, the doctors decided that she must be operated on, to examine one of the glands on her thigh. The day and the hour came; my wife opened the hand-bag and took a quantity of Vibhuti granted by Baba; she smeared it over her daughter's leg, with all the faith she had. The patient was removed to the theatre; the surgeons could not find anything wrong; the Chief Surgeon was immediately consulted; on his revised advice, the operation was cancelled and the patient was discharged.

I attended the Birthday Celebrations at Puttaparthi in 1966. I was blessed by Baba, during the interview. Since then I have had not a trace of fainting or giddiness. I can boldly assert, I am perfectly healthy. I am just one among the countless millions who have been blessed by Him and led on to the path of Glory, by His omnipresent Grace. May His blessings be shared by all, for all time to come.

## **Sathya Sai Satsang Samachar**

### **Dec:**

- 25: Narasaraopet: (Guntur Dt): Seva Samiti Speeches by Dr. C N. Sastry, M, A., Ph D. and others
- 27: Ahmedabad: (Gujarat): Inauguration of Mahila Satsang Tiruvarur (Tanjore Dt) Seva Samithi; III Annual Day. Sri. P. S. Krishnamurthy, Dt. Munsif
- 30: Amla (M. P.): Seva Samiti: Inauguration of Library & Telugu Classes Jamnagar (Gujarat): Study Circle: Sahastranamarchana  
Brindavan (Whitefield): Vaikuntha Ekadasi: Baba's Divine Presence: Bhajan and Amrita

### **Jan:**

- 1: Brindavan: New Year Day: Bhagavan's Discourse: Speeches by Dr. V. K. Gokak Prof. G. P. Rajarathnam
- 5: Bijapur (Mysore State): Seva Sa Hon'ble Sri B. M. Patil, Minister for Self-Government.
- 6: Chokkadi (S, Kanara Dt): Seva Sam V Annual Day Celebrations
- 7: Madras: Gathering of Office-Bearers' Members of all City Pragnisations: Bhagavan's Discourse.
- 9: Madras: Akhanda Bhajan: Abbots Hall: Inaugural Address by Bhagavan; on 10th, at 9-30 A. M., Valedictory Address by Bhagavan.
- 11: Indore: (M.P.)Seva Samiti: Inauguration by Sri Chaitanyachari  
:California: Anderson Research Center Speech on Baba: Indra Devi
- 12: Los Angeles: East-West Cultural Center Speech: Indra Devi
- 13: Prasanthi Nilayam: Discourse by Bhagavan: Speeches: Justice V Balakrishna Eradi, Kerala and Sri Punniyah, Dt & Sessions Judge, Anantapur
- 15: Secunderabad: Seva Samiti: Vittal Temple: Valedictory Function: Month-long Nagarsankirtan.  
San Diego (U S A): Business women's Club: Speech on Baba, Indra Devi
- 16: Tirunelveli: Perumalparam: Inauguration of Bhajan Mandali

- 17-18: Rajahmundry (E Godavari Dt): Bhagavan's Discourses: Mammoth Gatherings  
 18-26: Bhagavan's Tour of E Godavari Dt: 64 Villages blessed: Darshan, Bhajan and Discourses  
 19: Mysore (Seva Samiti: Public Meeting: President: Prof: M. Yamunacharya. Speech N Kasturi. Mangalore: Dt Conference of Workers: Principal H Sunder Rao, President.  
 21: Lucknow: Sri Sathya Sai Baba Vidya Mandir, Raj Bhavan, Inauguration as Ideal Basic School by the Governor of Uttar Pradesh, Hon'ble Sri. B. Gopala Reddi  
 23: Amalapuram (E G Dt) Bhagavan's course  
 24: Ratlam (M. P.): Inauguration: Mahila Satsang  
 26: Budalur (Tanjore Dt): Sathya Sai Kshetra: Annual Day  
 Calicut (Kerala) Inauguration Mahila Vibhag. Annual Day: Justice V. B. Eradi V. N. Rajan, I P S  
 Vijayawada: Gathering of Members of Krishna Dt Organisations: Bhagavan's Discourse  
 Alleppey: (Kerala): Annual Day: Justice T. S. Krishnarnurthy Iyer  
 29: Tijuana (Mexico): Speech: Yoga Students Gathering: Indra Devi  
 30: Santhur (Dharmapuri Dt): Annual Day Satsangam: Dr Gajendra Rao, President.  
**Feb:**  
 2: Nidiguntapalem (Nellore Dt): Inauguration Nagarsankirtan.

### **Shower of Grace**

16th Jan. 1969: Bhagavan at Rajahmundry. 17th: Public Meeting: Speakers: Swami Karunyananda and Sri. V. K. Rao., I. C. S. Baba's Divine Discourse 18th. Public Meeting: Speaker: Hon'ble Justice V. Parthasarathi. Baba's Discourse. 19th: Baba spoke at the Andhra Paper Mills; declared open Bhagavan Sri Sathya Sai Baba Convent.

20th: Discourses at Keasavaram, Palathodu and Mandapeta villages; 21st: Discourses at Gummileru, Pinapalle, Gangavaram, Pamarru Narasapur, Rapurpeta, Rajupalem, Anaparthi, Kuthukulur, Someswaram, Sampara.

21st: Discourses at Peddapuram, Thamarada, Kotapadu: Inauguration of Sri Sathya Sai Mandir at G. Medapadu; Foundation Stone laid for Sri Sathya Sai Mandir at Vadlamuru. 23rd: Discourses at Kothapeta, Palivela, Ambajipeta, Gangalakurru, G. Agraharam and Amalapuram.

24th: Discourses at Kadali and Kathimanda: Visited Sokhinetipalli, at the request of Hon'ble Sri. Ramalinga Raju, Minister.

25th: Bhajan Sessions at Island in Godavari: Materialisation of Golden Idol of Balakrishna: Presentation of the Akasalinga of Somanathkshetra, before the Bhaktas.

26<sup>th</sup>: Discourse at Lions Club, Rajahmundry; Presense at the Feeding of the Poor, Innespet: Discourse to Delegates from West Godavari Dt organisations at Eluru; visited Gudivada: Discourse at Vijayavada, to mammoth gathering.

27th: Visited Agiripalli village.

## **The Sarathi**

The Sarathi calls on every heart  
Offering His equestrian art;  
He will curb the fiery steeds  
Of tongue, the eye and ear;  
He will overwhelm your wily foe  
With His will, though He holds the whip.  
He will teach you all the stratagems  
To foil the furious Fate;  
He will warn and wake, alert, advise  
And prompt, each movement from within!  
When the fog of fear, the ego cloud,  
The dust of 'mine', 'my kith and kin'  
Does clog the eye and smog the mind,  
When pseudo-wisdom prattles on the tongue,  
He cures, consoles, conferring courage, faith!  
He sings the Song that opens wide  
The Gates of Light! He is the ancient Sarathi  
Who leads all beings in the fray.  
Seat Him on your heart,  
Let Him lead you where He will;  
You sure can win the victory—  
'Tis your due, soon or late.

—Tarakadas

## **Bhagavata Vahini**

**34**

Sri Sathya Sai Baba

“If these ten characteristics of Puranas have to be described in a few words, it will be hard; for, each has to be indicated clearly, as when the processes of butter-making have to be described, each item from the milking to the churning has to be touched upon. Each step is important. The ten names relate to the attributes as marked out by their meanings. But the purpose of all is the gaining of the ‘butter’, ‘liberation’. It is for the attainment of that liberation that the ten characteristics are assumed. The Puranas are all designed to confer on the eager and earnest listener the support and sustenance necessary for the pilgrim proceeding to Liberation. What the Vedas (Shruti) indicate by means of a statement here or an axiom there, or by an implied suggestion in another context, or even by a direct description of the actual experience in some other section, is elaborated by the Puranas for better clarification and inspiration,” said Suka.

A question arose in Parikshit’s mind as he listened to these words. He gave utterance to it thus: “Master! You said that you will be relating a Purana to me. Therefore, I would like to hear more of these characteristics. That will make the listening happier and more beneficial.”

Suka made ready to answer this question, starting with the description of the ten marks of the Puranas. He said, “Listen, O King! I have decided to relate to you the Bhagavata Purana. It is saturated with answers for all the doubts that arise in your mind and all your questions. There is

no Purana for higher than this.

Of its characteristics, the first one, namely, is Sarga. I shall tell you what it means. When the three Gunas or attributes—Satwa, Raja and Tamas—are in equilibrium, it is called Prakriti, the Primeval Substance, Moola. By the disturbances in the equilibrium, the dis-balance, the five elements are produced: Earth, Water, Fire, Wind and Sky. Also, the subtle attributes of these five: Smell, Taste, Form Touch, and Sound, creating also as the subtle senses that can cognise each: the nose, the tongue, the eye, the skin and the ear. The mind and the ego too arise from the same principle. This process of Creation is what is meant by the expression Sarga.

The second mark of a Purana is Visarga, that is to say, Sarga or Creation in a special sense. The proliferation into manifold varieties of beings through the interaction of various oddities and peculiarities in activity is what is described as Visarga. It is intimately associated with the All embracing Super-Person in whom the Universe is immanent.

Sthana is the third chief content of a Purana. Everything that is originated in the Universe must have some bounds, so that it may serve some purpose. The fixation of these limits, and the processes by which the limits are honoured are all described in the section entitled Sthana, or State. A machine, for example has a key by which alone it can be started. It has also devices by which its work is regulated and stopped. Or else, it will be a source of danger to itself and its users. The establishment of such regulatory devices is the subject, comprised under Sthana.

The next distinguishing mark of a Purana is the inclusion in it of a section on Poshana: Fostering, Guarding, Preservation from Harm. To put the matter simply, all fostering, guidance, and preservation are included in the one comprehensive subject of Divine Grace. The sapling that is planted has to be fostered with love and care; all Creation is thus fostered by the Grace of the Creator.

The next is Manvantara, the Chronology of Manu which every Purana contains. The day is composed of 8 yamas; 30 such days make a month; 12 months are called a year. One year for this world is just a day for the gods. 360 such days, form a year for them. The Kaliyuga or the Kali Age is composed of 1000 such years. The previous Dwapara yuga had 2000 such years, while the Treta yuga, which preceded it had 3,000 and the Krita, which was the first of the four, had 4,000 such years. Each yuga has 200, 400, 600, or 800 contact periods or Sandhya periods. 12,000 such years comprise a Maha-yuga, 1,000 such Maha-yugas form a single Day for Brahma! Every day of Brahma sees 14 Manus, lording the Universe. So, each Manu is master for more than 70 Maha-yugas. The story of these Manus and their lineage is named Manvantara.

Oothi is the next sign of the Purana. Oothi means, the consequence of the activity, its impact on one's nature and career. The nature of each life is determined by the impact of the activities of the entity in previous lives. It is not assigned by a wayward God. God treats all alike; men forge their fates differently through their own waywardness and willfulness. Oothi deals with this aspect.

Isanucharita is another subject dealt with in the Puranas. It means, the glories of Isa or God and the manifold ways in which men have experienced the might and majesty, the sweetness and light, that the Glory represents.

Then, we find in the Puranas, the lakshana or aspect dealing with Nirodha, or, Absorption. The

Lord absorbs within Himself all the Glory that He makes manifest; He then goes into the Sleep of Yoga,' until the Divine Impulse to manifest again disturbs the Divine Equipoise.

Mukti is another subject all Puranas dilate upon. It means the liberation of man, from the bonds of Ignorance, Ajnana, which keep him encased. That is to say, man has to be liberated from the awareness that he is the body in which he is encased; he must be made aware that he is the Atma, the Soul which is the Reality thus encased.

Asraya is the final aspect dealt with in Puranas. It means, the Help, the Support, the Prop. Without help, Liberation cannot be attained. The Absolute is the Prop for the Universe. The Absolute (Paramatma) from which all this has emanated, in which all this exists, into which all this merges is the prop for achieving Liberation. He who knows the Adi-bhowtik, the Adi-daivik and the Adi-atma by that very knowledge, knows the Asraya or the, Paramatma too." Parikshit interrupted the sage here, and pleaded, "Master! Tell me then, what the Adi-bhowthik, the Adi-daivik and the Adi-atmik are."

Suka was happy that the question was put; he prepared himself for answering it. "O King! I see a thing. That thing is Adi-bhowthik. But, what exactly is seeing it? You may say, the eye sees it. Wherefrom does the eye get the capacity to see things? Think of that! The deity presiding over the eye is the Sun (Surya). He gives the eye the power of vision. Without the Sun, in the dark, the eye cannot see, isn't it? The Sun therefore is Adidaivik. But, there is one more basic factor in this process—the Jivi, the individual behind all the senses, behind the eye and the ear and the rest. That individual is the Atma, the Adi-atma. The Atma, the Deity, the senses that bring knowledge of things, without theses the process cannot continue. The Atma is the witness."

Now, I have told you of the ten characteristics of the Bhagavata and other Puranas. Tell me what else you desire to know from me and I shall gladly relate to you the same. I am ever ready," said the sage.

At this, Parikshit said, "Master! I could understand the ten marks of the Purana; I came to know that the Paramatma who is in every one as Atma is the witness, of Time, Space and Causation. That Eternal Witness has assumed many forms for the sake of the world and upheld morality and righteousness. I wish to listen to the divine narratives of these incarnations, of Rama, Krishna and other manifestations, and of the deeper mysteries of these appearances. Do not feel that time is short. Let me sanctify every moment that is available, intently listening to the inspiring narration of these incidents. I pray that my thirst may thus be quenched and my heart be gifted with contentment, by your grace."

Suka replied, "O King! I was also entering upon that narrative. So, listen! Every concrete manifestation of God is significant; there can be no higher or lower. The story of each one of them is elevating. Each is a full manifestation. Listening to these stories may make you feel that one manifestation is grander, and more sublime than another. It would appear as if you get more inspiration from one Avatar than another. But, all are equally Divine and mysterious. The manifestation is suited to the time, the task, the circumstance and the need; its form is in accordance with the purpose.

Among these, the incarnations, Rama and Krishna, are most meaningful to mankind, since man can grasp their example, follow their solutions to problems, and derive Ananda through the contemplation of their excellences and teachings. These two have installed themselves in the

hearts of mankind and are receiving the adoration of men. I shall narrate to you the more noteworthy among the incidents in the careers of these two Incarnations. Listen.

I shall describe a little the Sowmya quality of Sri Rama, O King. By 'Sowmya,' I mean his gentle, soft and mild natures. He wore a leaf-green and had yellow cloth round his wrist; he had on, a golden diadem; but he walked along with his eyes on the ground, as if he was ashamed to look up; the scene melted the hearts of all who saw. No one caught him in the act of casting his look on others. He had always the inner, not the outer vision. Whenever anyone offered anything to him He did not accept it entirely; He used to break off a bit or take out just a portion in order to please them; or He just touched the offering with his fingers and gave it back to the person who brought it.

He moved with his father-in-law and mother-in-law, not as a son-in-law, but as a son. He seldom opened his mouth to speak to his sisters-in-law or their maids. He never lifted his face and cast his eyes on them.

All women older than himself, he revered as he revered his mother, Kausalya. He considered all who were younger to him as his younger sisters; all of his own age, he treated as if they were his stepmothers.

He stuck severely to Truth. He surmised that if his father broke his word, the dynasty will earn great dishonour; so, in order to uphold the plighted word of his father and to maintain his reputation, he exiled himself into the forests for 14 years. His father did not ask him to do so; but, he learnt it from his stepmother, Kaikeyi. He never argued or gave a reply: he gave up the kingdom and started straight for the jungle. He acted correctly according to the words spoken by him, and suited the action strictly to the word.

Rama had a heart filled with compassion; he gave refuge to any one who sought shelter in him and surrendered to him. When the Vanaras ('Monkey hordes') and the Rakshasas (Ogres) were engaged in deadly combat during the battle in Lanka with the wicked Ravana, some Rakshasas changed themselves into Vanaras (Monkeys) and penetrated behind the lines; they were promptly caught by the Vanara scouts and brought before him, for drastic punishment. But Rama stopped the Vanaras from torturing them. He told them that they had come to take refuge in him and declared that it was his vow to pardon all those who surrender to him, whatever their wrongs. He had thus given refuge to the brother of Ravana and treated him as his own brother Lakshmana. 'If he says once, I am yours, He is mine for ever,' Rama announced. Rama lived Dharma and taught Dharma through his every act. He established Dharma by practice and precept. He fostered and guarded good men (Sadhus). He removed the sufferings of the godly; he drew them near himself; their lives were fulfilled through his grace. He recognised no distinctions of high and low. He was a master of all the Sastras; he knew the meaning of all the Vedas.

(To be continued)

*Our failures and disappointments, our setbacks and our problems need not retard progress, if only we have the positive approach if only we use the obstacles as "stepping stones" and not as "stopping stones". The man worthwhile is the man who can smile when everything goes wrong.*

## **Teach Me to Demand from Thee**

Perin Ghandy

The twinkling stars, the burning Sun, the drops of Rain  
Inspire me to offer, O Bhagavan, my thoughts and words  
To Thee. Fill my being, O Lord, with Thy Presence  
And, my words and acts with Thy Wisdom  
I lay my Love at Thy Lotus Feet  
And my heart's craving. Rouse in me,  
The faith which teaches me to behold  
Thy Face in every face.  
Teach me to demand from Thee the boon  
"Thou shalt be with me, all the time."  
Thy Love be the only Reality in my life a  
Teach me to Pray with intense heart  
That I can acquire Thy consciousness, ever.  
If it is Thy will to test me, well.  
May I never fail in any single one.  
I need but Thy Grace—to be Thine  
To be Thine, and not Mine.

## **The Banging of the Clock**

Elsie Cowans

We live in California and by the Grace of Sri Sathya Sai Baba, we have visited him, twice, in India. The first time was at Puttaparthi, a little over a year, ago. The next time was in Bombay, when we attended the "World Conference of Sathya Sai Organisations". It was at this Conference that we were shown (by another delegate from California, a photographer himself) an outstanding picture of Baba, where on the gown of Baba, the picture of a clock, a clock marking spiritual progress, had miraculously appeared, when the camera was clicked. He was then standing facing such a clock but, who could have imagined that it would appear on the gown He was wearing?

He very much wanted one like it, but, could not get one in India. We thought Lee Halpersm had taken the photograph and we decided to ask Lee if he could make a print for us. We saw him several times; each time we went to ask him, we were interrupted and so, we gave up the idea of asking him.

Next to my bedroom; we have the library and on the wall we have an electric clock. About 2 months ago, one night, the block started banging against the wall.

I got out of bed and stood looking at it. It kept up the noise. I thought the best thing to do was to disconnect it, but, it would require moving a heavy Chinese chest. So, I went back to bed; that

moment the noise, ceased! I thought we could get the clock cared for in the morning. My husband had not heard the noise.

The next night, too, when I went to bed, the clock started banging against the wall! I went in and pulled the chest away from the connection. As I looked down between the chest and the connection, I saw a small object, like, a luminous watch, with hands on it. It was the picture we wanted so much, Sri Sathya Sai Baba the spiritual watch!

What a thrill it was for us to know that God came into our house to give us our heart's desire! And where else would He put it but under clock?

And, how wonderful, He drew our attention to His Gift, by the banging of the metal clock on the wall!

## **Know Yourself**

M. Mascarenhas

Man is naturally ambitious. This we see in almost every action of his. Whether it his desire to rise higher in life, or his patronising attitude towards another, or his vicious undercutting in business, in every instance we have an example of his ego—his determination to become master of the situation. To a large extent he has been successful in this and that is why his ambition has led him even further: he tries to become master even of his destiny. Not that there is anything wrong in this. He has a free will, can make judgment and can direct his actions to the ideals he cherishes. And yet how few men really have succeeded in achieving this goal of theirs—in becoming masters of their destinies.

The reason for this is that man has not understood himself. He is a complex of physical, emotional and spiritual forces. Each of these has its own use in his life though their importance is hierarchical. At the top of the ladder comes the spiritual; in the middle, the emotional, and only at the bottom, the physical. Invert this order and he brings about confusion and disaster in his life.

To allow the physical to dominate in him is like asking a man to stand on his head permanently: it is an unnatural stance and will only warp his outlook on life. And yet, the world is full of such people who are directed by their physical urges, who, for instance, eat and drink not for the sake of the health of bodies only, but because of an insatiable desire to do so. It is difficult for such people to work with method; they seek physical excitement and sexual desire for the thrill it gives—and no more noble purpose.

Those who allow the emotional to rule their lives are like men who crawl on the ground. They are slaves to their feelings, and like slaves anywhere, they have no freedom. And religion is therefore denied to them because religion is essentially freedom. Men love God because they are free; not because they are forced to. This very freedom is an incentive to work and love and pray. That is the reason why democracy is generally preferred as a form of government. The people who live only by their emotions are those who hold the truth of an opinion on the feelings they

have towards the person who holds it; they are ready to give up doing something if they do not feel like it, their work depends on their attitude to the person they are working for. They spend their time flattering their vanity, giving in to daydreams and running away from reality.

Those who allow the spiritual to rule their lives are the real men: the men whose feet are planted firmly on the ground and who lead therefore the most natural and reasonable lives. They do not exclude the physical and emotional. They know that these two forces are necessary for their complete integration. But they will not allow them to rule. They know, if they have a headstrong steed and do not have the reins firmly in hand, there is the danger of the mount bolting and leaving them in trouble. They know that self-control and sublimation are axioms in the world of nature: that the plant sublimates the minerals it takes in to new and higher functions; that it is the same among animals, and that therefore, unless all the forces within us are unified properly, life cannot become purposive. It is easy to control an old nag, but not so easy to control a high-spirited horse, even if this latter will give better service. In the same way, man is aware that it is difficult to control himself, but once controlled, he knows that he will do things better.

Not to have this control is like pulling in opposite directions. There is no purpose in life. The results are nil. As a cyclist who does not know where to go, will go nowhere, as a builder without a plan will never complete a building, in the same way, lack of control and no plan in a man's life will lead only to wasted years. A life of control is a life of joy.

It is necessary therefore for each man to examine every action in his life to see what has caused it. This is itself a stepping stone to improvement. Knowledge is half cure. Yet, know one thing: the external stimuli that tend to upset this balance and harmony in his life are many. Normally, it would be extremely difficult for him to carry on day after day with his strength alone. Here is where God comes in. Man needs His help and he can ask for it. God is ever ready to give it to him because He knows the difficulties he labours under.

It is for him therefore, without any pride, to ask God to see him as he is; to take him under his guidance and help him through life to be a real man—for after all, the proper definition of man is not merely that he is a rational animal, but that he has his feet firmly planted on the ground while he has his eyes convincingly fixed on the divine.

## **Man's far Journey**

Howard Murphet

At the beginning and for a long time on the journey, we think that it is happiness for which we are seeking. But happiness cannot be courted; it comes unbidden, unexpectedly, while you are occupied with other matters; then when you try to possess and enjoy it, it slips away like a shy nymph. So eventually we learn that the sure way to be unhappy is to strive directly for happiness.

Perhaps that is why men camouflage their objective and pretend that it is money, power, fame, knowledge, for which they are striving. But a little self-analysis would reveal to them that just

beneath the surface lies the illusory conviction that some permanent brand of happiness will appear when such things have been acquired.

But the search for the Eldorado of perfect happiness is basic to mankind. Some aspect of this quest, with the illusions, conflicts and tragedies encountered therein, forms the theme of all the human stories ever written, of all the philosophies that have striven to carve an intellectual path to the goal, of all the religions that have tried to mark the way with sign posts.

Though all mankind is consciously or unconsciously on the journey, there are pilgrims at different levels, with different degrees of understanding and awareness. There are some and their number is growing, who dedicate their lives to the great quest. These are fully aware that money, power, fame—the lights that glitter in the world's pleasure houses—are not the true goals. They know what they seek, though they may call it by different names—the Key to the mysteries, Wisdom, Self-realisation, God.

Where will they search? Along the tortuous tracks of the philosophers? Amongst the fallen finger-posts and half-obliterated signs: of the old religions? Into the jungles of their own minds? Along the ancient pathways of yoga and mysticism? Will the great god, Modern Science—who has brought them comfort, yet threatens to devour them—point the way? Should a man, as some of the books say, keep his feet to one Path, or may he follow the 'wandering fires' wherever they lead, learning what he can until such time as he beats out his own by-road to the goal he seeks to God

For it seems that we each must ultimately make our own individual way through the strange country. Yet we are not alone in the great adventure. As we wander through the deserts and jungles and pleasant pastures, we meet and go a part of the way with fellow pilgrims. And we can communicate a little on the matter of importance. Each, though he may not have progressed far, has found something that can be a clue, a pointer, providing perhaps some help to other seekers.

They are found—these serious pilgrims—scattered throughout the world. Some travel alone, some in groups bearing different names. I myself have found pleasant company among them, learning with them a little of that long pilgrimage on which all life has, for some unknown reason, set its feet. Yet for the most part it is the blind leading the blind towards a far-off light that is sensed rather than seen.

How inexplicably fortunate, then, are we—the few—who have, found here in physical form One who can say, as Christ said long ago, "I am the Way?" And for those who can receive it, this statement soon becomes a self-evident truth. We see in Him—Sai Baba those qualities which we have always associated with the idea of Divinity. We see Power wedded to benevolence and lit with Glory. We feel a Love and Compassion which hitherto had been no more than a dream of the heart. When in His company we are elevated to a golden world where the atmosphere vibrates with inner joy, and all mundane things are forgotten; or at least they take their true place well down the scale of values. Such is His patience and understanding and power of assimilation that when He talks to you individually, you feel that you are the one person in the world to Him, that in His mind no one else exists but yourself. What a Divine gift of heart-penetration that is!

And so the way becomes clear before us. It is the Bhakti Marga, the Guru Marga; all we have to do is to surrender to Him our Sadguru, and He will do the rest. 'All', did I say, as if it were easy, this self-surrender? Alas, it is far from easy to crucify the obstinate cunning, deceitful lower self—the proud ego built of desires and attachments. It calls for long days and nights of work and watching. Yet I believe it is undoubtedly the surest and swiftest way to the goal, for in it we have the help of the Lord's Grace, and His silent soul—to soul teaching.

We must work and worship and watch and yet always remember that it is mainly through His Grace that our hearts will be purified, as they must be; for as Sri Aurobindo wrote: 'Only the pure in heart shall walk in Light'—that glorious Light of the true Home at the end of the far journey.

## **The Heart of India and the World**

Jack Hislop

It may seem odd that a person from materialistic America should speak on a spiritual topic, especially on a day of lofty spiritual significance. It may seem even more odd that the words are addressed to the people of India.

But, I ask you—which person can speak of life-giving water with greater appreciation—the one, who lives in a green, lush valley of cool rivers and broad lakes, or the man suffering from thirst in a dry burning desert? I would liken the people of India to the residents of the green valley and this traveller from America to the man, perishing from thirst.

India is the greatest land. It is truly great because of its intrinsic nature. For example, the intrinsic nature of the human body is impermanence and suffering. The moment to moment birth, change, death of every body—cell is accompanied by burning and decomposition, which fact is quite possible for every one to experience directly. That is the intrinsic nature of the body, regardless of how it might be covered with jewels and the tinsels of pleasure.

The intrinsic nature of the diamond is hardness, purity and the capacity to reflect light in a most brilliant fashion. Regardless of how the diamond may be covered and disguised, its intrinsic nature of purity and beauty remain untouched.

India is like that. Regardless of passing phases of social unrest, carelessness and worldly ambition, India remains the land of the spiritual heart, whose depth is unfathomable. Regardless of how individuals may reject and ignore the great heritage that is theirs as Indians, the intrinsic quality of India remains untouched, waiting to shine forth, to guide the entire world with the light of love and God realization.

Only India, through ages past, has been able to provide suitable land for the birth of glorious avatars, such as Rama, Krishna, and Sathya Sai Baba. It is only in India that Buddha can be born to attain Nirvana.

It is then proper for a foreigner to speak in India to Indians about the spiritual heart of India, for that heart is the heart of the world. It is my spiritual heart, as an American, for were it not there, surely life would be a living death of ashes and despair.

To an ever growing number of Americans and to foreign people in other lands as well, the spiritual heart, not only of India but of life itself is now visible to human eyes, here, in this great land of India.

To me, and to an uncounted multitude of others, the very Godhead has limited itself to human form in the supremely compassionate avatar of Bhagavan Sri Sathya Sai Baba. What an amazing and wonderful event has come to happen! This slender Body walking so gracefully amongst us, the charming personality exhibiting all the qualities of a perfect man, the qualities manifest God omnipotent, omniscient, omnipresent, with boundless power to create maintain and destroy! How beyond the power words to describe!

How incredibly fortunate, to be born during the life-span of this Avatar! Regardless of how faulty each one of us surely is, some place in the past, we have earned this supremely fortunate birth.

Now that this good fortune is realised and we are here, how terrible the failure if we do not put aside all trivial matters and turn to God with total heart and mind!

We are married, with families and duties in the world; but, our joys triumphs and failures come and go like dreams, and death is surely at the end. Now that the Lord is here pointing out the real, the deathless state to each of us with His love, His Grace and His Compassion, what folly to waste even a moment in actions that turn us away from Light, the Light of the Lord! Every moment is alive and vibrant with spiritual significance, now that the Lord is amongst us.

Let us open wide the doors of our hearts and minds and surrender our petty egos to Him, as He gives a Divine Discourse this morning;

15-2-69

### **Thieves or Masters?**

Man is wasting precious time, ignoring his status among all living beings, his equipment for the grand spiritual pilgrimage to Divinity, and his one fundamental task: achieving liberation from the cycle of birth and death. The sages of the past have realised the value and dignity, the worth and responsibility, of human life and they have laid down disciplines like the vigil and fast on Sivaratri Day, in order to inspire man and instruct him, on the upward path to God. Sivaratri is a word that connotes the dual nature of man and his duty to discriminate between the higher and the lower. Siva means Jnana or the Higher Wisdom, the unifying Universal Vision; it also means, the lasting, the timeless, and the beneficial, the holy the auspicious. And the second word, Ratri, means darkness of ignorance, the blind pursuit of tawdry pleasures, the bewildering will-o'-the-wisp-of sensory joys. It also means the transitory, the fleeting; it connotes the maleficent the inauspicious, the sacrilegious. So, the message of Sivaratri is, 'discriminate between Siva and

ratri—the Prana and the Body, Dehi and the Deha the Spiritual and material, the Kshetrajna and Kshetra, called in the Gita as Vibhaga-yoga.

Relying on the merely literal meaning of the words, people wait a whole year for this particular holy day to come, in order to miss a meal and call it a fast, to miss a night's sleep and call it a vigil! The fast is called in Sanskrit as Upavasa and it means something far more significant than missing a meal! It means (Upa-near; Vasa-living) Living with, or Living near. With whom? Near whom? Near a with God. Upavasa means living in the unbroken constant presence of the Lord, by namasmarana; that is the real fast, holing fast to Him.

And, Vigil or Jagarana! It means keeping awake, shaking off the sleep of the senses and being fully aware of the Light of love, that is the Divine essence, in all. It means, shaking off the drowsiness and laziness, and deep concentration in meditation and Sadhana. Look at the word for Heart in Sanskrit: Hrudayam. It means, Hrudi-ayam, that is to say, In the heart—He; the Place where He resides, where He is installed. By vigilance and the practice of the constant presence of God, you must instal Him in your heart and see Him as installed in all other beings as well. That is the main purpose of these holy days and the regulations laid down for their observance.

Truth is basic principle of the God-ward life. It is emphasised in all the scriptures of man. Rama suffered exile in the forest for 14 years, in order to maintain the spoken word of his father; Dharmaraja suffered exile for 12 years, in order to keep up the word he gave during the game of dice; Harishchandra sold his queen and son into slavery, and himself became the watchman of a burning ghat so that he might keep the truth. These are the shining examples of the lesson of Truth, which the mother teaches her every child in this land. These holy days must be set apart for the contemplation of these great ideals.

The Sages addressed all human beings as "Children of Immortality, Amrtasya-putrah." But, in spite of this definite assurance and the Inexhaustible joy that can be experienced therefrom, man degrades himself into an Anrtha-putra (child of false-hood) and starts wailing that he lacks this, that or some other comforts or contraption! Thieves who rob him of valuable treasures, like peace and contentment, equipoise and courage, are being honoured as masters and masters who ensure peace and happiness are treated with irreverence and disgust. You can bolt your doors and windows against thieves, but, who can bolt the door against Death? The thieves—lust anger greed attachment pride and hate—are honoured as welcome guests and the real well wishers like tranquility and humility are shown the door!

You desire to drink a sweet drink, but, instead of sugar, you drop salt into the cup, imagining salt to be sugar. That is the state of man, today. He craves for peace, but, does not know how to attain it. The means he adopts do not lead him to the anticipated end. A large percentage of people who come to me ask for Moksha, Self-realisation or Liberation from the bondage of Grief and Joy, Birth and Death. But, when I offer to bless them with the consummation of their wish, they do not come forward; they would rather have it, ten years or five years later. So, all the thirst and craving is just a pose; it is a fashionable slogan, and nothing more. Man must be sincere; his word must be in conformity with his feeling; his action must be in conformity with his word. Resolve on this practice, at least from today. Do not be false to yourself.

According to the practice on such holy days, the Prasanthi Flag will now be hoisted by Me on this building. The Flag represents spiritual victory of the Sadhaka who conquers the passions and emotions that drag him down and cultivates Love and Equanimity that elevate him. So, when the Flag goes up and unfurls on the Prasanthi Nilayam you too must hoist It on your hearts and unfurl It there, so that It may announce your spiritual Victory.

Prasanthi Nilayam 15.2.69

### **Sri Sathya Sai Satsang Samachar**

#### **Jan:**

- 2: Kundgol (Dharwar Dt): Inauguration Nagarsankirtan
- 4: Penugonda (W. Godavari Dt): XII Conference of District Organisations: Discourse Br. Kuppa Bairagi Sastry.
- 8: Manamurru (E. Godavari Dt): Bhajan by Bhajan Parties from Koralaparru, Thamaradapalem and Manamurru
- 12: Los Angeles (U. S. A): East-West Cultural Centre: Talk by Indra Devi, on Baba.
- 17: Santa Ana (U. S. A ): Lecture by Indra Devi, on Baba, at the Auditorium.
- 18: Banavar (Chikmagalur Dt, Mysore) Seva Samiti: Speech: N. Kasturi.
- 19: Arsikere (Hassan Dt): Sai Baba Temple: Speech: N Kasturi, M. A., B. L. Kurnool (Andhra Pradesh): Seva Samiti & Mahila Mandali: Annual Day Celebrations
- 21: Narthampatti (Dharmapuri Dt): Inauguration: Sathya Sai Satsangam
- 23: Margao (Goa): Seva Samiti. Laksharchana and Bhajan
- 27: Bijapur (Mysore State): Seva Samiti: Speech: Dr. V. K. Gokak, D. Litt, on Baba
- 29: Tijuna (Mexico): Talk to the Yoga Students on Baba by Indra Devi.  
Sathyavada (West Godavari Dt)- Bhajan, Nagarsankirtan and Feeding of the poor

#### **Feb:**

- 2: Nidadvole (West Godavari D;): Sathya Sai Satsang: Nagarsankirtan: Inauguration
- 3: Ratlam (Madhya Pradesh): IV Annual Day Celebrations: Seva Samiti
- 15: Prasanthi Nilayam: Mahasivaratri. Lingodbhavam; Akhandavibhuthi Abhishekam. Speeches by Mr. Jack Hislop, Dr. S. Bhagavantham and Dr K Bhaskaran Nair: Discourses by Bhagavan before Flag Hoisting and before Lingodbhavam
- 16: Prasanthi Nilayam: Mahasivaratri Celebrations: Mahamangalarati, Bhagavan's Discourse, before the Mahamangalarati. Jhoola, at night. Discourse by Br. Paturi Madhusudana Rao. Discourse by Bhagavan from the Jhoola.

## Bhagavata Vahini

### 35

Rama transformed the world into a realm of righteousness, through his varied activities and examples. During the great Horse Sacrifice that he performed, all the sages and scholars of ritual who had assembled, honoured him as a great upholder of tradition and culture. His compassion and softness of heart are beyond description; no words can convey their depth and extent. He placed the dying eagle— Jatayu—a bird, which no one will ordinarily honour—on his lap; he wiped with his own flowing hair, the dust that had enveloped it; when it breathed its last, he performed the obsequies, even as a son does when his father dies!

His very appearance cast a charm on all who saw him. Love, Beauty and Virtue radiated, from him and spread to all around him. He treated the Vanaras (monkey-tribals) with as much affection as he had towards his brothers, Bharatha, Lakshmana and Shatrughna.

Rama was the full manifestation of Righteousness or Dharma. The sages extolled him, saying that Dharma Itself had taken that human form! There is no need to dilate and speak of a thousand details. For all householders, Rama is the Ideal. His advent was for restoring spiritual values and saving the world from moral disaster. How affectionately he moved with his brothers! Everything was ready for his coronation; but, at the last minute, when he was exiled and had to go to the forests, the populace of Ayodhya wailed in uncontrollable anguish; yet Rama moved out of the City and Kingdom, with as much joy and equanimity as he had, when he moved towards the throne for the coronation! What greater example is needed than this, for the Sthithaprajna (the person whose consciousness is calm and beyond all agitations)?

He felt that the plighted word was worth the sacrifice or even life. He suffered, with perfect equanimity, grievous hardships, in order to preserve the plighted word of his father. His sincere persistence in carrying out the promise made by his father is an inspiration and an example to every son of man.

Sita too, insisted on accompanying her husband to the forest, since a true wife can keep alive only in the company of the husband. She had never before exposed herself to sun and rain; but she spent her days in the terror-striking forest, as in duty bound, and in unsullied joy.

‘He who is born with you, is more worthy of affection, than she who joined you later,’ that was the view of Lakshmana, when he joined his brother, Rama, leaving his wife, Urmila, in Ayodhya itself.

Bharatha could not but obey Rama’s wish; he came back to the Capital with a heavy heart, since Rama declined to come and enthrone himself. Bharatha created an artificial ‘forest’ for himself (that is to say, he led an ascetic’s life, out of inner compulsion, since he felt he must live like his exiled brother).

Consider the difference between Dasaratha, the father and Rama, the son: they are as different as earth and sky! To please his wife, to make her happy and contented, the father was prepared to bear the utmost agony; finally, he even sent his dear son as an exile to the jungle! The son sent his wife into the jungle, as an exile, in order to respect the opinion of a commoner in his empire! Think of the different ways in which the two carried out their duties to the people, over whom they ruled. Dasaratha was overwhelmed by the illusion that he was the physical body. Rama was

moved by the realisation that he was the Atma.

“Ah! The virtues and excellences of Rama, I am incapable of describing to you, O King! What greater task and mission in life can a man have, than the contemplation of that Supreme Person? To save oneself from downfall, the only exercise needed is: listening to the glorious narrative of the lives of Avatars. When you do so, all sin is washed away,” said Suka.

At this, Parikshit was delighted; his face flushed with excitement. He said, “Master! While your account of the life and activities, the virtues and charm of Rama—the embodiment of Dharma—is bestowing on me such great Ananda, I wonder how much greater would be the Ananda I can derive when you describe the career of Krishna! He is dark-blue beauty personified. How sweet must be the account of Krishna’s childhood pranks, his boyish adventures, his Divine Leelas, His Divine prattle! I pray that I may be kept immersed in the thought and contemplation of the might and majesty, the charm and beauty of Krishna Himself, during the days that I still have to live. I pray that I may be saved from the cycle of birth and death, thereby.”

Hearing this prayer, Suka said, “O King, truly, the Leelas of Krishna are, as you said, amazing, wondrous; but, yet, sweet and meaningful. They are not tainted by the desire to show off the Divine Nature. The common man is drawn by external pomp, and apparent motives. So, he judges the Leelas as common and even low. The inner meaning and purpose are not easily patent to all. But, the Lord can never engage Himself in purposeless and paltry activities. His advent is for the uplifting of the world from the morass of wickedness and unrighteousness, for fulfilling the needs of those devoted to Him, for the reestablishment of Right and Morality and for the revival of the Vedas; He has to take into account the merit acquired by each in previous lives and shower His Grace accordingly; He makes Himself available through the grant of boons; His Leelas or Divine activities are so shaped that they suit the time, the person, the aspiration and the compassion which cause each shower of Grace. Therefore, who can comprehend correctly and interpret aright these Leelas?

“The amazing Leelas of Hari are known to Hari alone, it is said. He can be interpreted by Him alone, not by another. One observation, however, can be made with confidence. The Manifest Incarnations of God will not engage themselves in the least, for their own sake or for the sake of fulfilling any personal likes! All activity is for the good of the world! Though without Them, the world cannot exist and survive, They move and act as if the world has nothing to do with them. In every word and deed of Theirs, one can observe the underlying current of total renunciation, For Them who hold the worlds in the palm of Their hands what can the world give or with-hold? They can shape it, as they like.

Fools, persons without faith, persons who deny God, persons caught in the coils of ignorance, those who do not learn anything—these may see the Leela’s of God as self-centred and even motivated by delusion, like the actions of ordinary mortals. But, genuine Bhaktas will cherish them as significant and sustaining examples of Grace. How can that be grasped by those who are engrossed in Twam?

King! the actions of Rama, Emperor of Kosala, and of Krishna are, you should remember, wide apart. When the wicked and cruel enemies of righteousness were about to overwhelm the good, Krishna and Balarama, the two brothers were born, the one black and the other white (as a head of hair, both black and white), and by their acts that transcended the comprehension of man, astounded the world,

“The Leelas of Krishna are beyond the comprehension of any one, however, scholarly or wise. His movement, his walk, his talk, his smile, his laughter, his gesture, his speech, and his song—each is charming with a unique artistry.

It all looked so peculiar, so extra-ordinary. Very often, it resembled lawlessness and sheer mischief. While walking in the eastern direction, his attention was fixed in the western direction! He conversed through His eyes; the flash of His eyes spoke out His plans and intentions. He did not care for human limitations and disciplines. He did not recognize the distinction between new and old acquaintances; He treated both alike. He did not respect kinship or yield to the demands of convention.

Wherever He went, He created some strange mischief or other. Like a typhoon sweeping over the land, He left behind in every home that He visited a series of upheavals, quarrels, wailings and tears!

There was no need to invite Him ceremoniously into any house; He would enter uninvited, unannounced. Every house belonged to Him; He would get in and take whatever He desired from wherever it was hidden, and eat them to His heart's content.

He was everyone's dearest kinsman, fastest comrade. So, He could take anything from any house with impunity. But, He was not content with that. He took away much more than His own need, for, He gave away large quantities to His companions too. And, they were quite a large number! The owners might bewail the loss, and condemn the theft, but, He did not care; He gave the things away as if they were His own! No one could hinder His sport; no one could go against His word. If any dared oppose or threaten, the sufferings that will be heaped on his head were indescribable!

But, the truth must be told. The smallest act of His was saturated with supreme sweetness. Even the sufferings He inflicted on those He wanted to punish were sweet. So, no one felt the least anger towards Him. Instead, they yearned to meet Him more often, to play with Him longer, to talk with Him and stay with Him as much as possible. Whatever His pranks and practical jokes, the victims never felt annoyed at Him.

The reason was: the Prema, the undercurrent of Love, that motivated all His words and acts. The cow-herd maids rushed towards Him with sticks to beat Him off, but, when they neared Him and cast their looks at Him, their hearts were filled with Prema, and they came away, with a prayer on their tongues. Whatever He did appeared as Divine sport, Leela.

And the manner of His speech! It was so pleasing and so clever, it was mostly intended to mislead! He put sand into His mouth before all His companions; but, when His mother took Him to task for it, He denied it and put out His tongue to prove His denial! He rendered true statements false and false statements, true! He went daily to Vrishabhendrapura, the village where Radha lived. Many people saw Him on the road, while going and returning. But yet, when His mother accosted Him and challenged Him, saying, ‘Why are you trekking every day such long distances? Have you no comrades here, in this place itself, to play with?’ He replied, ‘I do not know that road at all!’ He caused confusion in every home, created factions between mothers-in-law and the daughters-in-law, set them one against the other, and enjoyed the fun. He was seldom stationary in one place, from dawn when He rose from bed till the hour when He went to

sleep. This little bundle of mischief roamed from house to house, without rest.

In spite of all this, the villagers could not bear His absence, even for an instant! If He did not put in His appearance any day, the milkmaids watched for His visit, peeping at the road through the windows or looking into the distance from the terrace. Such was the charm of the Divine Love that Krishna showered on them and the Love that the people had towards Him. His pranks were so heart-warming; they were so inspiring and meaningful.

The blue Boy was the Master of subterfuge and diplomacy. He saw through every artifice, however cleverly camouflaged. When the ogress Puthana approached Him as Mother to feed Him at her breast, He pretended to be taken in by that stratagem; He sucked her life out and felled her to the ground. Many an Asura came near Him to destroy Him, some assuming the familiar forms of the cowherds and milkmaids of the village; but, He discovered their identity and dispatched them to the City of Death. One Asura took the form of a calf, and moved among the calves and cows which Krishna was tending, awaiting an opportunity to kill Him! But, the three-year-old Divine infant saw through the device; He caught him by the tail, raised him, swung him one round and beat him on the ground, so that he breathed his last.

Such strength and skill were quite out of proportion to that Infant Form. But, He demonstrated His Divinity in a million ways, in order to convert and convince men. He taught every one, whether they were elders, women, or crooks, or His own kinsmen and well-wishers. He advised them into good ways. He entangled some of them in dilemmas. His maternal uncle, Kamsa, was drunk with imperial power and savage audacity. He caught him by the tuft of hair, pulled him down from the throne, fisted him to death, and dragged the body along the main thoroughfare right down to the bank of the Yamuna! The entire population of the City of Mathura saw in every act of His, a wondrous mixture of the amazing, the astounding, the sweet, the charming, the enticing, the beautiful and the simple.

While yet an infant, He ended the lives of Puthana, Thrnavartha, and Sakatasura; He was then, a tiny thief in search of butter in every home! When His mother tied Him to a wooden mortar, He dragged it behind Him, and with it, He pulled down two giant trees, growing together. He curbed the conceit and fury of the serpent Kaliya, which poisoned the waters of the Yamuna and made them disastrous for men and cattle. When His mother attempted to tie Him up with a rope round His waist, He revealed to her His Universal Form, the Form in which the entire Universe was found to be but a part of Him. The parents and the people of Gokula were wonder struck at the remarkable experience of His Divinity. Through His yawn, He showed them the macrocosm and the microcosm, both!

He showed His dear cowherd comrades His Paradise which knew no grief or loss (Vaikuntha). He persuaded Nanda to stop the usual Puja for Indra and to offer worship to the Govardhana Hill, instead. When the Rain-God Indra, stung by this neglect, poured terrible rains on the Village, Krishna held aloft on His little finger the Govardhana Hill inviting the entire village to take shelter under it!

He raised the cowherd boys and maids into ecstatic moods, by means of His playful pranks and His melodious music on the Flute. To interpret this as low and sensuous is a sign of foolishness.

When Krishna danced in the moonlight, with the maids, each maid having a concrete Krishna by her side, it is interpreted by low-minded persons as laxity of morals and as a vulgar pastime.

There is no basis for such inference at all. Krishna was only five or six years old when these miraculous incidents took place; how, then, can the experience be condemned as lascivious? The Lord has no attributes or qualities. The Rasa Kreedā, as this incident is called, is but a means of rendering the Gopis worthy of Grace, an example of Devotion and the fruit of Devotion, Dedication. The Lord was showering on them the Grace they had earned by their meritorious acts. It was a boon, a blessing.

When that super-human Divine Manifestation is taken to be merely human, lasciviousness and thievishness may be attributed; but, consider, which human can achieve even an iota of what He did? He saved the world from the harassment of such monstrous evildoers as Pralamba, Dhenuka, Kesi, Banasura, Arishta, Mushtika, Kuvalayapida, Kamsa, Naraka, Poundraka, Dwividha, Jarasandha, Dantavakra, Sambara. Kambhoja, Kuru, Matsya, Kaikaya, and many such powerful heroes. Can it be said that all this is within the capacity of a mere man?

In this unique Avatar, every act is an amazing miracle. Even when angry, He could not but evince His overflowing Premā. In Love His compassion flowed unhindered. Through His Darshan, Sparshan and Sambhashan, one could earn Liberation. He granted Immortality to those who reminded themselves of His Name. The cowherds among whom He lived and moved tasted the nectar of ecstasy whenever they witnessed His deeds or remembered them.

O King! The Bhagavata is not merely the narrative of the Lord's story, in the back-ground of Mathura, Brindavan, Gokula, the banks of the Yamuna, Nanda-Yasoda. Vasudeva-Devaki, and others. Bhagavata includes the stories of all the incarnations of Bhagavan or the Lord. All incarnations were the manifestations of the selfsame Gopala, Krishna, from Gokula or Vaikuntha. The story of each is but the story of Vasudeva, emerging from Him and merging in Him. That Divine Power is the sustaining factor for all Incarnations as well as all living beings.

(To be continued)

*In the Car festival of the Temple, you will find camels elephants acrobats dancers singers pipers and even clowns ahead of the decorated Car, upon which the Idol of God is installed. While attending the festival, concentrate on the Idol. All else is secondary to it. Life too is like that.*

Baba

## **Maanasa-Sanchaara**

J. C. Das

The Thrill, the Divine Ecstasy, the amazing Sight  
Of Baba on the Santhi Vedika, the, Siva full of Linga,  
Of the Golden Linga, that revealed Itself  
Lakhs of hearts did leap at Linga's flash  
They knew they were the chosen few, the moment—rare!  
The Adoration from their hearts and tongues  
Did rise aloft and waken all the Gods.

But, Baba heard them not (?) He was away!  
He was on the Vedika, full view of all  
Bait, statue-like, unaware, unmoved!

He sat... hand on table, head erect.  
He heard the prayers and the agony  
Of lakhs in distant lands, of famished lands,  
Of lands that are torn by hate and greed  
Of brothers hit by brothers, parents slighted  
By the sons they bore

He left, to give a sign, a gesture of his Grace  
He showered mercy, wisdom, humility,  
Love, brotherliness and faith  
Overall the lands, among all the walling  
Populace, the sick, the sad.

It was a Mission of Compassion, Divine,  
Which He alone can fulfill today.

The lakhs, in front of the Vedika, saw  
Some with sighs, some with thankful tears,  
All with exalted hope, and ecstasy  
The Divine Sight of Baba journeying far  
To confer Peace, foster the erring brood  
Of willful peevish children into ways  
Of Justice, Peace and Righteousness.

He returned! The fifty fateful minutes were o'er!  
The mass of devoted hearts around  
Heaved relief and joy! Lingodbhava they saw!  
This Premabhava—too, they saw!

The Lord, their Lord, did both, on Siva's Night!

## **Baba Teacher Divine**

Charles Penn

In every human frame dwells the Inner Self—the In-Dweller—as radiant and peaceful now as when the Creator implanted this powerful intelligence within the seed, at the instant of conception. The In-Dweller—a brilliant particle of the Lord Siva Himself—is as "pure as gold" and is filled with joy and bliss; we can uncover this divine spark—this transformer of all environments into the promised land, Utopia itself.

Unrelated with earthly activities of mortals and quite unbeknown to the vast majority, this resplendent Immortal In-Dwelling majestically sleeps within. The slightest glimpse of the pure Self makes one render tears of joy and gratitude and one so blessed can enter into his own Golden Age right here upon earth, until with great peace and understanding such a one vacates the body. The untarnished and beautifully complete Soul then tranquilly transfers to the greater and even more radiant Universal Soul. Then the cycles of births cease—the Ocean of Liberation is reached and crossed and earthly purpose is successfully achieved. One by one, such Souls are lifted. There is no mass transfer.

Discarding the heavy misty layers of Illusion, that keep our perfect Inner Self from revealing its true nature, is one of the missions of Our Lord Bhagavan Sri Sathya Sai Baba, who is looked upon by ever increasing multitudes throughout the world as the Avatar of our Age. To reveal more closely the work of Sai Baba read carefully the quoted passages in the Biography written by Sri N. Kasturi . . listen more carefully to Baba's Discourses. See with His eyes and listen with His ears behind the words and sounds. His real message is always beyond the word.

Baba has come to uplift seekers; those people who are inwardly crying out "Who am I?" "Why Am I Here" "How can I cross the Ocean of Human Despair?" These cries are constantly being heard everywhere. The cry of humanity grows louder and louder. It is expressed in countless ways.. Cavil uprisings surge often with great violence being unleashed. The much larger portion of the world's humanity reveals its unceasing search through peaceful activity and creativity.

With ever so carefully constructed teachings, with words bathed in the Divine nectar of love and truth, and based upon His fathomless wisdom, Baba offers each of us the chance to discover for ourselves why we are blessed with this body, that gives us the unique chance to have this adventurous pilgrimage called Life.

Those who are attuned to Baba's omnipotence feel divinely guided in their daily actions. Your reaching for this magazine was not by sheer accident. So many before you have started to walk in the Light of Baba's purity, the very moment a photo of His Grace is seen or a book containing Baba's words is grasped. From such a moment onwards a seeker's life can become consciously filled with sweetness and love; this can be the turning of ones tide of worry; fear and oppression or illness. Banished forever could be that mantle of darkness worn too often without a thought to throw it off even when it its seen enveloping one.

Baba's teachings bring from deep within us a divine inexpressible peace. When this begins to happen, we start to see the Reality that dwells within us; we will discover all else is illusion—talk, the attire, buildings are all creations of the Spirit. We begin to find out the answer to the question "What is permanent?" The body, the building, the bank account—we now realise have neither a lasting capability nor do these things bring joy or peace.

Baba has taught us that once the state of "knowing" the Inner Self is achieved one does not accept or react to the storms of hysteria and gloom generated by the actions of those who have yet to raise above the lower levels of consciousness. Seekers cultivated in the Avatar's Light of Purity and Love are not easily persuaded to harvest the crops of unrest and implanted thoughts of insecurity pervading us at every turn of the road.

In The Life of Bhagavan Sri Sathya Sai Baba, written by Sri N. Kasturi, only a particle of His whole life has been captured; so far-reaching is His wonder and action. It is a brilliant glimpse of some events of the Avatars seen through the eyes of "family" and devotees. The "experiences" of the countless numbers of individuals throughout the world would fill a thousand books.

Our life changes instantly upon "contact" with Baba. Greater and greater is the flow of pilgrims to the "Blue Lotus Feet." Each year the great Festivals see more and more people from all walks of life drawn to Him. They all want to learn how they can be released from the travails of bondage to earth, kith and kin. He teaches how to free our mind from attracting the torrential downpours of negativity that can turn even rational notions into complete inactivity or cloak them with fog-like darkness.

Baba has come to teach! Let as all avail themselves of Him. Know that we have been drawn to Him to learn. We must not only enjoy and bathe in the momentary bliss of His Feet; we must learn to carry this security, this inner peace with us to our homes. When we arrive home we must also realise that distance has no power to prevent Baba's teachings from continuing to flow to us. We must remember to ask Him to solve each of our problems and then be constantly aware of each succeeding moment for His guiding answers. He shows us at the next turn—a simple action will tell us. A flower will fall, a child will smile, a bird will sing, a wind will blow, a bell will ring, a dog will bark, a scent will waft from a flower.

Under His guidance we avert disaster. A sharp pain in the body will wake us to trouble in the road ahead. A sound will make us more alert to warn us and grateful are we in our payers of Thanks to Baba. Let us surrender to the Lord. Santhi will be ours.

### **Love and Reverence**

The Glory and Majesty of the Lord is immanent in the Universe, as fragrance in the air, of heat in fire, or as butter in milk. He is the string that passes through and holds together all the beads. To know Him as such, to realise that He is the source, sustenance and summum bonum of all this Creation is the end and aim of human life. That is the sum and substance of the teachings of all the scriptures that man has inherited from the past, in all languages and in all climes. All religions are but essays at demarcating the path towards that consummation. All moral codes regulate human speech, action and feelings in order to enable man to see the path more clearly and to make his steps firmer thereon. India is the land where this precious knowledge was gained and, spread by ardent seekers and sages.

But, today, we have to deplore the decadence of these ideals, and the downfall of Indians who have descended to the level of ridiculing the heights of spiritual bliss, these sages attained. The time has come now to revere the culture that granted them that vision and that victory, to rededicate yourselves to the pilgrimage towards Truth, to discover in the jungle of manifoldness the basic Unity, which is the reality. As equipment for this arduous journey, the sages have laid down various regulations, disciplines, practices and paths; by adhering to them, man is able to

remind himself constantly that he is destined to realise his essential Divinity. The fast and vigil prescribed on Sivaratri Day are examples of such disciplines; for, the fast and the vigil are intended to lead the mind away from the senses and towards the Lord.

The sages have laid down, for the same high endeavour, five yajnas for every human being, wherever he may be, to whatever denomination he may belong. These Yajnas are not elaborate ritual exercises, accompanied by Vedic Recitation, prescribed for the attainment of specific states of Bliss in after-life or specific victories of a worldly nature. They are simpler and more democratic. They are being performed casually and without the awareness of significance, by man everywhere. These yajnas do not ask for complicated credentials from those desirous of doing them. Any one can enter upon them and succeed. They are indispensable steps in spiritual progress.

The five yajnas or sacrifices are: (I) sacrifice for God (II) Sacrifice to propitiate the sages (III) Sacrifice to propitiate Progenitors (IV) Sacrifice to propitiate the strangers and (V) Sacrifice to propitiate the animal companions. They are called Daivayajna, Rishiyajna, Pitryajna, Atithiyajna and Bhutayajna in Sanskrit.

I. It is commendable practice, the allotment of one small room for the shrine, while building houses. In every Hindu home, we have a domestic temple or alter or shrine, where the members of the family, singly or altogether, can adore God. Usually, there is a picture or idol placed there to remind them of the vast immeasurable which it represents. Daily worship is offered at the shrine, prayers are poured forth before it, meditation is done in the quietness, the name of God is taken on the tongue and its sweetness enjoyed. This is the Daiva yajna; it purifies the household and brings God into the consciousness of man through all his activities.

II. Rishiyajna is the term used for the activities of man that propitiate the sages. They are mostly: the study and practice of sacred scriptures, that are the treasure of wisdom gained by the arduous asceticism of the sages. The Vedas are the earliest, the most compendious, philosophically the deepest texts, the most practical of all scriptures, and the most universal. Then, have the Ramayana, the Mahabharata, the Bhagavata and other narratives of the eternal struggle between Right and Wrong and the ever present Grace of God which helps the triumph of the Right. These and other books cleanse, and console, elevate and uplift, correct and convince, and fill the mind with courage and humility. It is indeed a tragedy that these vitalizing springs of strength are neglected and people read, instead, books that are rabid and ribald, debasing and vulgar, describing the insane behaviour of demented unfortunates, without being aware of the harm they are causing to their own progress and mental health.

These books slowly bog man into the mire of sex and sin; they turn man back into bestial ways. Asserting that you are “men” is only half the task of life; one has also to prove through one's actions speech and thoughts, that one is not a beast! That is the obverse of the first assertion; it cannot be ignored. Be human keep away the beast, control your senses, passions and emotions with the reins of discrimination and detachment. That is what the good books teach. Go to them for counsel and inspiration.

III. The third sacrifice is on behalf of your parents, the Pitryajna. The command of the Vedas is "Matr devo bhava pitr devo bhava"—“May the Mother be your God; may the father be your God”. The stanza is repeated ad nauseum today, but, there is no sign of reverence towards the parents anywhere. A generation that does not respect and foster its parents is bound to end in disaster. Parents suffer great hardships, and deny various comforts for themselves in order to put their children through school and college; but, the children are ungrateful; they taunt and tease, they cause mental pain and physical hunger to their parents by ridiculing their habits and attitudes, and dismissing their advice with neglect. When the Creators of your physical equipment and mental make up are thus treated with sacrilege, how can one expect you to adore the Creator of the Universe, God who provides for all? Honour your parents, that your children learn to honour you. There is a fine story mentioned in the Puranas about this. The Divine Parents, Siva and Parvati, once laid down a test for their two sons—Ganapati and Subrahmanya. They were to go round whole world and return to them; he who does it quicker will win the prize. Subrahmanya started quick and fast, and was pacing through highlands and lowlands; but, Ganapati walked quickly round the parents and claimed the prize. He said, the Parents are all the world—and the statement was accepted as correct. Ganapati was installed as the Deity supervising the acquisition of knowledge and as the Deity who shall save all aspirants from obstacles on their path. The moral of this story is that parents have to be cared for, and obeyed. That is the real Pitryajna. They represent renunciation, tradition, the accumulated culture of the past, the permanent values, as contrasted with the fleeting vanities. That is the reason why Siva is addressed as Samba-Siva, Sa-Amba-Siva, Amba meaning Mother and Siva, meaning Father, and indicating Sathya, Sarvavyapi (Omnipresence) Sarvajna (Omniscient) and Sakshatkara (self-Realisation).

IV. Atithiyajna means acts done to please and comfort the A-tithi (he who comes only for a day), that is to say, the Stranger who comes to your door seeking food or shelter. Give him these, as an act of worship. Treat him as having been sent by God or as God Himself. This is a sacred task enjoined by the Vedas. Share your meal with whomsoever asks for food when you are about to eat it. Appease his hunger, before you appease your own.

V. The last of the Yajnas is the Bhutayajna, steps to comfort and keep happy the animal collaborators and companions one has around him—bullocks, cows, goats, horses, which help you by their toil, and dogs cats and other pets which make your home pleasant and full of joy. You should not keep them hungry or over-work them. If any animal depending on you for love and care sheds a tear in your home or farm, remember you will suffer greatly therefore.

Love and reverence—these are the real springs for sacrifice or Yajna. Let all your acts words and thoughts be filled with Love and reverence. Then, you will have unshakeable peace and joy.

**Discourse: Prasanthi Nilayam by Baba, 15-2-69**

## **Charming Saplings**

The magnificent mansion that was created by the sages of the past, for the peaceful and prosperous existence of their succeeding generations, the mansion called Sanathana Dharma has crumbled through the wanton neglect of the sons and daughters of Bharatmata. Now, peace and joy are to be found only among these little children; the elders have lost the art, the discipline, of regaining them and retaining them.

These children are fresh charming saplings who can be made, by care and love, to blossom into the ideal citizens of this land, able to understand and practise the great disciplines laid down by the sages for their liberation through self-realisaton. The mother and the father must bear a major share of the responsibility for the proper upbringing of children. The earliest years of life are the most crucial. The skills, the attitudes, the emotions, the impulses that make or mar the future are built into the Foundation of Life in those years. The parents can help or hinder the making of that foundation, strong and straight. But, the parents have no equipment now for this basic role. They have no faith in their own ancient culture; they themselves have no mental peace, no Sadhana, no spiritual discipline, which the children imbibe from them.

Children must grow up to homes, where their parents honour their parents, in their turn and are happy only when they serve their elders. Then only will children revere their parents. This must be taught to them by example, rather than by precept! Schooling is a waste, if children do not learn lasting virtues, do not develop strength of character, as a result of the process. They must learn reverence for parents, teachers and elders. Now, they learn a number of book maxims; but, they do not put a single one into practice in daily life. For, practice is present nowhere.

Even as children, they must learn the glory of God who is their inner Reality; they must understand that they are not the body, but, they are the one Dehi, who is the Dehi in all. Through Bhajan and through Shravana, these elevating truths can, be handed over to them by teachers and parents who are themselves aware of these and practising them in daily life. Learn your own news, before getting excited about the news of others. Learn the A B C and D of your own alphabet and then, you will be better able to guide others, in their learning and life.

Do not ridicule the children when they go to a temple or a sage and show interest in bhajan or worship or Dhyana. Many elders believe that there is time enough for such pastimes, after one has lived for sixty years! People, who spread this nefarious doctrine are ruining the lives of their dear ones, for, they do not condemn the wrong and encourage the right. There are others who by their behaviour and habits at home, in full view of the children inculcate the habit of uttering lies, and gambling, drinking, etc.

Plant in those tender hearts the seeds of love sympathy truth justice charity compassion repentance and self control. That is the prime duty of all who deal with children. When the father asks the child to tell some one at the door that he is not at home, or when he asks its brother to reply to a phone call, that he has gone out, the vice of dishonesty is implanted in the child. Do not burden the tender brains with all kind of lumber, information that can never be put to use, facts that warp and twist truth etc. Teach them only as much as they can use beneficially and as much as can be of direct help to them in their lives. Train character more than brains.

The parents first and foremost, the teachers next, the comrades, playmates and companions next, and the various levels of society later, these shape the character of the children, and the destiny of the country. You must revere the teacher, so that the child may revere him; the teacher too must become worthy of reverence and aware of his high role. The school, bearing this Name, has an unequalled responsibility in this regard.

Baba

Discourse at the Sri Sathya Sai Convent School, Rajahmundry 19-1-69

### **Sri Sathya Sai Satsang Samachar**

#### **Jan:**

- 8: Tadepalligudem (W. Godavari Dt.) Seva Samiti: Inauguration: Nagarsankirtan Inauguration.  
Pentapadu (W. Godavari): Inauguration Seva Samiti.
- 9: S. Illandalaparru (W: Godavari): XIII District Conference of Sathya Sai Organisation
- 16: Chitturpu ( Krishna Dr.): Valedictory Festival of month-long Sankirtan

#### **Feb:**

- 9: Jeevanahalli ( Bangalore ) Sathya Sai Samaj: II Annual Day: Speech: Dr. V. K. Gokak, M.A., D.Litt.
- 15: Thana ( Maharashtra ): Seva Samiti: Speech: Hon'ble Sri Balasaheb Barde, Speaker, Maharashtra Legislative Assembly.  
Navasari (Gujarat): Seva Samiti: Inauguration Sathya Sai Library: Prize Distribution: Bhajan Classes, for Children.
- 19-25: Sirsi (N. Kanara): Free Eye Camp by Dr. M. C. Modi: Co-sponsor: Seva Samiti: Valedictory Function: Film show of Dr. Modi's Eye Camp at Prasanthi Nilayam.

## Bhagavata Vahini

36

Sri Sathya Sai Baba

"Listen O King? God is omnipotent, He knows no distinction between the possible and the impossible. His Wizardry, His Sport, His Play, His Pranks cannot be described with the vocabulary that man commands. Though He has no Rupa or Form, He can assume the Form of the Universal Person, embodying all Creation in His Form. He is One but He makes Himself Many. Matsya, Varaha, Narasimha, Vamana, Parasurama, Rama, Krishna, Buddha, Kalki—people relate to each other that these are the Divine Forms He has assumed. But, that is not describing Him as vast as His magnificence. We have to visualise all forms as His; the vitality of every being is His Breath. In short, every bit in Creation is He, the manifestation of His Will. There is nothing distinct or separate from Him.

But, for the protection of the world, for the upholding of Dharma, for fulfilling the yearnings of devotees He wills specially and assumes a special Form and moves in the world; He confers great joy on the devotees by His divine acts, which convince them of His Advent; they are thus confirmed in their faith and prompted to dedicate their activities to God and thus save themselves, and liberate themselves. Therefore people consider the Forms aforesaid which were assumed with this end in view, as specially sacred and they worship God in those incarnated Forms. On certain occasions, for resolving certain urgent crises, God has incarnated with Forms embodying part of His Divinity, with some Divine powers and potentialities. Examples of such incarnations for the protection of the world are plenty.

When the Sage Suka spoke thus, Parikshit lifted up his face lit with a strange joy and exclaimed, "Ah, did the charming Lord assume such Forms through a part of Himself? Of course, it is all Play for Him. Tell me about these Forms taken by Him for the preservation of the world; make me happy, listening to that narrative". Praying thus, he prostrated before the Preceptor.

Suka continued, "Listen, O King! Kapila, Dattatreya, Sanaka, Sananda, Sanat kumara, Sanatsujatha, and other sages, Rshabha, Nara-Narayana, Vishnu, Dhruva, Hayagriva, Prthu, Kachchapa, Dhanvanthari, Hamsa, Manu, Balarama, Vyasa and many such Divine Personages are but Name-Forms assumed by the Lord, for granting boons to devotees, for saving the world from ruin, for laying down the code of morality and Right behaviour for humanity, and the restoration of traditional and well established ideals and mores among mankind. There are many more such Amsa (partial) Avatars (reincarnations). But, we have no time for the detailed description of each. Moreover they are not so important as to merit detailed consideration. I responded to your request because, felt a short review is enough".

But, Parikshit intervened. He said, "Master! Tell me at least very briefly the reasons for the Lord incarnating so, even though only a part of Him incarnated, as Kapila, Dhruva, Dattatreya, Hayagriva, Dhanvanthari etc; tell me about their achievements and the significance of each Advent. That will afford me purifying enlightenment."

So, Suka said, "King! Devahuti, the wife of Kardama Prajapati bore nine daughters, and as her tenth child, the Kapila Form was born. The Lord appearing as Kapila became the Preceptor and spiritual Guide to the mother, Devahuti herself! He taught her the secret of attaining Liberation

and vouchsafed to her the teaching that led to final release. The consort of the sage Atri, Anasuya by name, prayed that the Lord may be born as the child of her womb and the Lord replied, "Granted" (Datta). Since the father's name was Atri, He was called Datta-atreya, Dattatreya. He showered on Karthaveeryarjuna and Yadu, emperors of high renown endowed with all glory, the great treasure of Yogic wisdom. It is in this form that God, in the beginning of this Kalpa or Age, moved about as the four child sages, Sanaka, Sanantana, Sanatkumara and Sanathana. They were ever at the age of five, so innocent that they wore no clothes, so divine that they spread Wisdom and Peace around them.

The Lord was born as the twins, Nara and Narayana, and they lived in the forests around Badri in the Himalayas, practicing austerities. They had Murtidevi as their mother. The Lord appreciated the intensity of the austerity of the boy Dhruva; He conferred on him the Blessing of His Vision in concrete Form; He sanctified the lives of the parents of Dhruva. He crowned him as the Lord of the polar regions, and set him in the sky as the Pole Star. When the downward-falling wicked Vena was cursed and destroyed by the sages, and when his body was churned, the first sovereign ruler of the world emerged, because the Lord took that Form; he was Prithu, the first Easwara (Lord) of Prithvi (the Earth). By his austerity and good conduct, Prithu saved his father from hell. He restored prosperity and morality in the entire world. He built villages towns and cities on the earth and ordered that men dwelt peacefully therein, each performing in loving cooperation with the rest, the duties assigned to him.

The Lord was born again as the child of Nabhi and Sudevi; He manifested as a Paramahansa, a realised sage, and He taught the supreme remedy for all ills, viz., renunciation (tyaga) and the ways of cultivating. Later, the Lord took Form as Yajna, in a Brahma-yajna, and since, above the neck. He had the Form of a Horse, He was called Haya (horse)-griva (head). The breath of Hayagriva became manifest as the Vedas. Meanwhile the wily ogre, Somaka, stole away the Vedas and hid them in the surging floods of Pralaya (The Great Dissolution). So, the Lord had to assume the Force of a Fish, search for the Vedas amidst the depths of the sea, destroy the ogre and bring the Vedas over to be restored to Brahma and thus, re-establish on earth the ways of living laid down in the Vedas and the goal of life marked out therein. The Lord has thus assumed many forms appropriate for each need and manifested Himself on countless critical occasions and showered His Grace on the World; He has destroyed the fear and agony of mankind; He has rescued the good and the godly. Countless are the narratives of such advents. His will results in His advent; so it is foolish to investigate into the reasons that prompted Him to Incarnate.

Those who seek to know or lay down the causes for the Lord willing, one way and not another, are really fools venturing on an impertinent adventure; so too are those who assert that His Power and His Plans have such and such characteristics, qualifications and limits, and those who claim to know that the Lord will act only in this particular mode, and those who declare that the Divine Principle is of this nature and not otherwise!

There can be no limit or obstacle to His Will. There can be no bounds to the manifestation of His Power and His Glory. He fructifies all that He wills; He can manifest in whatever Form He wills. He is unique, incomparable equal to Himself alone. He is His own measure, witness, authority.

Once, the Lord was so touched by the sincerity of Narada's devotion to Him that He assumed the Form of a Hamsa (Celestial Swan) and, elaborated to Him the nature of Bhakta, Bhagavan and of the relation between the two, so that all aspirants may be led and liberated. He placed the Wisdom and the Path on a foundation strong enough to survive the end of this present age, without any fear of defeat or decline. He rendered the Seven Worlds shine in purity, through the splendour of His spotless renown. During the Great Churning of the Ocean of Milk, the Lord assumed the Form of the Tortoise, to hold up the Mandara Mountain Peak, which was the Churning Rod. At that very time, the Lord took another Form too, as Dhanvanthari, to bring the Divine Vessel filled with Amrita (Immortality-granting Nectar). As Dhanvanthari, He taught the means of conquering disease and enabled men to cure their physical ills. He rendered many, famous as physicians and doctors, skilled in diagnosis and cure.

He did much more, O King! Physicians and doctors were until then not entitled to receive a share of the offerings made to the Gods in sacrifices. Dhanvanthari laid down that they must be given a share and thus, He raised their status in society.

Did you note the inscrutable sport of the Lord, evident in these manifestations? God alone knows the ways of God! How can others gauge their grandeur and their glory? How can they successfully measure them with their poor equipment of intellect and imagination? Since men are bound by the shackles of Ajnana (ignorance), they argue and dilate long and loud, on God and His attributes and flounder in the sin of sacrilege. Instead, man can win the Grace of God, if only he discards doubt when he sees Divine manifestations, if his picture of God is untarnished by passing moods and events, and if he transmutes his own moods and acts, in conformity with the manifestations of God he is privileged to witness. If he acts otherwise, he cannot hope to win the Grace, or taste the Bliss.

Next, the mystery of the Krishna incarnation! That embodiment of sweetness is most captivating! Exquisite charm, unrivalled sweetness, incomparable love—the Krishna Form was the concretisation of all these! That Form the treasure-house of Bliss; it was the Ocean of virtue; O, what Innocence! What Super human excellence! The mere sight of Him is enough; listening to His words is enough; merely touching Him is enough; one's life will find its goal! All rituals, all sacrifices, all scriptural ceremonies have as their goal only this sight, this listening, this touch. The gain that accrues from the rites etc., are nothing when compared to the gain from the sight and the touch, and the listening to His voice. No. They are nothing at all. Ah! What immeasurable sweetness! Contemplating on that Form, recollecting the charm and the loveliness, the sage started shedding profuse tears of joy; he was so full of inward bliss that he stopped his narration and lost all consciousness of himself and his listeners.

The ascetics around him and the King himself were overcome with wonder at the rare sight of the sage's Samadhi; the illumination on his face had an overpowering impact on all. They sat like statues, afraid to disturb the sage and immersed in their own amazement and joy.

After some time, Suka opened his eyes and exclaimed, How fortunate were the Gopas and Gopis (the herdsmen and maids) who lived then. How their bodies must have shone with the Divine joy they experienced, when they moved in His Company, played with Him talked with Him, sang with Him and shared supreme Ananda with Him! Gods envied their luck, for, it was a chance

they could not secure. Those simple illiterate folk could get the singular good fortune as a consequence of the merit acquired by them in many previous lives. Those Gopas and Gopis were not just common men and women. No. At first sight they struck one as simple unlearned folk, that was all. But, they had within them, a vast treasure of revealed wisdom, which only a few could appreciate and understand. Or else, how could they secure the bliss of the Lord's Touch, which even Rukmini and Satyabhama could not win so easily! The Gopas and Gopis can be said to be more fortunate than those Queens. Their good fortune was the fruit of the good deeds done by them during, not one, but, three previous lives!"

The sage's eyes closed again. He was in Samadhi, tasting the sweetness of the Krishna Incarnation; there was a beautiful smile beaming on his lips. Parikshit was astounded at the sight of the waves of joy that overpowered the great sage, whenever he allowed his mind to dwell on the Divine career of Krishna. He too yearned with enthusiastic impatience to listen to those enrapturing incidents and activities of the Lord.

When Suka resumed, Parikshit too lost all consciousness of his surroundings; he was so struck with wonder, that he could not believe that some of the incidents could ever have happened! This gave him immense pain, and caused unbearable agony, at the thought of his own inconstancy. So, he placed his problem before the Sage and won peace of mind, after hearing his explanation and elaboration. While proceeding thus, on one occasion, the King developed serious doubts about the Bhakti (devotion) of the Gopis; he argued within himself and sought remedial assurances through his own understanding and faith. But, the doubts would not vanish. Nor had he the courage to ask the Sage who might consider them as too childish. So, he was suffering and smothering the suffering. This became evident to the Sage and, so, he asked the King with a smile, "It is evident that some insane idea is distracting you. In this crisis, it is not beneficial to suffer from repressed emotions. If some doubt is simmering in you, or if a thirst to know about something is hurting you, do not hesitate to ask me; I shall resolve the doubt, I shall quench the thirst and ensure joy and contentment of mind." When the Sage encouraged the King in this manner, the King spoke, "Master! You know the Past, the Present and the Future. You have the vision and the capacity to cure me of the doubt that is pestering me. Therefore, please do not misunderstand me; hear me and resolve the doubt. Cure me of the anguish I have on account of it. Restore the peace of mind I had, before it entered my heart." The King fell at the Sage's Feet and continued, "Master! I have heard much, in various versions of sport and prank, of the Rasakrida (the Rasa Dance) of Krishna, with the cowherd maids (the Gopis) of Brindavan. They appear to be sensual pastime of ordinary mortals. If such incidents had happened in truth, how can they be interpreted as Divine? Are they not disapproved by the world? These incidents at Brindavan, on the Yamuna banks, where such loose sensual, lascivious play was enacted, besmirch the Divine Nature of Krishna. I am afraid. It is said that ultimate release or Moksha can be attained only by those who transcend the Gunas or qualities. These Gopis were afflicted with qualities, and the desires born out of them, mostly sensual and objective. When it is said that the Gopis too were able to attain Moksha, it causes amazement; indeed, it appears even ridiculous! If, however, these immoral activities have some inner significance which justifies their being accepted as praise worthy, please enlighten me."

When Parikshit prayed thus, Suka had a hearty laugh. He said, "O King! Do not think that You are afflicted by a doubt; it is much worse! For, those who have realised that Krishna is the Lord Himself will not entertain such doubts! This is the final period of the Dwapara Age; the Kali Age

is beginning soon. It is the Kali spirit, the spirit of the Age of Wickedness that has entered into you, that has prompted you to lodge such ideas in your mind. Or else, you had unshaken faith that Krishna is the Sovereign Supreme God. Every incident in His Career shines in your heart with Divine. Brilliance. The moment you recollect His Name, you are overcome by joy and your thoughts merge in Him. So these doubts cannot arise in such as you! You are defiling your personality by them. Again, consider what type of person I am. You know that there is no place in my heart for activities born out of Gunas or the impulses created out of those qualities. Just consider how such a one as I is overpowered with supreme joy, when I contemplate the Divine Sport of Krishna with the Gopis! Consider how I praise the good fortune of the Gopis who got that precious Companionship. Can they be ordinary sensual sport? Or are they the pure and genuine exuberance of Divine intoxication? Think a while. Sensual exultation and Divine exhilaration might appear the same, in their external manifestations, to the untrained eye. But, when the senses are transcended, when the Individual and the Universal have merged into one Thought and Consciousness, when all awareness of the body has been negated—to interpret these activities as objective and sensual is sheer stupidity, to say the least.

A knife in the hands of a murderer is fraught with danger to all; a knife in the hands of a surgeon confers freedom from pain, though in both cases, there is a hand that holds the knife. So too, the acts of those whose self is centred in the body are to be condemned; those of people whose self is centred in the Atma or Inner Reality are highly beneficent and praiseworthy.

*Be devoted to Me and receive power from Me. To the extent to which you enthusiastically intensify and quicken up this process of give and take, to that extent you will be successful and happy. Deliver all your anxieties, troubles, travails and desires to Me and in return receive joy, peace and strength of mind from Me. During this Advent, only spiritual aspirants and righteous persons are relatives, friends and recipients of my Grace.*

Baba

YES;

YES;

YES

Indra Devi

The parting with Baba was easy. He had so entirely filled my being that i did not feel like being separated from Him by distance. One day, just before the starting of the Crusade for Light in Darkness at San Diego City, i was driving all by myself, from Los Angeles to Tecate, when all of a sudden, it started to drizzle. Normally, we never have rains in June. So i turned on the wind-shield wiper and continued, singing the Prasanthi Nilayam Bhajan in full voice. Suddenly, one of the wipers flew off with such force that one would infer it was torn off, by a strong hand.

"Bhagavan?" i wondered aloud, "Is anything wrong?" i went ahead, but, soon, was unable to continue, as the rain got stronger and i had to get off the freeway. (The freeways in America are a network of four or more lanes, built for motor traffic exclusively to connect one town to another. The speed limit on them is 65 miles per hour, but, 70 is still legal.) To find a gas station

to replace the missing wiper “Madam,” exclaimed the attendant, after glancing at the front wheel, “you ARE lucky, because you could have met with a disastrous accident.” He was right. Driving with a punctured tire at the speed of 70 miles per hour would have ended in a catastrophe.

“Thank you, Bhagavan,” i said, silently, turning to Him. So, it was your hand that tore off the wiper with such force that i could almost see you doing it.”

i very often speak to Him, when no one is around. This is one of the reasons i like to be alone, which is not always easy, with so many people around—students, visitors to our yoga center, secretaries, helpers. But, somehow, i always manage to slip away and be alone with Him, whose image is constantly on my lips, and whose voice rings constantly in my ears. Giridhara Gopala, is followed by Govinda Krishna Subrahmanyam and Syamasundara Madanmohana. i remember telling Him once, that Krishna charmed people with the, tone of the flute, while He is charming them by the tone of His Voice.

Two months later, in August. i was, to my own surprise, again on the way to India! This unplanned trip was made, because the silver medallion Baba had given me was gone, in spite of the chain around my neck being intact. “Probably Sai Baba wants you to come,” suggested my husband. “Probably,” i agreed, and promptly booked the passage. After reaching Prasanthi Nilayam, I immediately told Baba about it. “You would not have come otherwise.” He smiled! “Will You then give it back to me, Bhagavan?” I asked. “Yes, Yes, Yes” He assured.

During my short stay at Prasanthi Nilayam, i started, at His wish, Yoga classes for the Patasahala boys, who turned out to be the best students i ever had. When the last lesson was over, we all sat around Baba and He gave me a ‘ring’ which He ‘took’ from the air. “The Satwaguna,” He said, pointing to the precious gemstones. Back in my room, i felt uneasy about it since i had given up wearing jewels, since 1938, when i started teaching Yoga. i felt i could wear a ring only if it had His image.

The next morning, the first thing Baba told me in the interview was "Give me the ring it is not right". Holding it up between two fingers, He blew on it three times, thereby transforming the many gems into a single diamond! We all sat speechless and enthralled. ‘In this you and you alone will see My image’, He said. "Isn’t it what you wanted?" He asked.

i bowed to His Feet and thanked Him for it. Yet i wanted the medallion which i had come for. "This one?" He asked, holding it up in His Hand. i was overjoyed to get it back.

Prasanthi Nilayam is too small in size to be found on any map; but, it has become the biggest in meaning to millions of people, including myself. i even declined a flattering proposition to establish my own Yoga center, in 3 places in India; for, i could not well imagine myself staying in any other place but Prasanthi Nilayam, or wherever Bhagavan might be. He has so completely filled my life that my first and last thought and every other one, in between are about Him. i speak of Him, on lecture platforms, at home, in classes or wherever i happen to be!

The young people in America are on cross-roads, searching, running away from homes, revolting, resorting to outbursts of violence, drugs and even suicide. They are desperate. There is no one to guide them. The San Diego State College which has 20,000 students has already sent an invitation to Bhagavan. Of late, many youths have become really interested in meditation, Yoga and Indian music. I know that Bhagavan would be the real answer to their quest, and to their problems.

Not only youngsters, every one needs Him, everywhere, especially, in America.

## **The Values of Life**

—jijnasu

It is obvious to every one's experience, the effect of positive and negative emotions on the health of the personality.

The negative emotions of anger, hatred, suspicion, jealousy, etc., by their very nature disturb the emotional balance and cause tension and pain.

The positive emotions of love, affection, compassion, etc., are in their very nature serene and sublime, they preserve emotional balance and elevate life.

The Psycho-Somatic researches have revealed the adverse nature of negative emotions and smoothening effect of positive emotions in life.

In our own enlightened self interest we have to be good and for our own peace happiness, we have to be in tune with the Moral Law.

The Law of Life operates in man internally, as life urges for power, wisdom and joy in all the three planes.

The Law operates externally in aspects of Truth, Goodness and Beauty, as true values of life, and acts as the baits for the soul.

The life values Satyam, Shivam and Sundaram are interwoven with life urges, Sat, Chit and Ananda.

The Law of Life acting as life urges for wisdom and joy, demands moral elevation and fulfils the purpose of spiritual evolution.

The Law sustains existence through physical and vital urges, moral order through mental and moral urges and Ananda through aesthetic and spiritual urges.

The life urges are inter woven with life values and the law is inherent in the very nature of life, to work out the cosmic purpose.

Our evolution has completed the inorganic and organic phases and has culminated in the mental phase in man.

Man has yet to work out moral, aesthetic and spiritual phases in the higher realm of thought, beauty and spirit.

Man's intellect is the instrument of ego, ready to rationalise and justify its own stand.

Man shall have blow after blow on the anvil of life till he realises and tunes to the law of Dharma.

All life is a conscious sacrifice to the cosmic cause of Dharma, in the spirit of Yagna dedicated to the impersonal cause of spiritual evolution.

Man has to develop body, mind and spirit harmoniously and preserve the health of the personality.

Our needs are few but wants are many, and; greed takes us to never ending complexities of life, set in competitive struggle.

Let simple living and high thinking be the formula of life; let us switch on our adventures in the higher, non-competitive realms of thoughts, beauty and spirit.

In these higher planes, we can have more real and more enduring peace and joy.

### **From the Bhagirathi to the Chitravati**

—K. P. Mukunda Prabhu

"O Arjuna, whenever there is decline of dharma, and rise of Adharma, then I body Myself forth. For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I appear in every Age. (Srimad Bhagavad-Gita—IV-7 and 8)

In this sacred land of Bharat, in this Punya Bhoomi, the Lord has taken birth again and again. Bharat is the spiritual centre of the world Sri Rama, Krishna, Buddha and other Avatars took their birth in India; like the Vaishakh Poornima Moon, they cast their serene radiance over this blessed land, and after delivering their immortal message for the salvation of Humanity, disappeared from the world into the Infinite, from which they, out of their own volition, had bodied forth. But though they have disappeared from our sight, yet they live in the hearts of generations of people, and shall continue to live in the hearts of those still to be born, until the end, if there be an end, of Eternity itself.

There is a great similarity between the messages conveyed by two of these Avatars, separated by a gulf of nearly five centuries of time—Sri Chaitanya Mahaprabhu (Lord Gauranga), born in the 15th Century A. D., at Navadvip on the banks of the Bhagirathi and Bhagavan Sri Sathya Sai, who is now in our midst. The same golden thread of thought and emotion runs through the garlands of "Salvation through Bhakti", offered by them to Humanity.

Each Avatar, has a self-ordained particular role to play on this stage—the world within our ken. Sri Ramachandra, for example, took His birth for the destruction of the wicked; Asuras, and also for the establishment of Dharma—of Rama Rajya.

Sri Krishna was the embodiment of Prem. Through the acts of Leela played by Him with his Bhaktas, such as Bhishma, Sudama, Vidhura, Arjuna, Uddhava, Yasoda, the Gopis of Brindavan, and lastly with Radha, He showed the world, the different methods of approach to the Godhead, Shantha, Dasya, Sakhya, Vatsalya, and finally Madhura Bhava. Unarmed Himself, and merely acting as the Sarathi of His friend—Arjuna, on the field of Kurukshetra, the Sutradhari showed Humanity, How He—the Actionless, caused the ultimate triumph of Goodness over the forces of Evil.

The identical, and Eternal message of the two Avatars, Sri Gauranga and Sri Sathya Sai, is the message of Love:- the overwhelming love of the Divine to save Humanity from itself, and to lead it on the path to Salvation.

Sri Chaitanya once told Sri Advaita Acharya—the saintly leader of the Vaishnavites of Bengal—"I have taken birth by the compelling intensity of your devotion. During the lifetime of this Avatar, the greatest of sinners shall be freed from sin, and filled with Prema and bhakti. I have come to teach Humanity, how to attain Me by devotion. I shall teach all, by precept and example, how to attain Me. May your hearts abide in Me...."

This is the same type of love that Sri Bhagavan has for His devotees. If there is one thing, above all others, that draws us to Sri Bhagavan's Feet, it is the indescribable and overpowering love, that virtually emanates from Him. If we can conjure up in our minds an amalgam of the highest Sakhya and Vatsalya types of love, that would be a bare and inadequate description of the love that Sri Bhagavan exhibits towards His devotees. Have we not times without number, noticed the faces of the devotees as they emerge out of the interview room—radiant with joy and barely controlled tears—a mute tribute to the love that they have just experienced from Bhagavan!

Often, when Sri Bhagavan addresses vast audiences of His devotees, He refers to them as "Premasvaroopas". He Himself is the fountainhead of Prema, and He recognizes the spark of Divine Prema, which is in the heart of even the hardest criminal, and He tries to kindle this spark into a flame, that could illumine and purify our hearts. The express object of the present Advent thus is to kindle this flame in the hearts of the whole of Humanity, and to convert our hearts into Vrindavans, where the Cosmic Soul, the Paramatman can joyously play with the Individual Soul, the Jivatman.

Sri Gauranga said, "That man is deserving of praising the Lord Hari—who is meaner in spirit than the grass, who is as patient as the tree, and who honours those, who try to dishonour Him".

Sri Gauranga lived up to the above ideal. When Vasudeva Sarvabhauma, the great philosopher of Puri, the acknowledged Guru of the great King of Orissa, Pratap Rudra, attempted to teach Him, in a spirit of condescension, the essentials of the Vedas—to one, whose heart was the very repository of the essence of the Vedas, Sri Gauranga listened to his exposition with the utmost humility—until the philosopher cum teacher was, at the end, confounded by the mastery of the spirit of the Vedas by his "pupil", Sri Gauranga.

When the greatest sanyasin of the period, and Advaitavadi, of India, Prakashananda of Benares, publicly heaped ridicule upon Him, when He came to Benares, even then, He did not show the slightest anger, and instead, showed the utmost humility amongst the great concourse of Sanyasins who had assembled to see Him, only to finally conquer them all, including the great Prakashananda, through the spirit of Divine Love.

"Those who came to scoff, remained to pray." Both Sarvabhauma and Prakashananda later became the humblest and staunchest of His followers. Sarvabhauma's transformation can be noted from the following verse that He composed, "I seek refuge in the bosom of that eternal ocean of Grace, who has become incarnate as Sri Krishna Chaitanya—in order to the Humanity—devotion through faith. May my Mind, like the bee, settle firmly on the lotus feet of the Lord, Sri Krishna, Chaitanya, who has appeared in order to revive Bhakti, which had well-nigh perished due to the wickedness of the Age."

Sri Bhagavan has Himself shown us how to behave in the face of either ridicule or praise. The homage paid Him by India's leading savants and philosophers, has been received by Him with the same perfect equanimity as the ridicule from persons unaware of His greatness.

During the course of His tour of the South as a sanyasin, Sri Gauranga came to the pilgrim centre of Sri Kurmam. After having rested for the night there, He resumed His onward journey the next morning. The news that "the Avatar of Sri Krishna" had come to Kurmam coached Vasudev, a poor Brahmin of a nearby village, afflicted with the dread disease of leprosy, rather late. Vasudev was a noble soul. When he came to know that the Lord had already departed from Kurmam, he fell down in an agony of grief, bewailing his misfortune, that he was not fortunate to have darshan of the Lord.

Sri Gauranga, who had traversed several miles in the meantime, through His divine intuition, came to know of His devotee's grief. He returned, and gave Vasudev darshan. Not only did He do so, but disregarding the stench and pus exuding out of the body of the leper, He clasped him to his bosom, aware of the purity of the heart that beat within that foul body! And lo, Vasudev, in a moment was cured of his loathsome disease!

Have we not heard of, or witnessed the same type of love in Sri Bhagavan? He left the princely mansion of a devotee to visit to the humble abode of a cobbler. On His birthday He has often allowed a blind, humble old woman to anoint His head with oil, a grace, which thousands of devotees, covet in vain. Out on His tour, He often halts, on seeing some poor old man, bent

under his burden, to bless him with His darshan, and also with a signal token of His love. He takes upon Himself physically, the dread stroke of paralysis, which was actually destined to end the span of life of one of His devotees. For hours on end, He stands in the interview room, oblivious of physical comfort, intent on imparting grace to the thousands of distressed souls, who come there, seeking for the same.

### **Baba at Bombay**

Bhagavan arrived at Dharmakshetra, Bombay, on the night of the 8th May from Bangalore via Poona. Thousands had the fortunate chance of Darshan during Bhajan sessions in the morning and evening hours every day. On the 12th June, the first anniversary of the Inauguration of Dharmakshetra by Bhagavan, the spacious Prayer-cum-Library Hall built in the Dharmakshetra was inaugurated by Bhagavan with the Lighting of Lamps Akhanda Bhajan was held for 12 hours by the Bhajan Mandalis of Bombay. In the evening at the Public Meeting of the citizens of Bombay to celebrate the occasion, Hon'ble Sri P K Sawant, Minister for Agriculture, welcomed the gathering and voiced the gratitude of Bombay for Bhagavan's visit and stay. Sri. M. M. Pinge, President, Sri Sathya Sai Seva Samiti read the Annual Report. Bhagavan, in His Discourse, spoke of the Dharmakshetra in each individual and exhorted all to follow the ideals of Sathya, Dharma, Shanti and Prema. On the 13th, Baba discoursed on Sadhana to the members of the Sathya Sai Bhajan Mandalis attending Dhyana Sessions and Study Circles. On the 14<sup>th</sup> the children of the Bala Vihar centres enacted a Hindi version of Baba's Play: "Cheppinattu Chesthara" and scenes from Meera's Life. On the 15th, Baba was at Ahmedabad with Chief Justice, P. N. Bhagavati. The Governor of Gujarat, the Chief Minister and other Ministers as well as other leading citizens had long conversations with Baba. At a Mammoth gathering held in the Police Stadium, Baba spoke of the urgent need to pay attention to the moral uplift of people at all levels, and on the basic principles of Sanathana Dharma. On the 16th, Baba addressed the children of Bala Vihar and on 17th, the members of the Sathya Sai Seva Dal. During His Stay at Bombay, Baba attended a session of the Prasanthi Vidwanmahasabha, Bombay branch. He spoke to a large gathering of leading intellectuals at the residence of Dr K. M. Munshi at Juhu.

Baba left Bombay on the 19th June for Bangalore.

### **Sri Sathya Sai Satsang Samachar**

- 30: Nilambur (Kerala): Sathya Sai Sangam: Annual Day: Justice V B. Eradi; Major P. S. Menon.
- 31: Pothunuru (W. Godavari Dt): Valedictory function of Five Day—Ramanavami Celebration  
Neyveli (Tamilnadu): 2nd Annual Day Celebrations; Mrs. C. D. Mani, B Sc., B. Ed, speech
- 3: Anantapar: Baba visited the Sathya Sai Baba Arts and Science College for women.  
Eluru (West Godavari): Mahila Satsang: Annual Celebrations.
- 10: Trichur (Kerala): Laksharchana

- 10-15: Shillong: Bhajan Sessions: Public Lecture: N. Kasturi
- 12: Burra Pani (Assam): Lecture N. Kasturi  
Vimanapara (Bangalore): Annual Day: Dr. K Gokak, M. A., D Litt; Speech  
Pedanaickanpalayam (Salem): Inauguration: a Samajam: Akhanda Bhajan
- 14: Coondapoor (Mysore): Annual Day: Speeches: H. M, Sivaram, M. Narayana Bhat
- 16-17: Along (Nef a): Lectures at Along Club Hall & R. K. Mission School: N. Kasturi
- 18: Tezpur: (Assam): Speech: Kasturi
- 19: Jamshedpur (Bihar): Sathya Sai Seva Samiti: Lectures by S. D. Khera, State President, West Bengal & Kasturi
- 21: Calcutta: Annual Meeting of Mahila Satsang: Chief Guest: N. Kasturi
- 22: Calcutta: Tilak Hall: Public Meeting & Films: N. Kasturi
- 23: Kharagpur (Bengal): Seva Samiti inauguration of Souvenir: Sri S P Ghosh; Speech: N Kasturi
- 24-26: Orissa, Speeches on Baba & His message by Kasturi at Berhampore, Bhuvaneswar & Khurda Road
- 27: Visakhapatnam (AP) Public Meeting: Addressed by Kasturi: Films
- 28: Srikakulam Dt: Meeting of Samitis at Bobbili, Madangi, Uttavilli, Rajam, Narasanapeta, and Chitavalsa
- 29: Anakapalle (Vizag Dt): Seva Samithi: Speeches by Balavyasa Brahmasri Varanasi Subrahmanya Sastri, and Kasturi.

“Maharaja! Parikshit! Who can describe the supreme supra-world charm of Krishna, whose lovely Form was the very embodiment of sweetness? How can any one describe it in words? You want me to relate to you stories of Krishna; but, they belong to a realm beyond the reach of human vocabulary. God has incarnated often and demonstrated during each advent, many supra-worldly miracles; but, in this Krishna incarnation, He exhibited a unique attraction. Did He but smile once, revealing the pearly line of teeth? Those who had the spring of love in their hearts, those who had the spell of devotion in their hearts, and even those who had mastered their senses and overcome their inner reactions, felt an upsurge of emotion rising in them, an upsurge of affectionate adoration! Did He but touch them softly with His tender Hand? They lost all consciousness of their bodies, they were so immersed in bliss that thenceforward they lived in tune with Him! Now and then, He used to make fun, relate humorous tales. On those occasions, the listeners felt that there were few more fortunate than they, few superior to them in the entire world!

The Gopas and Gopis, the men and women of Vraja, might be engaged in their daily avocations; but, let them but see Krishna once, while so engaged—they stood entranced by His Loveliness, rooted to the spot, like images carved in stone. The women of Vraja had surrendered their minds, their very breath to Krishna, whom they recognised as love and compassion personified. No scholar, however high his attainments, can find language adequate to describe their nature and experience. In fact, language has to be dumb it can only fail.

The devotion and dedication of the Gopas and Gopis filled with elevated emotions ‘knew no limits or bounds. No less a person than Uddhava exclaimed on seeing them ‘Alas! I have laid waste all these years of my life, isn’t it? Having been in the cool, comforting presence of Krishna-chandra so long, so near Him in fact, I have not gained access to His Love and His Glory. My heart is not yet illumined by even a fraction of the devotion and love, that these Gopis have for the Lord. Verily, if one has to take birth, one must be born as a Gopa or Gopi! Why be born otherwise and live a life sans meaning, sans significance? If I have no luck to be born as a Gopa or Gopi, let me become a green floral bower in Brindavan, or a jasmine creeper there or, if I do not merit that fortune, let me at least grow as a blade of grass on the lawns frequented by the Gopas, Gopis and Krishna,’ Uddhava lamented thus. He yearned in devoted anguish; his heart was filled with yearning; in fact, he was saved by that very anguish.

To state that this relationship between Krishna and the Gopis was low and lascivious is, therefore, only to reveal that the person is too easily led into wrong conclusions. Such statements are not worth attention.

Maharaja! None but the pure in heart can understand the sport of Krishna.”

Parikshit was very happy when he heard this. He asked the sage with a smile on his lips, “Master! When did Uddhava proceed to Brindavan? Why did he go there? What was the reason that prompted him to leave Krishna’s presence and go? Please describe the incident to me.” Suka

began the description, as, desired, “O King! Uddhava could never be away from Krishna, even for a moment. He could never leave the Presence. But, Krishna Himself sent him to Brindavan, in order to communicate his message to the Gopis; so, he had no option. He had to go; the separation became inevitable. But, Krishna gave him just one day to fulfill his mission; he directed that he should not stay there longer than a day. In spite of this, that one-day of separation seemed an age for Uddhava, when he proceeded to Brindavan.

However, on reaching Brindavan, Uddhava was sorry that the hours were flying fast and that he had to leave the place so soon. “Alas, that I have to go away from these people so quick! How happy would I be if all my life were spent in their company! I have unfortunately not acquired that merit—these were the sad thoughts that worried Uddhava.

Did you note, Maharaja, that there is really no difference between the Lord and the Bhakta? Uddhava felt more anguish when he had to leave the presence of the Gopis, than when he had to leave the presence of Krishna Himself! His Ananda in both places was the same. There is really no distinction between Gopi and Gopala, the Bhakta and Bhagavan. The hearts of the Gopis had got transformed into altars where He was installed. Their inner cravings were satiated by drinking the nectar of Krishnarasa. Uddhava was able to realise their agony at the separation from Krishna, the sincerity of their affectionate attachment to Him, their eagerness to hear about Him, their anxiety about Him, and their earnestness to hear and obey His Message. The Gopas and Gopis never for a moment allowed their attention to wander away from stories of Krishna, from descriptions of the sport of Krishna and from the narratives of His activities and achievements. The splendour of the sweetness of Krishna-cast such powerful influence on Vraja that the living appeared lifeless and the lifeless appeared living! Uddhava saw with his own eye the boulders of Govardhangiri melt in tears of joy. He saw also the Gopis trans-fixed like stone images, when their hearts were filled with Divine joy. He took these experiences of his as wonderful and illuminating.

While describing these characteristics, of the devotion of the Gopis, the sage Suka was so overcome with joy that tear-drops fell from his eyelids and he lost awareness of all external things and entered Samadhi so often, that the holy men and rishis who were listening to him and watching him were filled with ecstasy and an irrepressible yearning to visualise the Krishna-chandra who thrilled Suka so deeply.

Meanwhile, Suka opened his eyes. He said, “Maharaja! How lucky was this Uddhava! While showing him the places where they sported with Krishna, the Gopis took him to Govardhangiri also. When he saw the place the wonder of Uddhava increased even more. For, he could see on the rocks and the hard ground the footprints of Krishna, the Gopas and the Gopis, as clear as when they walked long ago in that area. When they neared the Govardhangiri, the Gopis felt the agony of separation from Krishna so poignantly that they broke into sobs. They were aware of Him only; they merged in thoughts of Him only. When all of them called out in one voice ‘Krishna!’ the trees that stood around were thrilled into exhilarated horripilation. They swayed their arms and began to moan in sadness. Uddhava observed with his own eyes how separation from Krishna had affected and afflicted, not only the Gopas and Gopis of Brindavan, but, even its hills and trees. Maharaja! What more shall I say? Uddhava saw scenes that transcend belief. He was overwhelmed with amazement; he was also humbled.”

At this, the King was eager to know further. He said, “Master! How did that happen? If there is no objection, please enlighten me on that point also.” When he prayed thus, Suka answered, “Raja! The awareness of the Gopis had become one with the consciousness of Krishna; so they noticed nothing else, none else. Every stone, every tree they saw, they saw as Krishna; they held on to it calling out Krishna! Krishna! That made the stones and trees feel the agony of separation from Krishna, and they too melted in the heat of that grief, so that teardrops fell from the points of the leaves. The stones softened with the tears they exuded. See, how amazing these scenes must have been! The axiom, ‘All is alive’ (Sarvam Sajivam) was proved true, in this manner, to him. The stones and trees of Brindavan demonstrated to Uddhava that there is nothing that is devoid of consciousness and life.

Those who are unable to grasp the glory of the Gopis, the Bhakti that melted stone and drew sobs of grief from the trees, have no right to judge and pronounce a verdict if they do, they only reveal that their intelligence is more inert than rocks and boulders. Inert minds can never grasp the splendours of Krishna-chandra, who is the sovereign of the Universe, who captivates the Universe by His Beauty and Power. Only the clearest and the purest Intelligence can grasp it.

Similarly, Uddhava noticed at Brindavan that evening a novel feature. As Brahmins and the other twice-born persons engage at sunset in the worship of Fire through ceremonial ritual, the Gopis lit the hearths in their homes, bringing cinders or live flames from neighbouring houses in shells or plates of clay. But, Uddhava noticed that the first house to light the lamp and hearth was the house of Nanda, the house where Krishna grew and played; he saw that as soon as the light shone in Nanda’s house, the Gopis went to that place, one after the other, with lamps in their hands, to have them lit auspiciously therefrom. They carried the lamps thus lit, to their own homes. Uddhava sat on the step of the Village Hall and watched the lamps go by.

“Meanwhile, one Gopi took too long a time to light her lamp at the house of Krishna; the others who came behind her got impatient; they had no chance to have their lamps lit. Yasoda who was in the inner apartments came out and seeing her, cried out, ‘O, what calamity is this!’ and tried to awaken her with a pat on the back. But, she did not open her eyes. Those around her dragged her gently away from the lamp and laid her down so that she may rest a while. Her fingers had got badly burnt and charred. With great effort, she was brought back to consciousness. On inquiry she revealed that she saw Krishna in the flame of the lamp, and in that, joyful experience, she did not know that her fingers were in the flame and were being burnt; she felt no pain at all.

Uddhava was astounded at this incident, which was another wonderful instance of the devotion of the Gopis.

(To be continued)

**Saranagata Vatsala Baba**

Dr. M. S. Romakrishna Rao, M. S.

The ways of Divine Grace are incomprehensible. Many of us think that we are very secure, with our rational approach to the myriad problems of life; we try to tackle them on what we call 'scientific' basis. But, we forget that all branches of science lead only to Him. In fact, He is the embodiment of all Knowledge and all Wisdom. He is Jnanaswarupa. An iota of realisation comes to most men, when they are aware of the Divine Presence. Now and then, Divine Grace would be so obviously present, that we can perceive the Presence, with our mundane sense. I would like to present such a case:

A friend of mine, Sri. M. R. B Naramsimha Rao, M. A., of the Andhra University Press, came to me one day, in February last, with some vague complaint of the right eye. He was very much agitated; he told me that he had suffered some kind of trouble in that eye; continuously for a number of months, sixteen years ago.

As a specialist, I told him that, as long as it was an eye disease, there was nothing to worry about, since I was there (as if I can treat and cure any eye condition and every eye condition)! I must say, I am an eye specialist with the highest degree available in India.

I began treating him, in the routine way, for conjunctivitis. A couple of days later, when I examined his eyes carefully, I found that there was the much dreaded Dendritic Ulcer, in his right eye! The disease is caused by a virus called Herpes Simplex. The disease is chronic in nature and I. D. U, (Stoxil of Smith in Klein and French Co., of U. S. A ) is the only drug in clinical use, which has direct action against the virus. And, that drug was not available in the Indian market.

I was much annoyed. But, what could I do? I had to give him only a non-specific treatment for the ulcer cornea. I began cauterising the ulcer, with various available reagents like Iodine and Carbolic Acid, the latter being the most powerful reagent of all.

The disease did not respond to them, as one should expect. After a few days, to my utter surprise and distress, his other eye also got infected with the same organism. This spreading to the other eye is quite unusual! In fact I had not come across a single case, wherein both eyes are affected by this virus. I was really annoyed. I ran to my Professor Dr. R. Suryaprasad Rao, M. S , who has spent all his years of service in the Eye Department, and who is still an active practitioner of ophthalmic medicine and surgery. He told me that he had not seen a single case, where both eyes were thus affected. He promised to secure for me I. D U. the drug of choice, for its treatment.

I tried to get that drug, from other sources also. I sent a telegram to the manufacturers. But, it was all of no avail.

Another two days passed; the disease was gaining ground, with a vengeance. Even if the ulcers healed, I knew that they would leave permanent opacities behind, causing visual disability, incapacitating the patient permanently. As a friend of the patient and as his physician, I had, you will agree, sufficient reason for disquietude.

At this stage, I must tell you a few more details about the patient. Years ago, he had spent some time with Swami Sivananda at Rishikesh and had visited almost all the holy places in India. Nowhere could he get the most sought-after meditative mood. In 1966, both of us went to Holy

Puttaparthi during Dasara, and stayed three days. After the Darshan of Baba, he was transformed into a new personality. He became introspective; he began to meditate for a long time, not caring for even food and drink. Later, he told me that he had never had such divine transport in his lifetime and that he was immensely happy in that state. From then onwards, he developed faith in Bhagavan Sri Sathya Sai Baba.

Having known the faith of my friend in Him, and having nothing else to think of as a remedy for his eye condition. I prayed to Sathya Sai Baba and put His Vibhuti into both his eyes and bandaged them.

That very night, I could secure much-needed drug I. D. U, from my Professor Dr. Rao! I felt that my prayers were heard and that Baba Himself had spent me the drug. Next day, in the morning, I enthusiastically opened the bandage, to apply the I. D. U., when I found to my great joy and astonishment that there was no ulcer, in either eye!

What a miracle! Later, I studied his eyes under the corneal microscope and there was not even a faint trace of any disease or scar, whatsoever. It is generally known that even after a considerable interval, one can trace very easily faint lines, marking the old lesion of Dendritic Ulcer. But, here there was no trace! Such is His Grace!

Our faith is something like a meek impulse in the vastness of Divine Grace and His response towards us, is an imperceptible torrent, enveloping us instantly in His secure care.

May Faith in Him bring relief to us all. Shall we not say, He is truly the embodiment of succour? Shall we not believe that He is Saranagata Vatsala?

### **"Miracles"**

I had the great good fortune of an interview with Bhagavan Sri Sathya Sai Baba at the meeting of the Prasanthi Vidwanmahasabha (Maharashtra Branch) held in the residence Hon'ble Sri. P. K. Savant, Minister for Agriculture, Maharashtra Government, on 14th June, 1969. The Speaker of the Legislative Assembly Sri Balasaheb Bharde and the Chairman of the legislative Council, Sri V. S Page were also present, with many others.

Baba came in and sat with us, on the same carpet! Sri Savant said, "These people have all come to speak with You and present their doubts before you. He pointed to me and asked me, "Well, ask what you wanted to ask". I felt that it may not be appropriate to begin the sessions, with a question on His Miracles, and so, I turned to Sri Page and said, "You may start with your questions". Then, Sri Bharde intervened; he told Baba, "This person has interviewed many persons so far on the topic of miracles and published their answers in his paper, the Nava Kaal, he desires to ask you about them. Thus I was encouraged to present my questions first. I was emboldened because, there is intense thirst among the people to know more of these miracles. So, I dared ask, "What is the power which works these miracles, these chamatkars?"

Baba answered, sweetly and with a smile, "It is wrong to call them chamatkars or miracles. Those words are not proper. When the power is ever-present, and never declines how can it be a miracle? I know the background of your question. What you refer as miracle or, chamatkars, is in fact, Divine Power. It is as vast as the Ocean; it is an inexhaustible mine. From this sea, all those who feel the need can fill their pots and carry away the water.

For example, I create things. This is what you call, miracles, isn't it? I do not create them, for exhibiting the Power; that is to say to attract people towards, Me. I have no such motive; things are so being created by Me, quite naturally. It is My sport, My Leelas. It is a sign of Divine Power, which helps to turn man towards Divinity. It is not Pradarshan; it is Nidarshan. Yad bhaavam, tad bhavathi: as intended, so it happens. As the intention arises in My Mind, so; the thing is made. The moment it is willed, the thing comes to hand".

When this answer fell on my ears, I was reminded of a passage in the article that Sri Bharde contributed to Nava Kaal, where he says, "I have not seen so far, any person who does miracles as spontaneously, as naturally, as Sri Sathya Sai Baba. He stood before the idol of Rukmabai at Pandharpur and raised both His Hands, saying "The decoration is incomplete", and as He said so, a necklace of gold concretised in His Hands. That jewel which He then placed round the neck of the Idol is still there".

"Is your (Shakti) Power to create things, inexhaustible?" I ventured to ask. He said, "it is Divine, Daivashakti, boundless as the Ocean, inexhaustible. Every one, whoever he is, can take from it what he needs, to his heart's content".

Sri P. K. Savant noted how Baba was gladly answering the questions, and welcoming them. So, he felt bold to ask, "Though this is the inexhaustible and boundless, why is it not used to cure the poverty and misery of mankind?" At this, Baba laughed outright. He said, "Poverty means, not having or possessing certain things, isn't it? You seem to think that misery is caused by the non-possession of certain things. Where there is no mental peace, there is misery, however many things a man may have or may not have; a man may have a magnificent banquet before him; he may have an air-conditioned room; he may have a transistor radio on his table. But, will these prevent his misery? Can he be happy with these? Sovereigns can command all things that give comfort and joy, but, are they happy? Even if a person has no such things, if he has mental peace, equanimity, he will be quite happy; leave him in a jungle, his happiness will not diminish, cannot diminish. My Task is to confer mental equanimity and that lasting happiness.

I do not give things to people in order to make them richer; I give in order to foster devotion and faith, in them. A sick person comes to Me. I give him something I create, vibhuti or some article. Noticing that sign, he becomes conscious of Divine Power. He acquires mental peace; that peace sets him right. It was not I that cured him; he earned mental peace through contemplation of Divine Shakti (Power) and that set him on the road to health. If he is not given anything created by Divine Power, his mental peace and strength will diminish; so I am conferring on him, such things. It is not as if I give these things to those devoted to Me; I give, whenever it is desirable to turn the afflicted towards the God-ward Path.

Where does this mental peace, mental strength come from? It is already in him, but, he is not aware of it. That is the reason why he is struggling to get it from external objects. A rock lies by the side of the road; it is apparently lifeless. Pour water on it and scatter some seeds; they won't sprout. But, break it, powder it into fine dust, pour water and scatter seeds; they will sprout. A tree will grow on it and it will yield fruit, which will sustain human life, which will reproduce life. So it has life latent in it; only, it is not manifest, when it lies on the side of the road. The sages and anchorites of India had discovered the life-principle in the rock; they declared that the rock too is God. On the other hand, the Westerners failed to discover even the Divine that is inherent in man!

Another example: Take two sticks and rub them together, fast. Fire will emanate. There was fire in them so long; but, the fire did not burn them. So too, great power reside latent in the mind. If that is developed, the rich treasure of Ananda can be secured. Sadhana is but another name for the means to develop it. Man does not engage himself in this Sadhana; he wants Ananda; so, he seeks to earn and accumulate external objects, expecting to get Ananda therefrom. So, he loses all. The body is the cart; the mind is the horse. The cart should not be placed in front of the horse; the care of the body should not be held more urgent and important. If efforts are directed more for bodily comforts than mental peace, the journey called life will be beset by obstacles.

Dhritarashtra—what was he deficient in? He had a mighty army, a vast kingdom, a hundred sons, untold treasure, fame and fortune. He had everything that man needed for happy life. But, he had one defect; he had no Atmajnana, he was blind to his real Atmic reality. Therefore, he did not have a moment of inner peace.

It is said that Bharath is a poor country while America and Russia are mightily rich. As a result, countless numbers of Indians have their eyes fixed on America; they believe that if America is followed, wealth and happiness can be attained. A young Indian felt like going to a picture house one evening. As he started, he remembered a close friend of his, an American. He did not know it was 4 A.M. there. So, he called him over the phone and asked, "I am now going to see a Film; what do you propose to do?" The friend laughed and replied, "Film? At this time of day? Are you mad? This is the hour when one should plunge into sleep. I am determined to sleep for at least four hours more". Hearing this, the Indian too gave up his plan to witness a film: he spread his bed and struggled to plunge into sleep!" Following the American ways of life will lead to such absurd situations, won't it?

Among the Pandava Brothers, Arjuna was the greatest bowman of his time. He had the mighty bow, the Gandiva and the most destructive arrow, the Divine Pashupata. Next, there was Bhima. The might of his shoulders, the irresistible Mace which he wielded—who not heard of them? Nevertheless, these two brothers bent their heads before the eldest brother, Dharmaja, whose only strength lay in his fortitude, equanimity and mental peace; they never transgressed his wish even by a hair's breadth! At the present time, America is the Arjuna; Russia is Bhima; Bharat (India) is Dharmaja. Still, Bharat is giving up its unique status, and imitating America and Russia, following their ways of life. This is pitiable ignorance.

The Vedic Dharma is the best; it is complete and full. It is beyond Time. The other Faiths are as its sons, grandsons and great grandsons. The Vedic Dharma or the Hindu Dharma is the

grandfather, Buddhism is the son, Christianity the grandson and Islam the great grandson—the later has drawn inspiration from the earlier. They all belong to a Family of faiths; if only, this fact is well understood, there is no room for misunderstanding or hatred. Not can any arise.

It is a piece of good fortune to be born in Bharat; but, it is really, a lamentable misfortune that the children of Bharat do not pay attention to the inexhaustible Atma-shakti that is latent in them; they do not strive to know about it. So too, they do not try to know about their country and the supremacy of the Vedic dharma.

At this, I asked, "You say, we are unable to know about this inexhaustible Shakti, though it is latent in us. Kindly explain how this has happened so" Baba replied, "I shall illustrate it by means of a short story. A rich merchant once went to a holy place, to attend the temple festival. A thief too followed him, in order to knock off his purse; but, he posed as a companion proceeding to the same place, for the same festival. They stayed in a Dharmasala for the night. When everyone had gone into deep sleep, the thief who kept awake until then, rose and searched everywhere for the merchant's bag. He could not lay hands on it, in spite of the restless search. When day broke he told the merchant in a friendly manner. "There are thieves in this place; I hope you are taking good care of your bag, which holds all your money." The merchant replied, "O yes. Last night, I kept it, right under your pillow. See, how safe it is!" So saying he took it from underneath the thief's pillow! God is like that merchant; he has placed the bag holding Atmashakti, Atmajnana, and unalloyed happiness in the head of man. But, man is ignorant of this; he seeks to acquire that Shakti, that Jnana and that happiness from all other places, except his own self! He gets only despair as reward.

I intervened and asked, "They say that miracles should not be done, that they are dangerous for the Sadhaka, obstacles in his path. Is that true?" Baba answered, "You cannot apply the same rule to every instance; there are exceptions. Of course, if miracles are done to exhibit power, they heighten egotism and are dangerous. As signs of Divine Shakti, evidences of Divinity. I am doing them. I am granting things out of Prema, in order to develop in men attachment to God and the Godly Path. I intend that the recipients should be filled with Prema. I have no desire of any kind. My talk is of Love, My path is the path of Love.

I am not aware of grief or want. I am the embodiment of Ananda: I have not had even moment's grief, nor can I ever have it. When a person with grief is before Me, I feel I shall experience his misery; but, misery and grief cannot enter the field of My Experience. I have no such emotion as anger—why, I have no emotions at all, nothing can affect Me. The reason is, I have no desire. Mine is complete detachment. As a result, however much I exert Myself, I am as fresh as ever.

Vivekananda did not have full faith in his Guru, Ramakrishna, in the early years of contact. But, Ramakrishna knew that through him, mighty spiritual tasks have to be achieved. So, in order to establish him firmly in the spiritual path, Ramakrishna touched him, with his hand. The miracle of that touch wiped off completely, the doubts that pestered Vivekananda. There is no egotism in this miracle; no craving for exhibition; it caused no injury to anyone; it is born out of love and is filled with love; it is a sign of Divine power; it opened the path for liberation."

I asked, "It is said that by miracles, things that are already somewhere are transported. The things that you grant—are they thus transported or created?" Baba replied, "They are all newly created. Transporting means, they should come from somewhere else, isn't it? That would be deceit. Things are created the very moment I will them. I give also things that are found nowhere. This Shakti it is impossible to comprehend."

I continued, "From when have you begun to give these signs of Divine Power?" Baba said, "From childhood. At school, I used to create chocolates marbles and other articles for the children around Me." I asked, "There are some who produce things in miraculous ways and offer them. Do they transfer them from somewhere or create them anew? How can we know it?" Baba said, "Ask them. Why should I speak of those people?"

I placed a statement I had heard, before Him: "They also say that this Shakti will disappear after some time" Baba asked me, "Why are you bothered with others now? I vouchsafed things with Prema; My Prema will not decline or diminish."

I placed another question before Him: "At what age did you acquire this Divine Power or Shakti?" Baba said, "From My very birth—from before that." I intercepted with an exclamation, "That is to say..." Baba continued, "That is to say, I resolved upon My own Birth. I decided who is to be the mother. Mere humans can choose only who is to be the wife or husband; in the Rama incarnation, in the Krishna incarnation, the mother was chosen by the Son. Then too, the task for which the birth was resolved upon, was the same—conferring Prema."

I did not ask any further questions. To the questions presented before Him by others, Baba answered in some detail about the best system of education for the young, so that they can become useful for themselves and others, and similar subjects. When Sri Sathya Sai Baba left the place, with Hon'ble Sri. P. K Savant, all of us recollected with great joy the illuminating conversation we were privileged to have. Sri Balasaheb Bharde turned to me and said, "Baba is the source, the repository of Yoga Dharma Jnana and Prema." That summary thrilled me greatly.

**Bombay, From "Nava Kaal" Daily Paper**

## **Baba and Gauranga**

K. P. Mukunda Prabhu

Sri Gauranga said, "In the Kali Yuga, it is Hari's name, and Hari's Name alone, that can bring salvation. There is no other means."

"The Lord loves those who have entirely surrendered themselves at His Feet, having destroyed their ego. They have conquered Maya. Not those, who are bound by the illusion of "I" and "Mine".

"It is only when one is hungry or thirsty that he will relish food or drink. The Lord thirsts for Prema, and Prema only. Therefore one should offer Him only the receptacle of his heart, filled with the nectar of Love for His Feet."

"It is easier for a man, who has Bhakti in his heart, to realise God, than for one who only carries books in his head."

These are the very words that Sri Bhagavan often uses. He always tells the devotees, that the easiest path for salvation is Bhakti, and chanting the name of the Lord. He has said that God seeks nothing from his devotees, except the heart filled with Prem. Baba has defined God as Premswarupa, He has often told us that the distance that separates the Bhakta from God is only that much—which the anguished cry of a true devotee can cover—quoting the way in which the Lord responded to the appeals of Draupadi and Gajendra.

Sri Gauranga, extolled throughout His life, the value of Sankirtan as the most powerful medium for carrying the message of Bhakti to millions of devotees. The chanting of the Lord's name was to Him, as the very breath of his life. Not only would he ask his Bhaktas to sing, but He Himself would sing and dance with the bhaktas, and sometimes He would be so much carried away by Divine ecstasy, that He would fall down in a dead faint. He had the power of transferring the spirit of Bhakti to his devotees either by the spoken word, or even by mere touch.

Once, Gauranga, as a sanyasin, was fording a river. He came across a poor washerman busy at his work by the riverside, oblivious of the approach of the Lord Gauranga, whom he had never seen before. The Lord went up to him, and out of His grace, called upon him to say "Hari". What a wonderful transformation came over that poor man! The next moment he had sprung up, and started dancing with delirious joy, singing the name of the Lord. The villagers, who had in the meantime come to see this strange phenomenon, and who happened to touch the poor washerman, were themselves afflicted by this strange "malady" and they in their turn, started dancing and singing! The whole village, for days on end, echoed to the glory of Harinam.

We find the same type of love for Sankirtan in Bhagavan. Nothing pleases Him more than to hear people doing sankirtan, and clapping their hands in tune with the Bhajan. He himself is deeply moved to hear the Bhaktas singing about the glory of God. How often have we not seen Sri Bhagavan, His face beaming with love, His head nodding, and His hands clapping, keeping tune with the melodious waves of Bhajan!

Bhagavan has now willed that Sankirtan should be carried to the remotest corners of the villages of India, through Nagarsankirtan, so that everyone may receive and imbibe the nectar of the Lord's name.

### **College Inauguration**

The Sathya Sai Education Foundation has planned to start two Colleges in every Stat of India, one of them being a Women's College. The Arts and Science College for Women, started at

Anantapur, last year is the first of the series. The second is the Arts and Science College at Kadugodi, Whitefield, mainly to cater to the needs of students passing out of more than a dozen High Schools. An extensive site for the construction of the College Building, has been acquired at a cost of about two and a half lakhs of rupees.

Bhagavan, the President of the Trust has permitted the Foundation to have the College temporarily in the charming garden of Brindavan; He Himself supervised with Divine Love, every stage of the erection of the buildings for the Classes, the Laboratory, and the Library, the preparation of the various articles of furniture and the hundred other incumbent details, so that on the Day of Inauguration, the College shone as a rare example of a completely equipped institution.

9th June was the Auspicious Day, when the College was inaugurated by the Chief Minister of Mysore, Sri. Veerendra Patil. The premises were beautifully decorated with flags and floral festoons, by a devoted band of volunteers, Seva Dal members, and villagers. Thousands of devotees were seated before the dais, engaged in Bhajan. They came from all the States of India and even from overseas to share in joy. At 4 P. M., Baba moved from His Residence, accompanied by the Chief Minister Dr V. K Gokak, the Vice-Chancellor, University of Bangalore, in procession, to the College Building. Nadaswaram, and Bhajan filled the air with Divine Melody. Sai Gita, the gaily caparisoned elephant and the Dancing Dummy Horses of Sri Sundaramarthy's Institute provided a picturesque feature.

After the ceremonial Inauguration the Procession wended its way to the Dais—Sri K. Narayanaswamy, the Chairman of the College Committee, presented the Report of the Committee and welcomed the Chief Guest as well as the vast gathering. He said that the College will supplement the general study of subjects as required by the curricula and prescribed courses with an atmosphere of order, discipline and reverence for the higher ideals of life. The Chief Minister said, after declaring the College open, "It is indeed gratifying that this college is established in a rural and semi-rural region, where the Gurukula system of inculcating in the of youth the principles of Vedanta will find congenial soil. There is no need in India to prescribe some other standard of ethics. Baba has come to resuscitate Dharma and to revive the supremacy of ethical and spiritual values. Dharma is the foundation for the welfare of humanity. Baba is a great teacher of Dharma, full of love and compassion. This campus has the best in our heritage, it can revitalise educational progress and ethical behaviour. This is indeed a red-letter day in the annals of this area, of Whitefield and the surrounding villages. I am glad the College is so well equipped already and that the Committee has done all this without taking or asking any help from Government". Dr. Gokak said, "This College is a precious gem in the jewel Crown of the Bangalore University. With the blessings of Baba and His loving guidance it will set the pattern for College education, not only in the academic field but also In the ethical and spiritual fields. This is a College conceived planned and executed by Baba Himself. Brick by brick, plank by plank, He attended to the completion of every detail. It was a lesson for all who seek to do sincere loving service. Here, both teachers and taught have the unique chance of learning the art of achieving harmony and inner peace, apart from intellectual attainments which the curriculum enjoins.

In His Divine Discourse, Baba spoke of the enthusiasm of the villagers at the prospect of having an educational institution of this nature, in their midst. He said "The atmosphere in towns has become tarnished by greed and hatred; it is only in rural areas that traces of mutual love and co-operation, of faith in God and reverence to elders parents and teachers are found. He exhorted the people to return to the ancient ideals of Sathya Dharma Shanti and Prema. "Education that is gone through in order to secure a living is no true education; education is for life, not for a living. The job that one can secure should not be the sole goal; the word for job in Telugu is UDYOGA. UDYOGA is Developed Yoga, advanced Yoga, that is the true purpose of education, the true goal of all teaching and learning. Yoga is chitta-vritti-nirodha, the control of all the agitations of the mind equanimity, calmness. This can be achieved only by a long and steady process of discipline which is directed by detachment and devotion to God, the One basic reality."

Sri App, Chairman of the Mysore State Electricity Board, who is the Vice-Chairman of the College Committee, thanked the Chief Minister for agreeing to inaugurate the College and the Devotees from all parts of the world who had assembled at Brindavan. A batch of 30 Sevalal Members had come from Hyderabad to Brindavan for the function and they did signal service in the preparation and distribution of food for over 4000 poor people that day. He thanked the Vice-Chancellor for his inspiring guidance at all stages of the construction of the College. He placed at the Lotus Feet of Baba the grateful homage of the people of the area, the members of the Committee, and the thousands who had assembled at Brindavan. Srimati Lalita Bose sang Vande Mataram and the meeting came to a close

(Ed.)

### **Om Sai**

In Greater London at Pinner, on the Cuckoo Hill Road, No 81 is a house, named, most revealingly, Om Sai, for, it is the residence Sri. S. Sitaram, B. Com., F. C. A. the Convener of the Sathya Sai Centre, London, established therein, with the Blessings of Bhagavan, on the sacred Sri Ramanavami Day, 1969. A large group of devotees gathered there that day, including Mr. and Mrs. Kelly, Mr. and Mrs. Young, Mr. and Mrs. Jayasekhara, Mr. and Mrs. Padiyar, Mr. and Mrs. N Sitaram, Mr. and Mrs. Gupta, Mrs. Elizabeth Palmer Mr. and Mrs. Taylor, Dr. S. D. Bhatia, Mr. Sankara Iyer, Mr. Sundara Iyer, Mrs. Thakrar, Mr. Aghoramurthy and many others.

After group singing of Bhajans, passages were read from the Sanathana Sarathi and Baba's Letters, to illustrate His Divinity and to remind the devotees of His teachings. Mr. S. L C. Taylor and Dr. Bhatia gave brief accounts of their experiences in the Divine Presence of Baba. Dr Bhatia screened films of the Birthday and Sivaratri Festivals at Prasanthi Nilayam. Vibhuti blessed by Bhagavan was distributed to everyone. A library of books on and by Bhagavan was announced as available to devotees. The Centre is since having programmes of bhajan, Speeches, and Study Circles every month.

## **Sri Sathya Sai Satsang Samachar**

### **May:**

- 25: Calicut: (Kerala): Seva Samiti: Speech: Dr. K. Bhaskaran Nair, D, Sc.  
28: Meerut (Uttar Pradesh): Seva Samiti Bhajan: Speeches on Bhagavan  
29: Palamaner (Chittoor Dt): Seva Samaja Tenth Annual Day: Speaker, Br. Podili Viswanatha Sarma  
31: Vyalikaval (Bangalore): Ist Annual Day President: Dr. V. K. Gokak, Speaker: Dr. P. S. Rao. Ph. D.  
Vadlamuru (E. G. Dt): Samiti: Annual Day; President: Challa Appa Rao

### **June:**

- :Karipatti: (Salem Dt): Seva Samiti: Bhajan Speech: Sri P. M. Angamuthu  
:Machavaram (E. Godavari Dt): Inauguration of Sri Sathya Sai Nama Saptaham.  
:Bombay: jyoti Dhyantsav: President: Srimati Indra Devi, Sathya Sai Centre U. S. A.  
:Parathambedu (N. Arcot Dt): VIIIth Annual Day Celebrations: Bhajan Mandali.  
4: Thirappauliyur (S. Arcot Dt): Seva Samiti: IVth Annual day  
:Perur (Coimbatore Dt): Vedaparayanam; Sathya Sai Sahasranamapuja  
8: Tanjore (Tamilnadu): Seva Samiti: Vth Annual Day Celebrations: President: Dr. V. K. Ranganathan: M. B. B. S.  
Trichur: (Kerala): Seva Samiti: Annual Day Celebrations: President: Sri S. S. Naidu, Director of Panchayats, Kerala.  
:Whitefield: BRINDAVAN: Inauguration of Bhagavan Sri Sathya Sai College of Arts and Science.  
15: Vellore (Tamilnadu): Bhajan mandali: IInd Annual Day  
Salem: Sevasamajam: IIIrd Annual Day  
Arni: (N Arcot Dt): Anniversary Celebrations of Nagarsankirtan.

## Bhagavata Vahini

38

Sri Sathya Sai Baba

"Master! I am eager to hear about the boyish pranks, games and adventures that Krishna, as the cowherd lad, (Gopala), did engage Himself in with His comrades of the Vraja community in the groves and wilds during the eleven years, He spent in Brindavan, after reaching there, from the Mathura Prison, where chose to be born."

When Parikshit prayed thus, Suka was rendered very happy. He smiled and said, "It is not possible for me to describe to you all the leelas of that Divine transcendent Gopala, each of which captures the imagination and fills the mind with sweetness. The Vraja cowherd boys who shared that joy were really blessed. The Lord will not pay any attention to such external distinctions as the name of the individual, his nationality, his caste, his profession, his attitude. Whatever may be the attitude with which a person approaches Him, He will welcome him, draw him near, fulfill his wishes, and confer happiness; that was the nature of Gopala.

Ever since He was left in the home of Nanda by his father, Vasudeva, Krishna granted great joy on Nanda and the grateful shouts of 'Victory' echoed and re-echoed in that home as a result of the child's Divine Prowess. He grew day by day, with increasing charm; he shone as the most endearing treasure of the mother, and played on her lap; toddled and crossed the doorstep; He held the finger of His father or mother, and venturesomely walked a few steps; though the parents tried their best to hide Him from view, so that the many ambassadors of death that Kamsa dispatched without respite, could not get at him, he would somehow make himself available. He used to go forward to meet them, and introduce himself to them. Who could keep Gopala, the Provider and Protector of the Universe, hidden—and where? Who could carry Him off and how? O, Parikshit, it is all His Divine Sport!

Thus, growing day by day, He started going to the sacred sandbanks of the holy Yamuna river with children of His age from the homes of the cowherds, and play; the parents endeavoured to stop Him, but could not. Like His comrades, He drove cows to the pastures. Really, the eyes that saw the entrancing scene—when Gopala was in the midst of the herd of clean sleek happy cows and calves—are worthy to be called so; for they saw the Sight of all sights. Picture to yourself, O King! The spotless white herd of calves and cows; the dark Divine Boy! They were drawn to Him, close; they will not leave Him and stray away. Nor could Krishna, for He loved them, as His own brothers and sisters, or, as His own children! Let His hand touch their backs ever so lightly, the calves and their mothers forgot all about themselves, opened their mouths, raised their tails, hung out their tongues, and lovingly licked His face and hands. Gopala too, often clasped their necks and swung to and fro, in great joy—His eyes closed. His face beaming with a radiant smile. The calves playfully butted at His soft Body with their just-emerging horn-ends. On the ever-fresh, ever-spring sands of the cool Yamuna, He played about gracefully and gladly, regardless of night and day, with His friends: the calves and the cowherd boys. The parents had to send servants to seek them out and bring Him with His followers, willy nilly, to their home.

As the days passed thus at home and outside, He grew up into a charming boy. Though the parents did not want Him to, He unleashed the cows and calves of the stall, drove them along the

route taken by the village cattle, and put them too, on the common road to the verdant pasture ahead. Like the other boys, He had a stick leaning on His shoulder, a length of cloth wound round His head. Walking along with supreme self-confidence He appeared as magnificent as a royal Lion cub.

He played in fun with His companions; He sang aloud the sweetest tunes, with the left palm covering the left ear. At this, the cows who were voraciously munching the green grass would stop as if too entranced to continue they stared delightedly, listening to the Divine melody. They stood, with ears alert, lest they miss the Message calling them to bliss; with eyes half closed, as if they were immersed in the depths of Dhyana! The calves that had nuzzled at the udders eager to have their fill stood still, drinking Instead the Divine strains the Krishna's song. It was a thrilling scene, for all who witnessed it.

O, King! I cannot tell you the number or nature of the Leelas of Gopala. All were wondrous and awe-inspiring, all were full of Ananda, conferring Ananda. Sometimes, He would challenge His comrades and swing round the stick in His hand, so fast that the eye could race no stick! At this, the comrades, gathered around Him and prayed that they may be taught how to turn it so. For Him who turns the Universe with all its contents so fast around, turning a stick is no special accomplishment; it is a feat that no teaching can impart. The poor fellows did not grasp this Reality, behind their playmate.

Oftentimes, He played on trees, the game of the hunt for the thief! When the pursuers climbed behind Him, He took refuge, on the topmost branch, a branch so thin and weak, that it will swing when a squirrel walks on it! He could not be captured at all! Yes, indeed! How can He be caught by one and all? Only the pure heart can capture Him.

To all appearance, Gopala will be with His comrades, in the woods and groves; He will be playing with them, making them happy with many a practical joke and hilarious game; He will move with them, His hands placed endearingly on their shoulders; but, in a moment, he will disappear and be away from sight. Meanwhile, He would confront His companions in a clever disguise, so perfect that they will deem Him to be a stranger, with whom they shall not talk. But, He will surprise them with a burst of laughter and the exclamation, "It is I, It is I, you couldn't discover Me." This threw the boys into amazement, or sometimes, even fright.

The day passed thus; when dusk fell, He returned to the village with His friends, quite innocently, as if nothing had happened to disturb His equanimity. On certain days, the mother insisted that He should stay at home and not go into the pastoral groves. Those days, the cowherd boys and the cows and calves walked heavy with grief, slowly to the groves; they lay under the trees listless and alone, not caring to eat or drink, but, with eyes longing for the arrival of Ananda-Krishna, who alone can put life into them.

Many a day, the wicked Uncle, Kamsa, sent his emissaries, the ogres, in disguise, with playthings and delicious sweets. The boys gathered round the peddlers, and enquired the cost of the things they desired. But, the ogre was intent on the chance to catch Krishna; he was looking out for the moment when He will come near. Krishna did not cast his glance at the toys and sweets. Krishna used to wait until evening, and, then, approach the wicked men, allowing them

to believe than He had fallen into their trap, but, only to fall upon them, pull them to pieces and throw the carcasses afar! Such adventures filled the people of the village with amazement, fear and wonder, besides delighting them at the happy escape from danger.

Another day, the village was packed with carts full of mangoes! Krishna knew that this was another evil plan of the ogres, the emissaries of Kamsa. So, He took the fruits and killed those who brought them. He felt that it was not proper to refuse the fruits that the Uncle had sent; so He accepted them. But, He did not send any one back alive to inform him what had happened. That was the fate of all whom the Uncle dispatched on his evil mission.

O, King! From the day the Lord took residence in the Vraja region, the place was changed into a treasure house of the Goddess of Wealth and Welfare, Lakshmi. It appeared as if She was scattering Her Graceful Smiles all over the place. There were thousands upon thousands of cows; there was no shortage of curds, milk, or butter. In fact, there was such a plenty that they did not know how to consume all they had or how to keep or preserve them, for future consumption. Gopala loved the cows so much that He could not tolerate any idea of throwing away the precious gift. That is the reason why He was pleased to receive them into His own stomach. This act of Grace is the basis for the appellation: Milk and butter Thief!

Observing that He was being named as such, Indra decided to demonstrate to the World that Krishna was indeed, God come on earth; so, he manipulated a situation, where Indra Puja was cancelled by the people of Vraja, where Indra retaliated with heavy downpours of terrible rain, and where Krishna had to lift up the Govardhana Peak, in order to shelter the cowherds and cows from the onslaught of the downpour. It was all part of a play. Indra had no anger, nor did he entertain any idea of revenge or retaliation!

Nor would Krishna ever advise people to give up Puja. It is difficult for ordinary folk to understand the Divine. So, such superhuman miracles were decided upon, in order to make them identify the Divine already amidst them. Such incidents confirm the view that nothing can happen, without an underlying cause or purpose..

Meanwhile, Parikshit intervened with his joyous exclamation, and said, "O, How sweet are the leelas, the sport and pranks of the Divine Boy, Gopala! The more we hear, the greater grows the appetite! Master, Let me listen to a few more, and attain the state of Liberation from continuous grief."

(To be continued)

## **To the Moon**

Once Baba saw me, and said,

“I will bring a roll of thread

And float you, like a starry kite

Far, far above in the realms of Light.”

\* \* \*

He released the thread, and made me fly  
Beyond the spaces, rockets do try;  
I swam in space, touching Moon and Mars  
And all the bright and beautiful stars.

\* \* \*

Ah, What a thrill of space and speed it was!  
Which I felt in shining nebular mass  
A journey, high, exalted, to stars so soon  
But, with the thread, He drew me back at noon.

—Late Dr. K. Vidyanathan M.A., Ph.D.

### **Sri Sathya Sai Organisation East Africa**

Bhagavan Sri Sathya Sai Baba spent two memorable weeks in East Africa during June-July, last year. His Divine Discourses at Kampala and Nairobi and His spiritual advice to groups of seekers and aspirants in the States of Uganda, Kenya, and Tanzania, created deep interest in Bhajan, Dhyana and other spiritual exercises, all over the area. The Bhajan Mandalis, that were established in many towns by devotees who had visited Prasanthi Nilayam were encouraged to intensify their activities; greater interest was evinced by the Africans in Bhagavan’s Teachings and the organisations working under His inspiration. More Mandalis were started, especially, to spread the knowledge of spiritual discipline and to encourage its practice among women, through Mahila Mandalis. While Baba was in East Africa, many were fortunate to receive His Blessings direct and many witnessed the miracles, which were the spontaneous signs of His Grace and Compassion.

The Sri Sathya Sai Organisation of East Africa was then formed, with Bhagavan as the Founder-President. Baba nominated Dr. C. G. Patel of Kampala as the President and the Chairman of the Sathya Sai Centres of Uganda, Kenya, and Tanzania were named by Him as Members of the Committee. Dr. C. G. Patel writes, “What was yesterday a dream has now become a Reality. We are now better organised and are able to pursue our spiritual activities systematically, under Baba’s guidance.” The activities in East Africa can be classified under four headings Bhakti Marga: Prayers, Namasmaraṇa, Pranavajapa, Nagarsankirtan, and Celebration of Important Holy Days. Karma Marga: Seva Dal Work, Social Service of various kinds,

Feeding and helping the Poor. Dhyana Marga: Dhyana Groups; Meditation Classes; Teaching of Yoga. Jnana Marga: Study Classes; Lectures and Discourses; Libraries of Religious Books, Publication of Sri Sathya Sai Literature. Dr. Patel prays, “May Bhagavan guide us and bless us, so that we could become His true devotees, living up to the ideals set by Him.”

## **Baba the Indweller**

Mahadeo Mangesh Pinge

Sai Baba of Shirdi is renowned for almighty Power, Infinite Mercy, and Boundless Love. Most of the literature about Him is in Marathi wherein He is described as the Divine Incarnation who out of His immeasurable Grace, pierced the barriers of physical space and assuming different forms, saved lives miraculously, protected devotees from calamities, cured diseases, kept off epidemics and controlled the elements.

I visited Shirdi often and I have instances of His Grace and timely help in difficulties. In fact He once gave me Darshan in 1948, when we were living in a small room in a chawl and had a very meager income. I was taken by surprise by His miracle. He made me hold out my palms in the form of a cup and down came the stream of holy water from His fingers. He then blessed our family with all prosperity and happiness and instantly disappeared. From that day we find ourselves above want and are a contented happy family. Whenever problems arise and difficulties crop up, we think of Him and the way is clear!

Long before most of the devotees in Bombay had heard about Bhagavan Sri Sathya Sai Baba, the present Avatar of Sai Baba of Shirdi, it was an established fact that He was on a spiritual mission of giving solace to the distressed and leading the people of all castes and creeds, steadily on to a path of righteous life, mental peace and spiritual progress. Some fortunate families in Bombay who were caught in the Divine spell of Bhagavan Sri Sathya Sai Baba used to visit Puttaparthi and come away with the precious gift of His Grace. Literature on the life and mission of Bhagavan passed from hand to hand and spread His message of Sathya, Dharma, Shanti, and Prema. The readers were convinced that Sri Sathya Sai Baba was the re-incarnation of Lord Shri Ram, Sri Krishna, and Sai Baba of Shirdi.

By 1963 we too had an attractive Photograph of Sri Sathya Sai Baba and read books about Him. Thus the way was laid for our pilgrimage to Prasanthi Nilayam.

All of us went for Bhagavan’s blessings on Guru Poornima of the year 1964 when He distributed Amrita to thousands out of a silver bowl, which never showed signs of emptying. During our stay there and especially the interview, we were convinced of His Omniscience, Omnipotence, and Omnipresence.

In the course of the interview, He materialised a locket with the image of Shirdi Sai Baba on one side and Lord Krishna on the other and He presented it to my wife. We were astounded when Baba said to my daughter, “I know you are praying to me, during Bhajan time, in the study circle

in your Institution.” How He knew of the fact that there is study circle in our institution and that she thought of Him there, He alone knows!

On 22<sup>nd</sup> August 1965 in Prasanthi Nilayam Prayer Hall in His Divine Presence, with all the religious rights and the sacred mantras recited by the learned Shastris of the Veda Pathashala and the ardent assembly of devotees witnessing in solemn silence, my daughter’s marriage was performed. Bhagavan materialised the sacred Mangalasutra of typical Maharashtrian pattern and performed the kanyadan himself. It was the happiest and most fortunate day in our life. Our attitude towards Bhagavan became one of surrender, total, complete. We returned with the conviction that He is really the Indweller in the hearts of all.

### **Love and Truth**

**S**ai was, Sai is, Sai ever will be  
**A**nd if you are graced you sure can see  
**T**hat glory, that Love He has for thee.  
**H**ave faith, persevere with all your might,  
**Y**ou too may reach that glorious height,  
**A**nd see the wondrous star in the night:  
  
**S**ai’s light will shine the world all over,  
**A**nd nations warring come together,  
**I**n search for truth and love forever.

S. Benjamin I A S (Retd)

### **Then and Now**

—K. P. Mukunda Prabhu

Sri Gauranga’s love for humanity was all embracing. He did not leave out the worst sinners, murderers, dacoits, and women who had fallen on evil ways, out of the circle of His love.

Through the power of His love, He converted the notorious City Kotwals of Navadvip, Jagai, and Madhai, of whom the people stood in abject terror to the path of Bhakti. In like manner, He converted the Bhil dacoit, Naoroji, who had committed murders without number, to the Path, and Naoroji had the supreme privilege of accompanying the Lord on His travels for some time, until death overtook the reformed sinner. At Ghoga, the wealthy and beautiful courtesan, Baromukhi, gave up her evil ways and became a Sanyasin herself, after listening to the divine message of the Lord.

Have we not seen, or heard of similar instances of the spiritual transformation in the lives of men and women, after their having come in contact with Sri Bhagavan, of the murderer confessing His crime and joyously surrendering himself into the hands of the Law, in order to willingly expiate the heinous sin committed previously by Him of men of passion, being brought to the path of love and reason, and giving up their cruel and inhuman behaviour towards their wives, children or parents? The instances are too numerous to mention.

Lord Gauranga attached no importance whatever to a man's position in life, or to His caste or creed, or to mere external purity, or to the display of pedantry. The fundamental test was the inner purity of the heart of the Bhakta, where there was Bhava Shuddhi. One of His greatest and dearest devotees was a Muslim, who went by the name Haridas, a name that had been given to Him, because of His supreme love for the name of God. Raja Ramananda Ray, though by birth He was a Shudra, was held in the highest esteem by Gauranga, on account of the sanctity of His character.

This also we have witnessed in Sri Bhagavan. He has often told us, that though, all are uniformly dear to Him, yet, the nearness of anyone to Him should not be judged by His physical proximity, but by the nearness of His "Antarya." He is supremely dear to Bhagavan, who is permeated by the virtues of Truth, Love, and Bhakti. Bhagavan treats with equal love all devotees, to whatever caste, creed or race He may belong to; the sun shines on all, and imparts His life-giving source of energy to all life, regardless of all other considerations. But to receive that energy, we have to stand out in the sun, otherwise it is not possible. In like manner, it is up to us only, to keep our hearts open to receive His Grace.

Gauranga's love for Krishna was something unique: His entire life was suffused with that love for Krishna. He identified Himself with Radha to a degree that baffles all description. The anguish that Radha felt at her separation—when the Lord of her heart left Brindavan for Mathura, was relived by Lord Gauranga more or less throughout His life. At times, the spiritual and mental anguish that He felt was such that tears ran down His face in torrents, and the whole body depicted the throes of extreme anguish, and He would repeatedly swoon away on account of His unbearable sorrow. The sight of the deep blue sky, the soft notes of the flute, or the beauty of the creepers in bloom, would remind Him of Brindavan, and of the Lord who had played in those sylvan groves, and He would pass into ecstatic raptures.

But there was also times when He showed the real nature of His own Divinity. He showed himself thus, as the Lord of Brindavan to His devotees and also to His mother at the house of Sreebas at Navadvip; to Advaita Acharya, who had prayed for His descent into the world of men; to the great philosopher of Puri, Sri Vasudeva Sarvabhauma; to Prakashananda Saraswathy,

the foremost Advaitin and Sanyasin of Kasi, and to Raja Ramananda Ray the great Bhakta of Vidyanagar. To the chosen few, He manifested himself as the Lord having six arms, two bearing the bow and arrow, the second pair clasping the flute, and the last pair holding the staff and mendicant's cup. Thus He identified himself (the Sanyasin) with Sri Rama and Sri Krishna, the two Avatars who had appeared before.

Even today we can see in the historic temple of Sri Jagannath at Puri a figure of the Lord with six hands installed thereby Sri Vasudeva Sarvabhauma, with the concurrence of the emperor of Orissa the Great Pratap Putra to commemorate the Divine Darshan given to Sarvabhauma by Sri Gauranga.

The speeches of Sri Bhagavan also show the same great love that He bears for the Krishna Avatar. Bhagavan often sings beautiful songs of the Radha Krishna Episode; plays written and directed by Himself, on Radha Bhakti are enacted by the ashram students; Bhagavan's residence at Whitefield is called Brindavan; captivating statues of Muralidhara are to be seen at Prasanthi Nilayam and also at Brindavan and Bhagavan invariably refers to Parthasarathi in all His speeches; He describes the love of Radha for Krishna as the love of the Jivatman to merge itself in the Paramatman.

To some fortunate few, who were worthy of His Grace, He has actually manifested himself in His Divine form, with all His glory. This is as it should be. May it however be given us, the rest of the Bhaktas, to rid our hearts of the triple passions of lust, anger and greed, so that we may be able to receive in full measure the Grace and love of the present Advent of the Lord upon earth, Bhagavan Sri Sathya Sai.

## **The Temple Bell**

Anne Balabrega

The abundant distribution of the greatest treasures of wisdom and the glories of Truth by Bhagavan Sri Sathya Sai Baba makes me realise in the silence of my mind, the beautiful and Divine thoughts, which through His words are unfolding like the blossoming Lotus of the Prasanthi Symbol.

All the searching, scrambling, dashing, fighting, almost everywhere in the world is just the urge of the Supreme spirit inside of man, to be recognised as His own Godly Nature.

The material frame that keeps the spirit imprisoned has solidified into a hard shell, through which it can only break, with the powers of man's own will and faith, which may be strengthened by the Lord's Grace.

As wealth and science, based on material form of Creation only, are steadily increasing in the world, man wanders in ever darker inner realms, hardly or not at all capable any more, to break the shell of delusion, to let the light of truth illuminate His true nature.

But, the world of material welfare is becoming hungry for the fruits of India's highest treasured trees, it is said in the Gita, that the Lord will create a Form for, Himself and come into human affairs, when Dharma is in grave peril. All who understand the teachings of Bhagavan Sri Sathya Sai Baba may know that this time has come and that through our present Avatar, the Vedic teachings will gradually be put into practise, in every way of life, so that Dharma can be re-established.

The manifestation of the Lord at this time and age is in the form of Bharat with Bhagavan Baba centered within as the Enlightening Heart—whose rhythmic harmonious beat sounds like the *Temple Bells* calling all beings, from far and near beyond all borders of Nations, without discrimination of religion, of nationality, or social standards, to join the Army of Truth, *Peace Harmony and Everlasting Brotherhood*.

## **God Never Changes**

A. K. Das, Bar-at-Law

I love miracles. I love to witness them. They make me feel happy. In the presence of a miracle, it seems there is nothing impossible in this world with God. When I see or hear of a miracle, I feel God is near at hand, before my eyes.

It is God who can perform miracles; the rest of us can at best produce magic, which is only delicious illusion; there is nothing permanent about it. The miracles of Bhagavan have an enduring value; they create faith and hope, which is something to live by. Dominated by His supreme intelligence these miracles are possible; if the universe is dominated by a Spirit which is all love, truth, and joy, then, miracles are possible which are all love, truth and joy. When that spirit descends into flesh, incarnates as the Avatar, this miracle itself would make further miracles a reality.

Throughout all the miracle-stories of Bhagavan there is the unmistakable, positive note of His Divine authority. Let us not forget that He takes upon Himself the death pangs of sincere devotees those who call out to Him in despair and then He seems to suffer it. But He is as great in His suffering for others as He is oblivious and majestic, in supreme unconcern about Himself.

He is and has to be His own Healer; with one part He heals that part of His body which has gone numb with paralysis; the Siva in Him cures the Parvati in Him, that is prostrate with paralysis.

In India miracles after miracles have followed in the footsteps of the Divine incarnations. The pages of the Ramayana and Mahabharata and the Bhagavata will bear eloquent testimony to the innumerable miracles wrought by the Avatars as object lessons for humanity. Let us take the case of that perfect example of a human television set, which relayed happenings on the battlefield of Kurukshetra to Prince Dhritarashtra. Krishna Dwaipayana endowed Sanjaya with clairvoyance and clairaudience, so that He could not only see what was going on in the battlefield, but could

also hear what the heroes were saying and Sanjaya began to relate the events on the battlefield and conversations between Lord Krishna and Arjuna and out of this narration of Sanjaya was born the immortal Gita. So the birth of Gita is to be seen in a miracle and the miracle is by a Divine Personality, Veda Vyasa. Take again, how a stone produced that destructive force called Narisimha which killed Hiranyakasipu and the Devotee was saved.

As we grow in the knowledge and love of Bhagavan Sathya Sai Baba, we grow in the understanding of His miracles. They are meant to emphasise the supremacy of the Divine over nature, the power of spirit over matter. Bhagavan has come to bring spiritual uplift to us, to save us from our misdeeds. He has come to convince us of the Existence of God and His Kingdom of Righteousness. He showers blessings to heal us of bodily infirmity. He has come not only to heal the body but to heal the heart that is sick, a far harder task. He has come to help us to help ourselves from our own folly, from the powers of darkness and ignorance. Some people think that mere prayers and faith can perform miracles. But only the Divine Spirit of God—the Savita—the Life Giver can manifest miracles.

There is another aspect of Bhagavan's miracles, which has not received proper emphasis. I refer to its Holiness. It is burning Holiness. It burns the dross away; the pure gold of evolved personality remains. Did not Baba's holiness shatter the naked Sadhu's pretence? The Sadhu was sent from the town, where He was displaying not only nudity of body but nakedness of spirit. A whole life spent in a fruitless make-believe was destroyed in a moment by Baba's Holiness.

Notice the same holiness, which convinced Kalpagiri, whose soul was heavy with a murder that He had committed, to go to the police, surrender himself, confess His guilt and undergo the sentence. And Kalpagiri, unable to stand before that Holiness determined to surrender himself and take the punishment and obey Baba even unto death. 'Go, confess, and undergo cheerfully whatever punishment they give you. You will not be hanged. I promise you that Your neck shall wear a Japamala, which I shall myself put round it. Come to me after the sentence is over.' That burning Holiness drove Kalpagiri to atone for the evil deed. He went to the police, surrendered himself, confessed His guilt, was tried for murder, and sentenced to death in due course of law. Bhagavan's assurance flowered into reality and the President intervened with His prerogative of mercy. Kalpagiri's life was saved. Once again the verse of the Gita has come to life "My devotees can never perish". The Lord was as true when He uttered that on the battlefield of Kurukshetra in the dim past, as He is today. Then it was Lord Krishna who held out that assurance. Today it is Sathya Sai Bhagavan. God never changes; yes; He changes never.

*Man has to master two foes Kala and Kama, the ravaging tactics of Time and the undermining strategy of Desire. He must not allow Time to rob Him of strength and vitality, too soon; He must not allow Desire to lead Him astray from the search, for Siva—who mastered both Kala and Kama. He subdued Kala or Yama in the Markandeya episode; He burnt Kama, when He dared drawing Him into His bond.*

**Baba**

## Sparks From Sai Sambhashan

Those that are involved in the daily toil of family life, those who are so poorly equipped that they cannot grasp the significance of spiritual disciplines and the categories of spiritual science, have to be taught these things in a simple, easy style and manner; this task is very urgent, for it is their heritage and they must be allowed to share it and benefit by it. This is the reason why the Lord assured mankind that He will assume human form and come down among men when they lose their way into entangling materialism. He said, 'I shall incarnate Myself and establish the supremacy of Dharma or Righteousness.'

The Puranas contain a statement, which is inconsistent with this assurance. They declare that Dharma was standing firm on four legs in the First or Krita Age; that, when the next Age dawned, Dharma lost one of the four; that the Dwapara Age (the third) saw Dharma very unstable with only two legs; that, in the Kali Age (the fourth), it has just one leg stand on! The question naturally arises, if each Age saw this systematic decline in Dharma, what precious task did the Incarnations of the Lord accomplish? When Krishna was born, Dharma had two legs; by the time, His Mission was completed, and He left the Body He had assumed, Dharma lost one more leg! This is a sacrilegious conclusion.

No. The Avatars of the Lord were not so fruitless; Dharma was re-established by each of them. How can the Lord leave His task unfulfilled? The Vedas declare, "Satyaan naasti paro Dharmah." There is no Dharma, higher than Truth. Truth is the foundation of Dharma; when the foundation is shaken, the Lord comes to strengthen it, so that the superstructure of Dharma can stand firm, against all the winds that blow. Truth is the vesture of God; through Truth, man saves himself; through Truth, the vile and the wayward are led back into safety. The splendour of Truth illumines the mansion of Righteousness and makes man happy and free. Truth is, 'All this is One, All this is Divine. All this is fundamentally Brahman.' In order that he may realise this, God has made man in His own image; but, man, in his perversity, tries to picture God in his own image, with all his tendencies towards falsehood, faction and conceit. This is an impossible adventure. However difficult, however prolonged the task may be, man has to reach up to Divine Heights through association with the godly, and partaking in the study of the Divine activities motivated by Divine urges.

The Vedas prescribe Upasana (also referred to as Upavasa) as the Path, for this achievement. The words mean, 'sitting near' being in the Constant Presence of the Divine. When you shiver with cold, you sit near the fire-place; and feel quite comfortable. When you sit near the fire in the smithy, you are covered with black. The company you keep leaves an impression on you. When you reside near the unchanging Source of light, joy and peace, you imbibe light joy and peace. When you render yourselves pure, unmoved, detached and full of love, God reveals to you the Reality—whatever your age, colour, scholarship or social status. He has no concern with these.

What is required is, deep yearning. No mother will delay fondling the child, on the score that the weeping is not in proper tune! God will respond as soon as the prayer is sincere, emanating from a contrite heart. Yearning moves Him, melts Him. Think of Nandanar. God examines the inner feelings, not the outer trappings. He keeps at a distance him whose devotion is skin deep; He draws towards Him, those whose devotion is rooted deep.

When Kanakadas yearned to see the idol of Krishna, installed in the temple at Udipi, though he could not go into the sacred precincts, the Flag Post hid the view; so, he went round the shrine, and tried to find a crevice in the wall, through which he could gain a glimpse of the Krishna he loved so much. He found a crevice; but, that gave him a glimpse of the back of the idol, not the resplendent face of the Lord. When he lamented his fate, the Idol turned round (1)—as can be seen, even today—and gave him the coveted Darshan! That is the reward for the yearning.

Every one has a right to achieve Divinity, to receive Grace. Only, he has to remind himself constantly about his right and deserve it, by disciplined living. The senses will, of course, create obstacles; but, they have to be coaxed into submission or coerced into tameness. They cannot be destroyed or eliminated. One has to live with them; they can at best be sublimated. Instead of letting them loose to wander as they will, they can be trained to turn Godward and become instruments of utility.

Basically, the problem reduces itself to this—discriminate between the Kshetra (the body, the field, the inert, the material) and the Kshetrajna (the knower of the field, the motivator of the inert). This is called, Vibhaga Yoga, the Discipline of Discrimination, Discriminate between the Atma and the Un-atma, the valid and the in-valid, the real and the unreal; then, give up attachment for the lower and attach yourselves to the higher.

Detachment is the secret of liberation, of peace, of lasting happiness. Thyagaineke Amrithathwa maanasuh—By renunciation alone can immortality be won, declare the Vedas. There was a rich merchant once, who was also highly spiritual and deeply devoted. He had a daughter, whom he loved dearly. He resolved that he will give her in marriage only to a genuine seeker of God, however poor he may be in worldly riches. He searched for such a groom, in the caravan serais and mosques of his city. One day, he found a young man, who knelt in prayer, long after all the rest had left. When he rose and walked away, he approached him and inquired whether he was married. "I am a fakir, living in a leaky hut; who will offer me a bride? Besides, I wish to wed a bride who will help me on the spiritual path." The merchant decided that this was the very person he was seeking; the marriage was settled and celebrated; the daughter came into the leaky hut. As soon as she came, she started cleaning the floor, and placing the few mud-pots in good trim. Suddenly, she turned towards her husband and pointing to a piece of bread she had recovered from a pot, asked him, "What is this, may I know? Why is this kept here? The husband said, "It is a bit of bread; I have kept it by, for tomorrow—lest we do not get anything, when we beg.

The wife was much too spiritual to accept this explanation. She said that she did not desire to live with a man of little faith in God. "Why do you doubt His Grace? He is certain to provide us the wherewithal, if that is His will; or else, we shall go hungry and be happy that His will is so." "Either this piece of bread goes out of this hut, or, I go" she said. The husband was humbled; he learnt the great lesson and they lived in the presence of God thereafter. That is the unconditional surrender that the Lord appreciates and rewards.

**Baba**

## **Sri Sathya Sai Satsang Samachar**

- May 21: Nagercoil (Kanyakumari Dt) Seva Samiti Annual Day President Captain Murugaian, Principal Tanjore.
- May 25: Secundrabad: Seva Samiti inauguration of Bhajan Unit in Sivananda Rehabilitation Home Kukkadpalli
- May 26: Secundrabad: Seva Samiti: Inauguration of Bhajan unit In the 'Home for Disabled', Bansilapet.
- May 1: Periyampatti: (Dharmapuri Dt): Bhajan Mandali; Annual Day; Speech: Sri Murugananda Adigal.
- May 10: Munamaru: (W.Godavari Dt): Bhajan Mandali: Bhajan by the Mandalis of Thamarada Somarajuchervu. Veerendrachervu and Korlaparu.
- June 11: Dehra Dun: (Uttar Pradesh) Seva Samiti Professor G. P. Sukhla M.A, Ph.D
- June 14: Pera Ramachandram (E.G.Dt) Inauguration: Mahila Mandal  
: Poona (Maharashtra): Seva Sangh: Akhanda Namasankirtan.  
: Mangalore (S.Kanara Dt) VIIIth Annual Day.
- June 15: Anaparthi: (E.G.Dt) Inauguration Mahila Satsang: District gathering of Sathya Sai Organisations.
- June 18: Brindavan (Whitefield): Gathering of Poets, in the Divine Presence: Reading of Poems: Dr.D.R.Bendre, M.A, D.Litt; Dr.V.K.Gokak M.A, D.Litt: Prof R.S.Mugali M.A, Dr.G.S.Sivarudrappa, M.A.M.Ph.D: Prof G.P.Rajarathnam M.A, Sri.K.L.Sivappa, and Principal R.G.Kulkarni, M.A
- June 20: Surat (Gujarat): I st Annual Day; Seva Samiti; President: S.K.Kazi, B.A,LLb.
- June 21: Dangeru (E.G.Dt) Seva Samiti Inauguration: Swamy Karunyananda, D.r.  
G. Saraswathi, Sri. S. Suryanarayana, M.A;  
: Madras: Bhagawan Blessed Seva Dal; conferred Badges
- June 22: Harihar (Mysore State): Seva Samiti: Annual Day: President: H.Siddaveerappa, B.A, B.L, M.L.A  
: Guindy (Madras) Bhgawan's Divine Discourse at the Sri Sai Temple Madras Seva Samiti.
- 25-25 : Meenambakkam (Chinglepet Dt): Akhanda Bhajan Organised by all the Sathya Sai Organisations of the District: in the divine Presence of Bhagavan: Bhagavan's Divine Discourse.
- June 26: Perambur: (Madras): Sathya Sai Nilayam: Bhagavan's Discourse
- June 29: Telinipara (W.Bengal): Seva Samiti; Inauguration of Nagarsankirtan  
: Podanur: (Coimbatore Dt) Inauguration of Nagarsankirtan: Laksharchana
- June 30: Thillainagar (Tirichirapalli Dt): Study Circle: Speaker: N. Swaminathan M.A  
: KAMPALA: (Uganda East Africa) Seva Samiti: Celebration of the first Anniversary of BHAGAVAN'S VISIT TO EAST AFRICA: Special Bhajan.
- July 6: Chennarayapatna (Mysore State) Bhajan Mandali: Annual Day: Akhanda Bhajan
- July 9: Yerrimpeta (W.G.Dt): Bhajan Mandali: Nagarsankirtan, Bhajan
- July 10: Kadirnayakanpatti (Dharmapuri Dt): Seva Sangham Annual Day
- July 13: Kodibag (Karwar Dt): Bhajan Mandali: 3rd Annual Day Sathyanarayana Puja.

## Bhagavata Vahini

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Sri Sathya Sai Baba

Indeed, recollecting the boyish pranks of Krishna, and enabling others to listen to descriptions of those pranks were assignments that gave great delight to Suka! Therefore, as soon as he was asked, he began, “O King, there is no higher course for you during the few remaining days of life than devoting them to the contemplation of God. Is it not? The doings of the Lord are drops of Nectar. Every one of them is a fountain of Ananda. Tell me which of them you wish to hear about. I shall describe to you the truth of each, and the glory I saw.”

At this, King Parikshit said, “Master! I desire to hear of the wondrous way in which Gopala moved among the cowherd boys; that will give me such joy, that I can liberate myself from the hold of death-and-birth.”

So, Suka said, “King! Gopala woke early, during the Brahma Muhurta (the hours from 4 to 6); He finished wash quite soon and went into the cowshed, to select and separate the cows and calves that had to be taken to the pastures that day and gave them water to drink; he heaped grass before the animals that were to be left behind, so that they could feed their fill; He loosened the ropes from the posts to which the cows He wanted to take with Him were tied, and drove them out of the shed, into the area in front of His home, then, He went inside the house and, collecting His ‘cold rice and curds packet, with a bit of pickles in it,’ He cautioned His elder brother that it was time to start; and, in order to alert His companions to be ready to join Him He blew a horn, standing on the road. On hearing that call, the cowherd boys were activated quite suddenly; they finished their allotted tasks at home hurriedly; they bore the bundles of noontime food packets, and hastened to the house of Yasoda, the mother, ready for the task for which Krishna called them.

Then the boys proceeded, playing on flutes, singing melodious tunes. Some of them responded to the ‘kokils’ that sang on trees, with echoing songs of their own. Others ran along the shadows of the birds that flew above. Some lay flat on the backs of the cows and sang merrily their favourite songs, all the while watching with eagerness what Gopala was doing and where He was. Thus, they moved on into the forest.

“Gopala would then place the flute tight in his loins, he would hold the noon day meal packet in his left hand and, raising His lovely silvery voice He would sing a charming song and slowly walk along. The cows too stepped in unison with the song, as if their feet kept time and delighted in doing so. They pointed their ears, to listen to the Divine Melody. They raised their heads in silent admiration and adoration. At last, they reached the banks of the tank.

“By then, it would be time for partaking food. They sat under the trees and untied the cloth bundles, which contained cold rice mixed with curds, cream and milk, and other items according to the taste and need of each. The boys waited until Gopala opened His packet and started eating, to take the first morsel themselves. As soon as Gopala took a mouthful, each boy began eating. Once a while, Gopala used to give His companions a handful of food from His packet and receive from each of them a handful from out of their stock! He went to every one and asked for a share from their packet! The boys were reluctant and even afraid to give Gopala the handful of food He asked for, from their plates, for, it had been rendered ceremonially impure by their eating out of them. Seeing this, Gopala assured them that the One resides in all of them and so,

they should not feel He was separate from them; how can ceremonial impurity arise when all are one, He asked. Then, he took the half-bitten pickle-fruit that they had kept aside and bit off a portion, for His own chew. How could the Lord who ate with relish the leavings of Sabari from her plate, in the Rama incarnation desist from eating the leavings of the cowherd companions? Both were so intimately devoted to Him.

“One day, sitting on the rocks in the shadow of the hills, they ate their meal and washed their hands; Gopala then ran towards the group of cows grazing in the open pasture. His companions wondered what the matter was; they noticed among the herd a huge beautiful calf. Gopala went straight towards that animal; He lifted it, holding both its hind legs, and rotated it fast over His head, until He brought it heavily down on a rock, to smash it: but, it made a terrific noise and turned into a Rakshasa (Ogre), spouting blood and breathed its last. The boys were amazed at this; they ran in hot haste towards Gopala and questioned Him, to tell them what the mystery was. Gopala beamed with a radiant smile on His lips; he said, ‘A wicked ogre assumed this form and came here enjoined by Kamsa to kill me. He mingled among our herd of cows and was enacting this role in the drama He had decided on. I have given Him due punishment now.’

At this, the boys extolled Gopala’s foresight, bravery and strength, and exclaimed, ‘Gopala! You have given him what he deserved.’ They jumped around him excitedly in great joy. They searched among the herd for any other strange calf or cow, suspecting other ogres who might have come in that disguise.

They were also apprehensive that their own cows might have come to harm, or might have been swallowed alive by some wicked ogre in some shape. They vigilantly examined their own herds, to discover, before it became too late, any sign of danger.

Meanwhile, they reached a hill rich in pasture, by noon. The cows were driven into the shades, under the over hanging rocks, to be free from the scorching sun, and the boys too rested a while stretching themselves on the grass. It was afternoon soon and when evening came on, one boy rose and approached the herd, to collect the cows for the return to the village. He saw there a giant crane, picking up the animals and gulping them whole into its cavernous stomach. He cried out, ‘Krishna, Gopala’ hearing his desperate cry for help, Gopala reached there in a trice. He caught hold of the beak of that crane, (which He knew was an ogre, by name Bakasura come in that disguise) and pulling the upper and lower parts apart, He tore the crane in two. The cows inside the stomach were freed.

“Thus, Gopala destroyed the messengers dispatched by Kamsa, each day a new miracle, a novel wonder! The cowherd boys came to feel it as supreme sport. They were no longer amazed; they realised deep in their hearts that His skills and powers were superhuman and incomprehensible. So, they were ready at any time to accompany Him anywhere without any fear.

Hearing that Gopala had killed Bakasura who had planned to get near Him and swallow Him whole, the brother of Bakasura got so incensed that he swore revenge and came into the forests where the pastures lay, as python. It lay across the jungle track, with wide open mouth scheming to swallow whole, the cows and the cowherd boys, as well as Balarama and Krishna. To all appearance, it looked like a long cave and, unaware of the fact that it was a trap, cows and cowherds walked into it. Gopala recognised it as another wicked ogre; He too entered the python’s body, only to hack it open and save he lives that had been entrapped. They lost all fear and moved on to their homes, secure under Gopala’s protection.

From that day, the cowherds had no trace of fear; they believed that Gopala will certainly safeguard them against all danger, for He was omnipotent. So, they cared or nothing on the way, they never watched the sides of the road, but walked confidently on in the direction Krishna took.

“The sport of the Boy Krishna was every moment a yonder, a miracle, an amazing event, a heroic adventure. What can I describe about them? Can ordinary humans perform such wonders? Those who do not have faith, in spite of seeing such events are but burdening the earth, they are fruits that have no taste and no kind of use.”

Suka had his face lighted by a deep inner smile as he said this; his eyes shone as if he saw the vision of the resplendent One, as he fixed them intently for long on one spot.

Parikshit asked him, “Master! While even Danavas (sub-human monsters) develop faith in God and worship Him, how is it that human beings forget Him and neglect to worship Him? They put trust in the ears that hear, rather than eyes that see. I consider this to be the consequence of some great sin they have committed. Or, it may be the effect of some curse.”

At this, Suka said, “O King your words are true. Monstrous individuals like Kamsa, Jarasandha, Salya and Shishupala saw with their own eyes evidence of Krishna’s supra-human powers, but, the falsehood that He was just a cowherd boy was so overpoweringly echoing inside their ears that they were always aware only of the Akaashvani they heard from the sky rather than what they saw with their eyes. As a consequence they lost their lives, ignominiously. They ignored the miracles, the wondrous events, the amazing achievements that they witnessed, the successive defeats that their emissaries suffered at His hands and neglected the duty to the God before them; what other explanation can we give for this, except that they were cursed so to behave. And, that curse must have fallen upon them as a result of sin.

Gopala is Lokapala, and not a cowherd boy. (Go—means cow; pala means—he who fosters and protects; Loka—means the World.) The Form He has assumed is Human, that of a cowherd boy; that is all. But, really speaking He is the most auspicious Form who liberates Jivas from bondage having in His hands, Shakti, (power) Yukti (means of attainment) and Mukti (freedom from bondage).”

Parikshit was supremely delighted at these words of the sage; “My grandparents had the unique good fortune of being in the divine company of Gopala; they played with Him; they talked with Him; they had the bliss of His company and Presence. Well, I am able to listen to the description of at least a fraction of His Glory and enjoy the Ananda therefrom. This too is great good fortune. This chance of hearing about it from such a celebrated sage as you are, is also due to the blessings of those grandparents. Can such a chance be won, without special good luck,” said Parikshit, with tears of joy flowing down his cheeks.

He said, “Master! I have heard that Gopala trampled on the serpent Kaliya and humbled its pride. What is the inner meaning of that sport? What great truth underlies that miracle? How was it considered to be an amazing sign of His glory? Please describe these to me and remove the doubt that afflicts me,” he prayed.

**Sai Geetha—to Herself**  
(The Elephant's Soliloquy)

Anne Balabrega

Come, oh Master, hear my bell calling you  
Each day I am eagerly waiting for the Hour  
To place my flower—offer around your Halo  
And snuffle: "Sai-Ram, Sai-Ram, Sai-Ram!"  
Known to You as my soul's "Santhosham!"  
To feel the pat of your Hand as a loving care;  
Your hand, feeding me the fruits, as manna from Heaven.

Though I am an earthly creation,  
I am different from the Human perfection.  
I'm trained to kneel at your Lotus Feet,  
To bow my head in humble reverence.  
They feed me, they bathe me, they tease me,  
But it's the form alone that tastes and feels it all  
I see not the Shape of You as they do,  
Only find all I am within, in THAT of You.

I understand not Your Speeches of Wisdom,  
But their sound reverberates through my being.  
For in the Eternal Source of Sound,  
The Universal language of Love prevails,  
So well understood by man and beast.

Still I have my moods of mockery,  
When missing You, too long to the outer eyes,  
Or being chained in my freedom, to run out You;  
Then, oh my Master, before Your Glorious Appearance  
I droop, my trunk refuses to hold out the garland.

You whisper my name, melodiously, assuring;  
And, yielding to the tenderness of Your attention  
I lift up the garland in worship to You.  
For ages in the past our souls understood;  
And as now, you are my Beloved Master.  
In ages to come, in form and in spirit,  
I shall remain Your devoted servant.  
To You I bow down, again and again,  
Forever saying: "Sai-Ram, Sai-Ram, Pranam!"

## **Who is a Sai Devotee?**

(1) The Sai devotee believes that God manifests as Avatar. He believes in the Avatarhood of Sri Sathya Sai Baba, in His Omnipresence and Omniscience.

He believes therefore in all previous Avatars and reveres Godhead in all forms.

He believes that Avatars will continue to manifest in every age, in the future also, as in the past. Baba has Himself declared that the next Avatar will be Prema Sai.

(2) The Sai devotee, by attaching himself to Baba, establishes a close personal link, and derives all his strength and sustenance from Him.

(3) Baba's message which is no different from what has been declared by previous Avatars, the Vedas, the Upanishads and exemplified in the Puranas, and preached by saints and sages, becomes a living message mainly because it comes from the Living God. It is therefore this belief in Baba as the Living God which is at the core of the spiritual transformation which Baba is performing.

(4) The Sai devotee will understand Baba's mahimas in the way that He wants us to, no more, no less. Undue emphasis on the mahima aspect will make us forget the real message, which is the spiritual reformation of the individual.

(5) The Sai devotee respects people of all other faiths, whatever may be their form of worship and has no sense of inferiority or superiority. He will not propagate a Sai Baba cult. He seeks no converts; he certainly brings Baba's Message to other's knowledge.

(6) The Sai devotee believes that he is living in the constant presence of Baba; Baba gives both direct as well as indirect proof of His presence and awareness of all our innermost thoughts. So many have been surprised by the way He can quote statements or thoughts which have flashed in our minds in the past. This should lead to cultivation of the attitude of inward nearness and establishment of the consciousness of the constant presence of Baba by our side as Friend, and Guide.

(7) As the Sai devotee becomes firm in the conviction of the constant presence of Baba, he begins to believe that Baba is the Antaryamin of all, whether they worship Him as Baba or not. He then becomes convinced in Baba's teaching that diversity in human nature is the result of the veil of maya or ignorance which clouds this inner core of Divinity. On this basis he tries to understand those around him with sympathy, understanding, forgiveness, compassion and love.

(8) The Sai devotee's belief that Baba is present with him all the time should lead to (a) right thinking (b) right conduct and (c) right speech.

(9) The Sai devotee is fearless; he has nothing to fear, if he has conducted himself conscious of the close, living presence of Baba; this is the import of Baba's message, "Why fear when I am here".

(10) The Sai devotee believes that Baba is guiding all his actions and that he is only an instrument. He will be conscious of the strong influence of his little ego trying to obstruct the flow of Baba's will and he will let Baba's will prevail. Any action prompted under the influence of one's ego (anger, strong passions, or hate) are bound to be wrong.

(11) When a Sai devotee has learnt to let Baba's will prevail, he will accept events as they take place, will not cross bridges before he reaches them, and indulge in useless speculation of the possible course of events.

(12) To let Baba's will prevail, the Sai devotee will seek Baba's guidance through prayer. With this prayerful attitude of mind he will not harbour ill-will, and will control the evil feelings of jealousy, hate, etc towards others even to those who appear to be his enemies. This belief should lead to truthfulness, honest dealings and humility.

(13) The Sai devotee, believing as he does that Baba is his guide, performs his duties with dexterity according to his Swadharma. His performance of work should be whole hearted and joyful, using every opportunity that Baba provides towards full creative effort in a spirit of dedication. This attitude is essential in our day to day work of bread-winning; seva is not something different from our professional karma. If the Sai devotee is all the time conscious that he is an instrument of Baba's will, his performance will be at its best; he will also then learn to accept that it is for Baba to decide whether the work deserves any fruits and if so whether he can enjoy them. This should give correct perspective for evaluating events and their consequences.

(14) The Sai devotee is ever-conscious of the evil influence of our little ego and through continuous self-examination attempts to live with the four ideals of Sathya (right thinking) Dharma (right conduct) and Shanti (result of right emotions) and Prema.

(15) The Sai devotee will try to live up to Baba's oft-repeated saying, "My life is My message", by a study of His life. The good fortune of the Sai devotee is that he has a Living God as Divine Inspirer.

(16) The Sai devotee is conscious of his failures, craves wisdom to recognise them, and Baba's Grace to save them from those failures which he cannot recognise.

**Dr. Narayanamurthy, M. A., Ph. D.**

### **The Eternal Truth—YOU**

Give me the strength to love  
The ones, near and dear to me  
As well as those that now I hate  
And the ones who despise me.

Give me the strength to ignore

The faults I see in others.  
But, to perceive and correct mine  
Be they however small.

Give me the strength to discriminate  
To reject this sensory pleasure  
So that I proceed unhampered  
To the ultimate Goal—YOU.

Give me the vision to feel  
The grief and anguish of others  
Also to share their joys and triumphs  
As if they were my very own.

Give me the vision to see  
The Eternal Truth—YOU.  
So that, on realisation,  
I may merge with YOU.

—Hari

### **Guru Poornima**

Adweshtaa Sarva bhoothaanaam (with no ill-will against living beings) Sarva bhootha hithe rathaah (always engaged in promoting the well being of all beings) Samah sathrou cha mithre cha (considering foe and friend alike)—jewels like these contained in the Gita, are, as known to all, pointers to the need for Universal Love. The Gita offers plenty such, to help the worldly to swim across the sea of sorrow. In the Gita the Lord lays down the ideal, "Do all acts for Me; become Mine; be devoted to Me, giving up all other attachments".

By declaring that man shall not bear ill-will towards the entire world of living beings, the Gita is positing a lesson with invaluable inner meaning: that in all beings and even things, there is moving and revolving, as an active illumining Principle, the Divine, appropriately called as Atma. The Vedic assertion Isaavasyamidam Sarvam (All this is enveloped in God) Sarva bhoothaantharaatma (The inner core of all Beings is He) Vaasudevassarvamidam (All this is God, Vasudeva) firmly establish this profound Truth.

It is a wrong against God, this Omnipresent Divine, to hate Living Beings, to injure them; that is to say, it is as bad as hating and injuring oneself—the reason being that the injurer is as much a living being with God as his core, as the injured. Potharaju, the classic Telugu Poet, had realised this truth; so he writes in the Bhagavata:

"Grant me, O Lord,  
So ready to reward rigorous self-control!  
Grant me, O Lord,  
The adoration of Thy Lotus Feet

The comradeship of those who adore Thy Lotus Feet  
And give the compassion,  
Deep, vast, unlimited,  
Towards all beings in all the worlds

Until you become aware of your own Divinity (Devatattwa) so long as you are conscious of your distinct individuality (Jiva-tattwa)—so long as you feel you are you and God is God, you cannot but struggle, with some attitudes and objectives. This is the stage called the Sadhaka stage. During that stage, you must endeavour to equip yourself with the above mentioned qualities of Love, Sympathy and Compassion. For, without these, Yoga and Jnana cannot be secured.

Love is vital. Love is Divine. To render an act fit to be offered to God and pure enough to with His Grace, it has to be a manifestation of Love. The brighter the manifestation, the nearer you are to God. Prema is not affected or modified by considerations of caste or creed, or religion; it cannot be tarnished by envy, malice or hate.

Preserve Love from being poisoned by these evils; endeavour to cultivate hatred-less distinction-free feelings. The root of all religions, the substance of all scriptures, the rendezvous of all roads, the inspiration of all individuals is the Principle of Love (Prema). It is the firmest foundation for man's mission of Life. It is the Light that ensures World Peace and World Prosperity.

Fill every word of yours with Love, fill every act of yours with Love. The word that emerges from your tongue shall not stab like the knife, nor wound like the arrow, nor hit like the hammer. It has to be a fountain of sweet nectar a counsel of consoling Vedantic wisdom, a soft path of blossoms, it must shower peace and joy.

Love for Love's sake; do not manifest it for the sake of material objects or for the fulfillment of worldly desires: Desire begets anger, anger provokes sin, for under its impact friends are seen as foes: Anger is at the bottom of every variety of calamity: Therefore do not fall a prey to it. Treat every one—whoever he may be—with the all-inclusive compassion of Love. This constructive sympathy has to become the spontaneous reaction of all mankind.

Saturate the breath—while you inhale and while you exhale—in Love. Saturate each moment in Love. Love knows no fear. Love shuns falsehood. Fear drags man into falsehood, injustice and wrong. Love does not crave for praise; that is its strength. Only those who have no Love in them itch for reward and reputation. The reward for Love is Love itself.

When you are eager to place offerings before the Lord, instead of transitory materials, let your offering be Love. Love is the very Light of Love; it is the only comprehensive Code of Conduct.

Love is no merchandise; do not bargain about its cost. Let it flow clear from the heart, as a stream of Truth, a river of wisdom. Let it not emanate from the head, nor from the tongue. Let it emerge, full and free, from the heart. This is the highest duty, the noblest Godliness.

Start the day with Love. Live the day with Love. Fill the day with Love. Spend the day with Love. End the day with Love. This is the way to God. If you repeat 'God' 'God' but receive anger

and lust, hate and envy into your heart, you cannot rise into Divinity, you will only slide into Diabolism.

Today's Festival is called Guru Poornima; it is a name full of meaning, Poornima means, the effulgent Full Moon. Guru means (Gu-ignorance; Ru-destroyer) he, who removes the darkness and delusion from the heart and illumines it with the Higher Wisdom.

The Moon and the Mind are inter-related, as object and image. On this Day, the Moon is full, fair and cool, its Light is fresh, pleasant and peaceful. So the Light of the Mind too has to be pleasing and pure. This is the Message of the Day. That is to say, in the firmament of the Heart, the Moon is the Mind. There are clouds there, thick and heavy—the sensual desires and worldly activities, which mar your joy at the Light of the Moon. Therefore, let the strong breeze of Love scatter the clouds and confer on you the cool glory of moon light. When devotion shines full, the sky in the heart becomes a bowl of beauty and life is transformed into a charming avenue of Ananda. That beauty of heart, that Ananda in life can be won through the mind, if the lesson of this Day is remembered and realised.

Strengthened by Swami's Grace, encouraged by Swami's Blessings, engage in Sadhana and achieve success by realising the Goal of Life.

### **How Baba Came into my Life**

I have always loved to worship God with Form. The contemplation of the Formless characteristic-less Nirguna Nirakara has been very difficult for me. The Form which I liked most from my childhood has been that of Lord Venkateshwara. I have trudged and speeded up and down the Seven Hills, many a time, to worship His Divine Image.

Early in my youth, I also came to worship Sri Sai Baba of Shirdi, my parents having stayed in His Physical Presence, for a time, and seen His Miracles. I, however, yearned to come face to face with God. With that desire, I met several saintly men in the hope that they will help me to have that Confrontation. But, they did not fulfill my hope.

I continued to pray, inwardly, that God should, some day, grant my prayer. My call was answered, in a totally unexpected way.

One day in July-August last year, my eldest daughter, (a great devotee of Sri Sai Baba of Shirdi, whose husband is the District Medical Officer at Anantapur) sent a message to the effect that Baba could be seen in flesh and blood, in Prasanthi Nilayam, at Puttaparthi, and that I should hasten there. A few months earlier, my daughter had met Bhagavan Sri Sathya Sai Baba. At this very first meeting, she had the thrill of seeing the Vision of God incarnate in Baba. In 1956, she had been rescued from a crisis of serious illness following her second pregnancy. To her amazement, Sri Sathya Sai Baba said that He had known and accepted her devotion since 20 years. He told her that He knew she had named both her children after Him. She and her husband have had His Blessings in ample measure.

So, in response to my daughter's call, I rushed to Puttaparthi, a day or two, before the last Krishna Jayanti.

The moment I set my foot there, I felt as though I had been transported to Heaven, to the very Presence of God. It seemed to me to be verily a Paradise on earth. The whole atmosphere seemed surcharged with holiness.

The meditation in the early hours of the morning in the Prayer Hall, the Darshan of the sweet Countenance of Baba at 6-30 A.M., the thronging of the eager devotees, some of them afflicted with serious bodily ailments waiting with joyous tears in their eyes for His soothing look and healing touch, the inspiring bhajans twice a day interspersed with frequent Darshans of Baba and, occasionally, on important festivals, the discourses from His Divine Lips, made me feel that I was in the Presence of the Living God!

My mind went back to the days of Rama, Krishna, Buddha and Jesus Christ. The exploits of Rama, the Leelas of Krishna, the ministrations of Buddha and Jesus seemed no longer to be myths.

Bhagavan Sri Sathya Sai Baba's Miracles, like those of previous incarnations, bring succour and hope to thousands of men and women, old and young, rich and poor, physically diseased, mentally distressed and spiritually starved. I was so over-awed by all that I saw and heard, that, when Baba commanded me to speak on Krishna Jayanti Day, words failed me and my feeble voice could do nothing more than praise His Divine Advent.

Ever since that day, myself and all the members of my family have surrendered ourselves to Him and many are the occasions when Baba's Divine Interventions have secured our well-being. When I wished to feel that Baba's Grace is always with me, and prayed so, Baba instantaneously materialised a beautiful golden ring, with His own Image imbedded in it and gave it to me.

I have not come across a single person, either at Prasanthi Nilayam or elsewhere, where people congregated for the worship of Baba, who has not been the recipient of His Grace, in some form or other. Despite my advancing years, Baba has kept me busy and engaged. I wish to conclude with the following prayer:

Om Namo Sri Prasanthinilaya Vaasa!  
Omnipresent, Omnipotent, Omniscient,  
I came to Thee and see Thee in all Thy Glory  
Clad in silken ochre robes  
Worshipped by Thy devotees!  
Thy smiling Countenance, radiating Grace!  
Take me into Thyself.  
Thy will be done.  
Yes, Baba! Yes. Always, Yes.

**M. A. Venkataramana Naidu, M. A. B. L.**

## **The Acharya—as God**

This day, Guru Poornima, is celebrated by people as thanksgiving Day for their spiritual receptors, those who initiated them into spiritual disciplines, mantra recitals, meditation, japa and the study of sacred texts. We have a popular saying, "Without a preceptor, all learning is blind". But, this refers to authentic Gurus, those who have the double qualification of gu and ru: gu meaning, devoid of gunas and ru meaning, devoid of rupa—that is to say, those who have transcended Form and Flavour, those who have merged in God, or the Atma Itself. It is only these who can help you to attain.

The Vedas declare that the Mother, the Father and the Acharya (Preceptor) have to be treated as God. The Mother brings forth and trains the emotions and intelligence, and fosters and feeds the body during the critical first few years of life. The father protects and guides, and supports till the child is able to fend for itself. The Acharya opens the inner eye; he shows the way, for joy and happiness, here and hereafter. So, the responsibility of the guru is overwhelming. Today, we have gurus who scheme for earning riches and status; their minds are poisoned by the fumes of egotism and greed. They cause even the faithful to desert the path of discipline which they have entered. Others have vast learning and consequently, they suffer from swelled head and the infection of competition. God will not accept such men as his favourites. You may put in an envelope a letter written in exceptionally beautiful style, containing precious sentiments and decorated with charming drawings—but, unless you affix a 20 paise stamp, it cannot reach the person whom you address. On the other hand, the paper may be crumpled and cheap; the sentiments may be commonplace; the style may be poor. But, fix the stamp—it reaches the destination! What is essential is the yearning, the anguish. If that is evident, the prayer will reach God.

Every object in nature, every incident in time, is, really speaking, teaching you a lesson as the postal stamp does. Dakshinamurthy was one morning walking in slow steps along the sea-beach. He looked at the waves—and drew a lesson therefrom. He saw the waves slowly but systematically, carrying towards the shore a bit of straw, passing it on from one crest to another, until it was deposited on land! The sea is a broad expanse, it is deep and mighty. But, yet, it is constantly engaged in clearing itself from all extraneous things. It knows that, you must not neglect a desire, for the reason that it is a straw. Force it back, on to the shore, where it can do no harm. Eternal vigilance is the price of peace and happiness. Dakshinamurthy, exclaimed, "Wonderful! The Sea has taught me a great lesson."—the lesson that danger lurks, when desire raises its head.

Take the example of Sita. She was the daughter of the greatest jnani and philosopher of the age, Janaka. She was the consort of the Lord; her father-in-law was the mighty emperor Dasaratha. Nevertheless, when her lord was exiled and sent into the forest for 14 years, she gave up all the luxuries to which she had become accustomed, and insisted on being taken by Him into the same forest, as His companion. What tremendous detachment, what admirable adherence to the dictates of morality! But, when she saw in the woods, a 'golden deer', desire entered her heart; as

a result she had to suffer the agony of separation from the Lord. That is the tragedy of desire, arising from the senses and the mind. He who instructs you to give up desire is the real Guru.

Each religion emphasises one name and one Form of God and recommends them for acceptance. Some even insist that God has no other name or form. But, the reality is beyond name and form, Akshara as the characteristic and Om as the Form. You reach the Akshara stage, the stage of attributeless unity, in three steps of Sadhana: (i) I am Thine (ii) Thou art mine and (iii) Thou art myself. Through Sadhana, one must transcend the duality of I and You. I is only the reflection of You in this body. The consummation is reached when duality is superseded. That is why it has been declared, "It is good to be born in a church; but, it is not good to die in it". That is to say, before life ends one must go beyond the limits set by institutionalised religion and reach the vast limitless expanse of the Atman, which pervades all.

As the judge from Calcutta said just now, in his speech, the head is of no help in this Sadhana; the heart must win the goal. Ramadas of Bhadrachalam used to write on palm leaves hundreds of songs on his favourite deity, Rama; the leaves accumulated into a gigantic pile. One day, Ramadas stood by its side and wondered, "Am I the fellow who wrote all this? Did I write them for my satisfaction or for pleasing Rama?" He carried the whole pile and threw them into the Godavari River; only 108 songs floated above the waters; the rest sank and were lost for ever. Those 108 came forth from the heart; the rest were products of intelligence, cleverness. They rose from the head. God does not reside in the head; He is Hridayavasi, the Dweller in the Heart. Keep the heart cool, pure and soft—as the moonlight is on this day—the Guru Poornima Day.

For this, your mind has to be cleansed by the mind only. Just as you shape an iron sickle or axe with an iron hammer, the mind is the shaper and shaped, both. The power behind the mind which helps it to shape it well, is Faith in God. That is why it is declared that one must have faith in God, holy places, the scriptures, the mantra, the soothsayer, the drug and the teacher. Cultivate that Faith and everything else will be added unto you.

**From Baba's Discourse 29-7-69**

### **Sri Sathya Sai Satsang Samachar**

#### **July:**

- 12: Badulla (Ceylon): Satsang: Speech: Dr. T. Nallainathan.
- 13: Nanganallur (Chinglepet Dt): Samiti Annual Day: Dr. P. K. Sundram M. A. Ph.D.,  
Gokavaram (E G Dt): Ekadasa Rudrabhishekam: Laksharchana  
:Anara (W. Bengal): Mahasivaratri: Akhanda Bhajan
- 19: Thillainagar (Tricky): Study Circle: Prof. N. Swaminathan on "Apponthi Adigal"  
:Visakhapatnam: Inauguration of Ten-day-Laksharchana by Mahila Vibhag of Samithi  
:Karipatti (Salem Dt): Samiti: Lectures: Vadivelu Odeyar.
- 20: Palakol (W G Dt): Samiti: 18th District Meeting of Workers of Seva Organisations.  
:Kalyan (Maharashtra): Samiti: Discourses: Sri Satyadeo Vedantacharya
- 22: Ratlam (M. P) Bhajan Mandali, Neem Chowk: Annual Day

- 24: Palukonda (Krishna Dt): Mahila Bhajan Samajam: Namasankirtan saptaham Inauguration  
25: Palathodu (E G Dt): Inauguration: Nagarsankirtan

**29** Prasanthi Nilayam: Guru Poornima Amrita Prasad, from the Divine Hand of Bhagavan. Gathering of Ten thousand Devotees from all the States. Evening Meeting; Speeches: Brahmasri Kuppa Bairagi Sastry: justice Arun Kumar Dutt, President, Seva Samiti, Calcutta. Dedication of Telugu Book—Vaare Veeru. Divine Discourse by Bhagavan.

Celebration of Guru Poornima, by all the Samitis, Mandalis, Study Circles, Mahila Satsangs; Sathya Sai Society of U S A, Sathya Sai Organisation in London, Kampala, Nairobi and other towns in Africa: Inauguration of Magazine, Sathya Jyoti, at Kampala, Uganda.

Rajahmundry: Competition for Children: Suprabhatam Recital

Pondicherry: Elocution Competition for Students: Prize Distribution by Lt Governor Hon'ble Sri B D Jatti.

Shillong: inauguration of Bhajan Centre: Dedication of Assamese Book on Bhagavan's life

### **Be Warned**

Some persons, claiming to be disciples of Bhagavan Sri Sathya Sai Baba, or specially favoured or authorised by Him, or pretending to have acquired powers—directly or indirectly—through His Grace, or announcing that they are coming from Prasanthi Nilayam with a message or on an errand, are now moving about trying to cheat simple folk, with their tricks and impostures. Some of them have changed names to suit their new roles; they claim to be in communication with Baba, and declare that Baba works through them, to cure diseases, teach gatherings, solve problems, and shower Grace. They parade false and absurd signs of spiritual success and fleece people, who swallow their tales; many of them have agents who publicise their pretensions and share in the earnings. Sathya Sai Organisations must vigilantly watch the movements of such humbugs, and remind members that Baba has no 'disciples' or 'special inner circle of devotees', authorised to confer grace. Such crooks and cheats and their unfortunate victims should not be encouraged by members or office-bearers. Organisations having dealings with such, stand the risk of being immediately dis-affiliated. Of course, no devotee who has tasted the nectar of Bhagavan's Love and Compassion and who is aware of the Reality will stray into the fold of greedy deceits' greed for money or reputation. **(Ed)**

### **-:NOTE:-**

Some ignorant imitative and over enthusiastic persons have started what are called Chain Letters, which they send to people, asking them to post copies to a certain number of others within a certain period. They hold out hopes of sudden fortune if they comply and threaten dire calamity

if the chain is broken! This is very wrong, for man's fortune and misfortune are not governed by such absurd considerations. It is wrong to use the name of God or of saints and sages for this purpose and write as if they support this fake campaign. To sign the letters as if they are sent by Bhagavan Sri Sathya Sai Baba is clearly no sign of devotion or Bhakti. Readers are requested to desist from responding to these puerile letters; we must resolve on the other hand, to win Grace by Sathya, Dharma, Shanti and Prema. **Ed.**

## **Bhagavata Vahini**

**40**

Sri Sathya Sai Baba

The Divine Boy, Gopala, was but God who had taken human form in sheer sport. He grew up like a human child and attained the age of five. One day no one could know the significance of His movements. He was never in the habit of communicating to others about His sports or Leelas, either before or after; one had only to observe and obey; no one could guess their nature or plumb their meaning whoever he may be, whatever his attainments. One day, He collected the cattle secretly; so that even the parents did not know anything about it. Every day, the elder brother at least would know and he would also accompany, but, that day, even he was not aware of the goings-on. Krishna got together His comrades from the cowherd homes, and proceeded with the cattle to the bank of the Yamuna River. He took them to a deep pool in the river, which people generally avoided.

That pool had a sinister history. Pools such as these will naturally be stagnant and slushy, but, this pool was blue in colour and boiling hot, the water was bubbling ceaselessly emitting steam into the upper air. A cloud hung over it, in consequence. Whoever breathed that atmosphere fouled by the fumes breathed his last, to the consternation and amazement of all. Birds that innocently flew over that pool were so fatally poisoned that they flapped their wings violently in despair and rolled down dead into its depths.

“Every one in Gokul knew all about this mortal trap, this deadly wonder. They were carefully avoiding approaching it; they warned their children against it; they vigilantly prevented their cattle from grazing anywhere near it. Of course, His comrades protested vehemently and pleaded with Krishna that He should not go near that pool; they prayed, long and loud; but, it was all in vain. He asserted that He must go to that very pool; that was His predetermined destination that day. The boys drew Him back and did their best to prevent the inevitable ‘disaster.’ He shook them off, and removing His clothes announced that He would delight in swimming inside that poison pool!

“The boys could not muster enough courage to warn Him aloud against the terrors of that pool; their mild protestations, He brushed aside. With a certain perverse Will of His own, He got upon a tree on the bank and plunged into the horrid pool, by the side of the bank. He did not come up for a long time. The cowherd boys, to whom Krishna was the very breath of their lives, were overwhelmed with fear; they gathered round the pool and started calling Him in unbearable agony, sobbing and shedding tears of extreme grief.

“Meanwhile, Gopala appeared above the waters, shaking the pool (as if an earthquake was rocking it) with the strokes of His swimming. Suddenly, they saw a huge serpent following Him, spitting poison and belching fire like a volcano, through its glowing eyes. The boys could not look on, at this dreadful scene, without bawling out, in uncontrollable anguish, ‘Krishna! Come on, to the bank. Come this way. Come, to this bank.’ Krishna swam about, as if He did not hear their prayers. He was happy in the pool, thrilled with excitement and joy. At last, the serpent succeeded in pursuing Krishna round the pool through the high tossing waves. It wound itself round His body, gradually tightening the grip. Seeing this, some boys ran as fast as they could to Gokul, and broke the news to Nanda and Yasoda, the father and the mother of Krishna. They wept aloud, while telling them what had happened.

Immediately, Nanda and Yasoda, with all the Gopas and Gopis, the entire population of Gokul, ran towards the poison pool, urged on by fear that some dire calamity was about to over-take Krishna. Balarama, the elder brother too, was among them. He knew the strength and skill of Krishna, So, he calmed the anxiety of the parents; he assured them that no calamity can befall Krishna; He consoled and conferred confidence in many ways. Within a short time, the bank of the river was packed thick with people. On all sides, the cry of despair, 'Krishna! Krishna!' was resounding from every throat, steeped in grief. Many fainted and lost consciousness when they cast their looks at Krishna and the serpent. Oh, it was indeed a heart-rending sight!

"Many Gopis could not, bear to see Krishna caught in the coils of that mighty monster, dragged down the blood-red waters one moment, pulling Himself up the next, struggling valiantly with the serpent which was emitting fiery sparks of poison. Yasoda and many Gopis swooned and fell on the sands. They were nursed by others back into consciousness; when they came to, they wept plaintively and called out the name of their beloved Krishna. 'My dear child, where was this horrible serpent hiding all this while? Why did it emerge now?' lamented Yasoda, in despair.

"A few of His comrades sobbed, 'cannot the serpent strike its fangs on us, instead of wounding Krishna? Can it not release Gopala?' Some cowherd maidens prepared themselves to plunge into the pool so that the serpent may give up Krishna and attack them, instead. 'We shall give up our lives, so that Krishna may be saved,' they declared. But, Balarama stood in their way; he assured them that Krishna would come out unscathed, that no harm could approach Him; he called out to Krishna to come to them soon after triumphing over the monster.

Many Gopis prayed ardently for victory to Krishna, for, 'the safety of Krishna is the safety of the worlds. Our Krishna is the sole Sovereign of all the Worlds. Therefore, may Krishna be released quickly, from the stranglehold of the serpent.' Their prayers were addressed to the very Krishna whom they wished to save by means of the prayer! They opened their eyes even while praying to find out whether He had released Himself already. The huge gathering on the river-bank was awaiting, with eyes that did not even wink, the release of Krishna, that may happen any moment, They were overpowered by fear and anxiety, hope and faith.

"At that moment, O, how can I contemplate and describe that scene to you, King?"—Suka could not proceed. He could not suppress the flow of Ananda, grief, wonder and adoration that rose from his heart. He was so overcome that he covered his face behind his clasped palms in a vain effort to suppress his tears.

Parikshit saw this and he exclaimed, "Master! Master! What wonder is this? What happened later? What calamity intervened that you are grieving thus? Please tell me quick."

Suka recovered his composure, wiping the flow of tears with the end of his ochre robe. He said, "Maharaja! No calamity took place, yet, this wonder happened. Krishna grew so fast, so big and so tall every moment that the serpent had to uncoil from around Him, ring by ring. When the Gopas and Gopis saw the little child growing before their very eyes, they were struck with amazement and joy. At last, the serpent had to release its hold. It was too exhausted to do any harm; still, its anger was unabated; so, it vomitted poison into the waters and the air. It lifted its hoods every few moments, and fixed its glare on Krishna as if its desire to finish Him was still unquenched.

Meanwhile, Krishna caught it by its tail, and whirled the serpent pretty fast; He beat the surface

of the water with its body. This forced the serpent to hang down its heads, but, with great effort it struggled to keep them erect over the waters. Then, Krishna jumped upon it and holding the tail in one hand, He decided to dance upon the line of hoods! The serpent could not bear, the weight of the Lord, stepping merrily from hood to hood; it was bleeding profusely from nose and mouth; it whined piteously through pain and shame. It could scarcely breathe. It was about to die.

“Seeing this, the people who were gathered on the bank shouted, in their joy and confidence, ‘Krishna! Come over to the bank, now. You have saved us all from this monster. The crisis is over. You have won the victory; our prayers have been answered. We have won the fruit of our good deeds.’ While the cowherds were thus exulting over the amazing turn of events, the serpentesses, who were the consorts of the monster rose from the depths of the pool, sobbing aloud in great anguish. They fell at the feet of Krishna and prayed, ‘Lord! You have incarnated with the avowed object of punishing the wicked and the vicious; so your trampling on this monster and curbing his pride is right and proper. It is but just. You have merely carried out Your Task and Mission. But, however cruel our husband was, we are sure that his nature has been transformed when Your Feet were planted on his heads. Pardon him, O Lord, and give us back our husband, with your gracious blessings. Save him and bless him that he no longer causes any living thing any harm.’

The Lord condescended to grant their prayers. He pardoned the monster, Kaliya. He released him, with the admonition: “henceforth, do not inflict injury on any one, without provocation; be Satwic in nature. I bless you that no one will harm you and provoke you into vengeance. You carry on your heads My Footprints and so, even your natural enemy, the Garuda eagle, will not harm you any more. Go and live in peace.”

### **The Peacock at Brindavan**

Hark, the peacock in ecstasy  
In the Nandan garden of Brindavan!  
Hark, the peacock dances, in every heart,  
In the mansion of the Lord,  
Proud of its role—the Vehicle of God

Its wing, a sable silken blue  
Spangled with a thousand eyes;  
The feathers spread in blissful joy,  
Sparkling at thrill of Vision grand  
Hark, the peacock in ecstasy  
At victory, well-nigh won—  
Dancing on the floor of Paradise on Earth

Hark, the peacock in ecstasy  
Underneath the heavenly shade  
Of sky-high vassal trees,  
Upon the sacred ground, it stands

Of God's own mighty mystery;  
Its eyes do seek the sensual snakes  
For instant trample, gobbling up!

The peacock calls to Dharma clouds  
When they gather, thicken, up above—  
"Pour down joy, bring us bliss", it cries;  
"Come, come", it calls "Come, dear Lord"  
And, Baba comes!  
Yes, He quenches the thirst!  
For, he knows each peacock's pine.

**Rendering or Kannada Poem By R. G. Kulkarni, M.A.**

## **Service and Lions**

From Baba's Discourse at Rajahmundry

Bharat is the land that has been serving as a beacon to all spiritual pilgrims, as a support for all who strive to realise the goal of life, as a refuge for persons afflicted with yearning for visualising God and the Reality behind the Universe; in this country, we have many an institution dedicated to the service of to various fields of man in activity, economic, literary, spiritual and other; they work under various names. But, since no institution or association strives sincerely to bring its ideals into actual practice, the harvest of joy that is envisaged is not achieved. The aims and objects as detailed in the memorandum make fine reading; they arouse hopes, which are rarely fulfilled. So, it becomes imperative that each such institution must visualise clearly its responsibility in the field of work selected by it and, then, enter upon a systematic plan of work, leading to wider and wider achievement.

Nowadays, we find more enthusiasm being exhibited in the process of winning seats of authority and power, than in the arduous process of endeavour and attainment. The urge of holy effort is lost. The most valid claim that one can offer to be raised to positions of authority and power is the desire and capacity to work well, is consonance with the aims and objectives. These are not much in evidence, in any field of public service and all institutions started with grand aims have developed exhaustion and weakness. The spirit of service is the keynote of all public work. Learn to serve, so that you can be a master. Obey commands, so that you can become a commander. Only a kimkara can grow into a Samkara.

The progress of an association is proportionate to the sincere effort and enthusiasm of the members. An association is a number of individuals who have grouped themselves together for a common objective. If the members have no peace in their hearts, the association too will be a den of anxiety and fear. This Lions Club is basically an organisation for service. I must tell you that in India this ideal of Service has been proclaimed and elaborated in actual daily practice, since untold ages by Saints, Divine Personalities and even Incarnations of God. In order to uphold and demonstrate to humanity the glory and greatness of Seva, Krishna, the Master of the

Universe, Himself agreed to serve Arjuna, as his charioteer; He washed his horse for him. This magnificent act of Divine Grace was done by Him, only, to declare for all time the grandeur of Seva. The wicked demoniac Rakshasas among whom Hanuman fell in Lanka asked him, who he was; that was an occasion when any one else would have held forth on one's past records of heroic adventure and Hanuman had a long list of such; but, he replied that he was a 'servant of Rama'. That was the highest boast he could think of, then—being a servant—nothing greater than that!

The attitude of service confers two benefits: the loss of egoism and the gain of exalted joy. It is wrong to infer that 'being a servant' is but a step towards 'being a weakling'. The practice of service confers joy, contentment, purity, holiness—boons which no other activity can endow you with. We find all nations immersed in strife and faction, greed and hate; develop the urge to serve—these will melt away, like fog before the sun. That is to say, charity compassion and love must be reared in the Human heart. The will to give up, renounce your chance and comfort; that is the very basis of charity. He who grabs and grasps with a tight fist will never enter the field of service. And if, he has no love in him, he will be a handicap, rather than a help. How can he enthuse himself in service, if he has no spring of love in his heart? And compassion, too, is an essential ingredient. How can the pangs of another affect you, unless your sympathy is aroused, by the soft vein of compassion?

Nevertheless mere compassion is of no lasting value. You have to inquire deeply into the causes of suffering in others, and then, set about to alleviate the situation, and remove those causes. Do not withhold from the task service, the least part of your resources in skill and money. Service, without the preliminary inquiry into the origin and extent of the distress sought to be healed thereby, is more dis-service than help. Above all, he who prescribes some remedy to be accepted by another must himself honour that remedy, by practising it sincerely. Otherwise, service becomes hollow and ineffective. When one practises the remedy oneself, it contributes to the elimination of the ego and the blossoming of happiness.

Instead, persons have developed a craze for enrolling themselves in clubs and associations, for filling spare time with some demonstrative paraphernalia, earning some positions of importance, rising into seats of authority which command respect and attention in society or in a fit of imitative behaviour in the wake of some one, whom they hold high. These motives are not honourable. The only commendable urge is: the yearning to utilise to the fullest the moral material and spiritual resources that one is privileged to have, the keen desire to overcome, with the help of those resources, the limitations of human-ness and attain the Divinity that is the real Reality. It is a serious decision—this, to join an association which demands your loyalty and your time, energy and resources. Do not take that decision in a lighthearted manner, in a cavalier fashion, just for the sake of pleasing someone else. Be earnest, sincere, and fully aware of your responsibilities. Do not join, attracted merely by the opportunity to attend a gatherings.

You are members of a Club that bears a great name, the Lion. You are also engaged in doing service to your fellow-beings. Nevertheless, I am aware that you are not quite content with what you have been able to achieve. The Lion is the monarch of the Forest. It is the grandest, noblest beast of all. Man too is a beast, like the tiger, the zebra, the fox and the lion. That is why the scriptures say, Janthoonaam Nara Janma Durlabham—Among the beasts, to be born as man is

indeed a unique chance. The elephant, too, is grand and noble. The personality of the Lion is most awe-inspiring and impressive. The foot-print of the elephant is reputed to be so broad and heavy that it subsumes and submerges the foot-marks of all other animals that roam in the jungle. But mark! The lion and the elephant are great foes; Indian epics are full of descriptions of the deadly encounters between the two! There is a great lesson latent in this fact, that I would like to emphasize here. Spiritual aspirants and those earnest in service have to keep this in mind. The elephant wanders free and wild in the thick entanglement called jungle; it is the symbol of the mind, which rambles along, urged by its own whims and fancies, regardless of obstacles, in the confused conglomerate called Life. But, it is afraid to approach the lion; it surrenders to the superior skill and sinew of the lion. So too, the mind bends low before the Intellect. The Intellect regulates the mind; the lion keeps the elephant in dread. The mind too must be led and regulated by the intellect. Or else, it is a source of continuous danger. The safest means of ensuring peace is to give supremacy to the Intellect, avoiding the emotions and passions, the desires and fancies, that arise in the mind.

The intellect discriminates between the real and the unreal, the transient and the eternal. If that operation is neglected, man is easily deluded; he moves from one illusion into another. If discrimination is made free and full, the world will have peace and harmony. It is the Lion (that is to say, the intellect) that puts down the havoc of the elephant (the mind); it suppresses the fumes of egoism and guards the good Lions Clubs too should encourage the process of discrimination and plan and practise programmes of service based on the results of that process. During each sessions, reason out among yourselves which plan of work can best relieve distress among the people and determine on its execution, to the fullest possible extent.

In some clubs, the members do not know the rules which bind them and the objectives that have brought them together! Every member must identify himself with the aims of the club so that all his skill and enthusiasm can be utilized for the success of the institution. Your ideal is "Service of the People". Therefore, you must, discover the circumstances which cause distress to people, the causes for the loss and pain they suffer. After this, you can take the first steps towards their alleviation. You have as numbers, rich well-educated, and sincere enthusiasm. I have met the members of Lions Clubs in East Africa too. I have talked to the Rotarians there as well as in India. The service that the Lions do in the field of public instruction and public health in foreign lands is really praiseworthy.

In this county you may not be able to achieve so much, because of poorer finances. But, you should not be disheartened; decide to do as much service as you possibly can. What money cannot accomplish, the quality of mercy can. You have some doctors among you, also some lawyers. Exercise some renunciation; go among the poor, in the slums where they live at least once a week. Help them out of their illnesses, their legal entanglements. Now most items of service relate to townfolk. In towns, there are more facilities, both official and non-official, for the amelioration of disease and distress. It is the village that suffers from greater neglect. Serve those who have no one to look forward to, those who are too orphaned to be noticed by anyone.

In this land, suffering from manifold types of defects and handicaps, institutions like the Lions Club are doing valuable service I know. But do not be complaisant with what is being done. You

should activate yourselves even more. The superiority of your Club does not lie in the number of members you have enrolled. It lies in the quantity of the work you have done.

I must tell you another point, too. Some people assert that the agitation, anxiety and troubles in this country are due to religion and religious sects. They declare this so frequently that people are tempted to believe it to be true. Let me tell you, religion is but an excuse for the exhibition of innate pugnacity. Religion never preaches or sanctions combativeness; pugnacity is a vice that religion endeavours to eliminate. In Europe which has one religion, and one form of worship, a religion which teaches that you should show the other cheek, when you are slapped on one, they slaughtered each other mercilessly, with a mighty appetite for cruelty. Do we not see even love for the motherland turning into vicious paths and poisoning the mind of millions against each other? In the name of national defence, devastating atom bombs have been devised and stocked isn't it? How cruel it is to plan for the total annihilation of millions of human beings in the fraction of a second!

Religion cleanses the mind, curbs Evil impulses, and ensures peace and prosperity; it is incapable of harm. The religion of Bharat plants the seed of Love in the human heart and the blossoms of Fortitude are given forth by the tree; later, the fruit of Peace is borne. This is the symbol of Bharatiya religion. It teaches A-dvaita, unity, equality, and mutual cooperation and love, as of an integrated whole. That is the reason why Bharat is shining in undying splendour as the Land celebrated for Renunciation, Fortitude, and high Yogic attainments, guaranteeing peace and joy. This is no land destined for luxurious lotus-eaters. It is a mistake to imagine that India can ever be transformed into a land of luxury and conspicuous competitive consumption.

Some nations are struggling to establish unbridled individual freedom; but, that is beyond the reach of man. Others strive to establish unbridled freedom for the entire populace. That too is an idle dream. Bharat has been harping upon mutual kinship, since ages; it has been stressing common factors of kinship, and trying to build progress on that foundation. It aims at strengthening the bonds of Love and thereby guaranteeing harmony and happiness.

This sense of kinship is the very core of the urge to serve. The cordiality that binds hearts together will flourish, as a consequence of development of kinship. Give up arguments, and counter-arguments that promote egoism; seek to sweeten all acts with the essence of kinship—and, your service will bear excellent fruit. Now, faultfinding and destructive criticism are overshadowing the urge to serve; keep this tendency away, and deepen your desire to serve others truly and well, after inquiry and intimate discussion.

Yours is an institution devoted to service; so, care has to be taken to ensure that acts proceed from the depths of the heart. The motive should not be, eagerness to earn favour or praise, or loyalty to rules, or even the discharge of duty. At the present time, the rulers are incapable of transmuting the people; the people too are incapable of transmuting the rulers. So, you should not delay, link-institutions like yours can operate between the two and do good work. Clubs, with educated membership, have to come forward and clarify the ideals.

Another point. Arguing that increase in population is harmful to the progress of Bharat, it is declared that artificial methods have to be propagated to limit the rise. But there are vast

possibilities yet untapped of improving and expanding agriculture and producing food. Besides, man can achieve mental control and justify his heritage of Divinity rather than demonstrate his kinship with beasts by recklessness. Danger lurks behind all that plans that go against Nature; they recoil with harmful consequences. On the one hand, emotion and passions are aroused by the media of mass culture; on the other, Nature is obstructed; as a result, deep psychological disequilibrium is created. Despair and dispiritedness spread. The best course is the observance of the restraints and attitudes laid down in the Vedic texts. Doctors who are members of this club should ponder over these aspects; that is My desire. I close with the blessing that your club may be constantly engaged in the highest forms of service, and that it may develop into an example and inspiration for others.

## **The Conquest of Death**

Dr. G. Kesava Rao

Baba's leelas are amazing, incapable of being described or understood. Devotees are well acquainted with these, and the various ways in which His Grace is showered. Still, I cannot but communicate to them an astounding miracle brought about by His Grace, which came recently into my experience. It relates to a devotee who was suffering from acute illness for long.

Since about three years, he was afflicted with ill-health; he could not move about; he was completely bed-ridden. Off and on, he used to show a little improvement, but, very soon, he was down again. About eight months ago, however, his health took a definite turn for the worse. His sense of surrender to the Divine Will of Bhagavan was so deep-rooted that he was not taking any medicine at all. He was suffering most from piles; this caused such heavy bleeding that he had acute anaemia. His body had swollen; he was very much exhausted. The haemoglobin percentage had gone down to as low as 30 percent. Urination too was affected. As a doctor practising for some years, I can boldly assert that I have not come across any patient surviving this dire combination of complaints without any medical help!

Many doctors and friends advised him to and undergo blood transfusion, many urged him to take the advice of medical expert; they warned him that, otherwise, his chances of survival were hundred percent nil. But, he had such unshakeable faith in Baba that he denied himself any medical treatment. To look upon him lying in bed was a grievous sight. We never knew then, that we were soon to witness an amazing change. The Birthday Festival of Bhagavan was due to be celebrated soon; that Day, he rose from bed and moved about quite well!

Thereafter, His condition worsened more. All of us became filled with fear and anxiety. Meanwhile, two devotees from this area happened to visit Bangalore; they could have darshan of Bhagavan at Whitefield. They related the condition of the patient to Him; Baba told them "Do not persons taking medicine die?" and consoled them.

Within a short time, Bhagavan in His infinite Grace, came to the East Godavari District and visited the Village where the patient was and went to his house and sat by his bedside. He

blessed him; He created a Linga from out of His Divine Hand and directed that It be ceremonially bathed in water, and that he should be given that consecrated 'teertha' daily. Wonder of Wonders! From the very next moment, the devotee was transformed beyond words!

The swelling of the body completely disappeared. Evacuation and urination became normal. Exhaustion was overcome. Bleeding stopped dramatically. Within a month, he was quite fresh shining with new youth.

To quote his own words, 'Before the visit of Baba, I was a corpse; after the visit of Baba, I was the conqueror of death'.

By 'him', I mean, the devotee—Challa Appa Rao

## **The Krishna Principle**

From Baba's Discourse

Some days are marked out as Holy, as dedicated to the remembrance of God and the Sacraments of Divine Worship; the Janmashtami is one such Festival Day. These days are 'alarm bells' helping to awaken men from the slumber of neglect, and to arouse in them earnestness and faith, in God and Goodness. They are spread over the calendar in order to warn, to remind, to inspire and instruct man, so that he may not stray away after sensual pleasure, leaving the pilgrim road to the supremest Bliss.

The call from God has to be treasured in the heart, as a precious gift and a unique chance Krishna vouchsafed the Vision of His immanence and Transcendence, the Viswarupa, to Arjuna among the Pandavas, and also to Dhritarashtra, among the Kauravas. He did not differentiate them, on the score that they were mortal foes. But, Dhritarashtra did not learn the lesson; he courted disaster and won it! Arjuna realised the Glory and won it! What is seen, heard or experienced has to be ruminated over, (manana), and digested, assimilated, absorbed (nididhyasana). Or else, even Viswasrupa-darshana will not elevate the individual and save him from sorrow.

Consider the significance of Krishna-janamashtami, for example. Krishna must be born in you, for you! Then only can this Festival have any meaning for each of you. In India sages have been emphasising the deeper esoteric meanings of spiritual symbols and parables. When these are forgotten, the kernel is lost; only the empty shell remains. Brindavan or the forest of Brinda, is the 'jungle of life'; individual beings (jivis) are the cattle (go) that were tended in pastures of that jungle by Gopala or Krishna. Go-kula is the herd of jivis. Krishna the Divine Principle that shines in every being, guiding, goading, blessing and blossoming.

The Vedas describe this Divine Principle, this Krishna Principle as "Neela thoyada madhyasthath vidyullekheva bhaswarah—like the shining lightning streak, in the centre of the dark-blue cloud". Without that 'streak' (called in Telugu, 'githa',) the body is but a carcass; that streak activates, illumines and spreads splendour and bliss. It is the real 'Githa' the Bhagavata 'githa'.

The longing of the cowherd maidens to for Krishna is the longing of the individual for the Universal, the particular for the Absolute, the shadow for the substance, from which it has been alienated. Do you not read in the Bhagavata the yearning and the agony of the Gopis who wander about in the dusk, peering behind every tree and bush, for the Lord whom they want? They are led by His Footprints on the Yamuna sands, or on the jungle tracks. That is the story of the search for the Super-soul, the Paramatma; the seeking of the sea, by the river. Search for Him, the Krishna, in the placid lake of your inner consciousness in the recesses of your innermost shrine, on the altar of your own purified awareness. Just as you guide the eye to a star, saying, 'There! right on top of that tree, near the end of that big branch, Bhagavata guides you to the recognition of Krishna.

Experience alone can convince you of the Bliss that the Vision can grant. How can the Attributeless, Formless, Nameless, be explained and pictured? Books, even by the greatest sage or poet can at best lead you, up a few steps, towards that Consummation, which you have to experience, alone and in the silence of ecstasy. A stone that rolls along the riverbed in the floods will not gather moss; the person who rolls along in joy, on the river bed of life, immersed in the flood of Divine Thrill can never be affected by sensual attachments.

Singing of the Krishna Principle, a devotee sang once, 'O Lord! How can I hope to win your Grace? You are devoid of the slightest trace of attachment; how then can I feel that I am yours? You slew your own mother's brother: You killed the very woman who yearned to feed you at her breast. You tore to death the father of your most devoted Bhakta Prahlada. You went a-begging to the door of Emperor Bali, and, when he placed at your Feet that he had all that you trod on him and trampled him down into the depths of Patala! How can such a compassion-less God come to my rescue?' Yes; God is devoid of likes as well as dislikes; He has no desires or prejudices, Like the postman, He delivers whatever is addressed to you, whatever is due to you. You shape your own destiny; you reap what you sow. Sow good thoughts, good deeds—happiness is the harvest. Sow thorns and thistles—you have to fill your granary with thorns and thistles. Ravana was great, the demoness Thataka was great; both had great attainments. But, they were great in wickedness. They were like the red hot iron rod; they had to be beaten and shaped while they were hot, by the cold heavy iron hammer called Rama, whose greatness was in his satwic nature, not in the rajasic. Conquer rajasic and tamasic natures with the help of the satwic.

Dharmakshethre Kurukshethre samavetha yuyuthsavah  
Mamakaah Pandavaaschaiva kimakurvatha Sanjaya?

that is the question with which the Gita starts. The inner meaning is: The baby born from the womb is as pure as the field of Dharma (Dharmakshetra); but, as it grows, it is so tainted by sensual greed, by delusion, by ignorance, by sloth and stupidity that it becomes as impure as Kurukshetra. Therefore, in that body, there is raging a battle between 'the I and mine' feelings (maamakaah) and the urge of Pandavaah (the unblemished, white, pure Satwic) feelings. Just as the daily bath keeps the body clean and fresh and gives the thrill of joy, daily discipline and meditation on God earns the Grace of God which confers Bliss.

Through that Jnana, man must realise that God resides in every being. You may have barrels of sea water in a truck, or a potful; a tattered wayfarer may take it in an empty coconut shell; or, if you have no cup, you may place a drop of it on your tongue; but, whatever the container, the taste is the same. So too, the Krishnatattwa, the Divine Principle, in each being, however prodigious or petty, is the same, of the same Benedictory Essence. Thyagaraja had known this, for, he sang, "O Rama, you have acquired the Glory, that you shine in splendour and love in all beings, from the Ant to the Almighty". Krishna is in all; or else, how can they exist as an entity. He is there, as power, as strength, as wisdom, as love, as happiness, as passion, as compassion. Develop the yearning to realise Him, through His own Grace.

### **Sri Sathya Sai Satsang Samachar**

#### **Aug:**

- 10: Coimbatore: Sevasamithi: Inauguration of Fortnightly Bhajans, at the Central jail
- 15: Kollengode (Kerala): Sevasangha: 2<sup>nd</sup> Annual Day
- 17: Bunderlanka (E. G. Dt). Amalapuram Sevasamithi: Prasanthi Vidwanmahasabha
- 18: Palacole: (W. G. Dt): Seva Samiti: 18<sup>th</sup> Conference of Organisations Nagarsankirtan Inauguration.
- 23. Koppa (Mysore): Bhajanamandali: 6<sup>th</sup> Annual Day
- 24: Kurnool: Sevasamithi: Dt Conference: Annual Day of Samiti: President: Dr. Pinakapani, M. D.  
:Peraramachandraparam: (E. G. Dt): Seva-sangham: Yogasadhanayogam  
:Edaikkal (S. Arcot Dt): Sevamandali: 2<sup>nd</sup> Annual Day
- 27: Sampara (E. G. Dt): Nagarsankirtan: Annual Day  
Brindavan: Sri Sathya Sai Arts & Science College: Discourse by Baba
- 28: Vepanapalle: (Dharmapuri Dt): Inauguration of Seva Samiti
- 31: Thumemane (Mysore): Bhajan mandali: 2nd Annual Day  
Kundgol: Sevasamithi: Discourse: Br. Mallikarjunaswami of Gadag  
Secunderabad: Sevasamithi: Bhajan Inauguration: Auxiliary Home for Undertrial Children.  
Katrenikone (E, G. Dt): Sevasangham: Bhajan; Discourses

#### **Sep:**

- 3: Prasanthi Nilayam; Sri Krishna Janmashtami: Divine Discourse by Baba
- 3-4: Sri Krishna Janmashtami Celebrations, all over the world, by the Samithis, Bhajan Mandalis and other Sathya Sai Organisation
- 3: Allepppy (Kerala) Sevasamithi: Inauguration: Sathya Sai Library: Justice V. B. Eradi
- 7: Peddapuram (E. G Dt): Bhajan Samajam: Dt Conference of Mahilasathsang President: Dr. G. Saraswathi; Akhanda Bhajan. Speeches: Swami Karunyananda, Challa Apparao, and Kompella Someswara sarma.

### **For Your Attention**

It is well known that thousands of devotees gather at Prasanthi Nilayam, during the Dasara Birthday and Sivaratri Festivals. If sick persons, mental defectives and insane persons are

brought at such times, the facilities that they need will not be available. They will be put to hardship and the others who are at the Nilayam will also have to bear hardships. In order to avoid this, they are liable to be sent back, as soon as they arrive.

### **Note**

The Sanathana Bhagavatha Bhakta Samajam (Estd. 1924) of which Br. Sishtla Chandramouli Sastry, Member, Central Committee, All-India Prasanthi Vidwanmahasabha, is the President, has been affiliated to the Prasanthi Nilayam. All Sri Sathya Sai Seva Organisations are informed that no other association with the same name is so affiliated. If any association claims or declares that it is so affiliated, its intention is only to deceive the public by misusing the name of the Nilayam.

Editor

### **The Dasara Festival**

The Dasara Festival, 1969, will be celebrated at the Prasanthi Nilayam, in the Divine Presence of Bhagavan Sri Sathya Sai Baba from 12th October, 69, to 20th October, 69 (Soumya Aswija I to Vijayadasami) both days inclusive with the Vedasapthahayajna, the Special Sessions of the All-India Prasanthi Vidwanmahasabha. The Day's programme starts with Pranava and includes Vedaparayana, Mantranushtan, Homa, Ekadasa Rudrabhisheka. Bhajan and the Reading of Sacred Scriptures like the Ramayana, the Srimadbhagavatha, and Sri Devibhagavatha.

Every evening, between 4 and 7, there will be spiritual Discourses and, from 8 P.M, inspiring and instructional programmes of the fine arts, like Harikatha, music recitals, dramas and burra-katha.

This is a great chance to imbibe the discipline of the Prasanthi Nilayam in its holy atmosphere, to share in the thrill of Vedic rites, to listen to the speeches by the Pundits and the Divine Discourses of Bhagavan and by these means to deepen the faith, and earnestness in the spiritual Panth, that leads to Peace and joy as well as Blessedness and Liberation.

The details of each day's Programme will be announced every day at Prasanthi Nilayam.

## Bhagavata Vahini

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Sri Sathya Sai Baba

Some ascetics who heard the story of the curse from the lips of the king were so incensed at the 'son of Sameeka' that they declared he must be a fake, an unworthy child, for, no child born of a Rishi of the stature of Sameeka will ever pronounce such a devastating curse, for such a trivial misdemeanour. He must be an ignorant fool or a madcap, they guessed. How can the curse emanating from the tongue of such a one take effect, they asked. The king cannot come to harm, as a consequence of his curse, they affirmed. They tried to convince the King that he need have no fear on that account.

Many who felt similarly argued that the King had no reason to take the curse seriously, but, the King was unmoved. He replied to them with folded hands: "You are thinking and speaking on these lines, prompted by sympathy and kindness towards me. But, I know that the wrong I have committed is not light and inconsiderable. Is there a more terrible sin than casting insult on those deserving reverence? Besides, I am the King, responsible for their welfare and the maintenance of their honour. How can my act be dismissed as light and inconsiderable? Moreover, if you only consider it deeply, the curse pronounced by the boy is no curse at all. It is on the other hand, a great big boon.

"For, I had fallen into the well of sin called empire; I had deluded myself into the belief that pleasure is the be-all and end-all of life; I was leading the life of a mere beast; I had forgotten God and my duty towards Him. God Himself has, by this means and through this instrument, directed me along the correct path. God has blessed me. This is a boon, not a punishment for past wrongs, as you imagine."

When the King spoke thus, tears of joy and thankfulness flowed from his eyes; he was visibly moved by extreme sincerity and devotion. He was uttering what he felt in calm, unruffled contentment. The ascetics and the subjects around him were amazed at his equanimity. They knew his declaration was true.

The aged ascetic rose and standing before the wailing populace, he addressed the gathering thus, "O Best of Kings! Your words are rays of sunlight to the hearts of the ascetics; they are so appropriate to your lineage and upbringing; for, you are a Pandava born. The Pandavas never even once slipped into wrong or sin. They held fast always to the Feet of Hari, the Lord; they stuck to the commands of the Lord, unwaveringly. When the Lord returned to His Abode, they gave up the kingdom as a result of spontaneous renunciation; they left for the northern regions. You too are today following this holy path, since you belong to this great clan, which has inherited this way of life."

At this, the King prayed to them, with palms folded in adoration: "O best among ascetics! I have just one doubt; please remove it from my mind. Make my days worth while." "Tell me what it is," responded the ascetic. The king asked that he be informed what the man for whom death is imminent can best do. At this, one sage rose and said that, so far as time permitted, one could perform yajnas or yagas, or one could engage himself in japa or thapa, acts of charity or

pilgrimages, or fasts or ritual worship. Another declared that liberation can be acquired only through the acquisition of Jnana, "Jnaanaadevathu Kaivalyam"; a third spoke of the supreme importance of holy acts prescribed in the Vedas and Sastras, "Karmanyaivahi shamsiddhi". Some others argued that cultivating devotion to God is the best method of using the week, "Bhakthirvasah Purushah", the Lord is won over by devotion alone. In this confusion of conflicting opinions, the king sought the true path and the ascetics were silenced by the persistence of the king to get a real answer to the problem he had posed.

Meanwhile, a youthful ascetic, with an extraordinarily bright face, and personality of attractive splendour, moved through the gathering of aged sages, like a fast stream of light and reaching the presence of the king he seated himself on a height. The onlookers were amazed at this sudden appearance. Some among them were stricken with Curiosity about his antecedents. To all outward appearance, he was a 'munikumar' that is to say, the son of an ascetic. But his stance, his pose and poise, his personality—all affirmed that he was a Master. In years, he was quite tender. Yet, there was a divine halo, bathing him.

Very soon, one wise old sage, identified him and approached him reverentially with folded palms. "Blessed indeed are all of us. This ray of Divine effulgence is no other than Sri Suka, the precious offspring of Vyasa-bhagavan." Introducing the stranger thus to the gathering, the sage continued: "From the moment of birth, this person is free from all attachment. He is the master of all knowledge." The king who heard this shed tears of gratitude and joy. He rose like a kite in the air, so light and full of joy, and fell prostrate at his feet. His palms were folded in prayer when he stood up; he was straight and silent as a pillar. He was immersed in bliss. He visualised youth before him as Krishna Himself. The splendour of Suka was too brilliant for his eyes. His charm appeared to the king, equal to the God of Love. The black curly rings of hair moved like black serpent hoods hovering over the white oval face. As stars amidst the dark clouds, his eyes shed cool lustre and shone extraordinarily bright. A smile showered drops of joy from his lips.

The King neared Suka, with slow steps; his voice was broken and indistinct; his throat was quivering with emotion. He said, "Master! I have no strength to describe the depth of your grace. Every act of yours is aimed at the welfare of the world. It is indeed my fortune that I had your Darshan today, so easily, for, I know it can be won only by protracted and persistent effort. O, how fortunate am I! I must ascribe it to the merit earned by my grandparents." The King was overcome with grateful joy at the presence of Suka; he stood with tears of joy streaming from his eyes.

With a smile hovering on his lips, Suka, directed the King to sit by his side. He said: 'O King! You are no doubt straight and steadfast in moral conduct. You are intent on the service of the good and the godly. Your meritorious life has drawn this large gathering of sages around you, this day. Or else, these ascetics who are concerned with spiritual discipline would not have left their schedules to come here and pray that you may attain the realisation of the Highest. This is no act of charity! You have earned this gift by many lives spent virtuously and well.'

The King was gazing with devoted admiration at the face of Suka, while he was speaking to him. Suddenly, he raised his head and addressed the young sage thus: "Lord! I have a doubt pestering me. Remove it and give peace to my heart. I was laying it before this assembly when you came.

You can, I know, solve that doubt, in a trice. It must be child's play for you." Suka interrupted him and said, "Parikshit! The reason I have come to you is to solve this doubt that is pestering you, you can ask me what you have in mind. I shall resolve your doubt and grant you satisfaction." When the great Suka uttered these words, the sages who had gathered, exclaimed, what great fortune!" "Blessed indeed!" and clapped their hands in joy so loud that the acclamation reached the sky.

The King spoke humbly and with evident anxiety, "Lord! What should a person facing death and who is aware of the oncoming of the end, engage himself in? What should his mind dwell upon? After succumbing to death, he should not be born again. When that is his prayer, how should he spend the days at his disposal? This is the problem that is bothering me at present. What is my highest duty?" the King pleaded again and again for guidance.

Suka answered, "King! Withdraw your mind from worldly thoughts and fix it on Hari, the Lord who charms all hearts. I shall instruct you in the wisdom of the Divine the Bhagavata-tattwa. Listen to it with all your heart; there is no activity holier than that. There can be no greater spiritual exercise, or discipline or vow. The human body is a worthy boat; the story of Hari is the rudder; this world of change, this constant flow, this Samsara, is the sea. Hari is the boatman! Today, this sacred equipment is available for you.

"The problem you have raised is not concerned with just one individual, the whole world is concerned with it, and its solution. It is the most vital of all problems that deserves inquiry. The Atma principle is the panacea for all ills. That is the ultimate Truth. No one can escape it. To establish oneself in that faith during the final days is the duty of living beings. It is on this basis that status in the next birth is determined. So, the question that you asked and the doubt that you raised, are matters of great moment for the welfare of the whole world. The answer is not for you alone, Listen."

(To be continued)

*We should not ask for anything from Baba, for, He is more generous than we know; He knows, even before we ask Him; for, we are likely to ask for wrong and harmful things, for, if we do not get it, our faith may get shattered; for, He knows best what to give, when and how; for, He has come to give us what we need most.*

*S. D. Khera*

## **Navaratri**

The Sun rose on the 23rd September, to see the happy thousands gathered before the Prasanthi Nilayam, which was ushering in with acclamation, the Navaratri Festival in the Divine Presence of Siva-Shakti Swarupa, Bhagavan Sri Sathya Sai Baba. When Baba granted Darshan to them that morning, Hon'ble Sri P. K. Savant, Minister, Maharashtra State, offered Him a garland of flowers, on behalf of the devotees, all over the World. He also explained the significance of the Festival and declared that it was a great gift of good fortune that he and others were able to be present before Him that day.

In His Discourse, Baba spoke of the conflagrations of Lust Greed and Hate that result in terrible disaster to man. "Though the flames could be scotched by good company, good thoughts and good deeds, the fire is likely to leap again, as soon as circumstances become favourable. The flames can be fully put out, only by the Grace of the source of all Power, Parashakti, appearing in the three aspects of Mahakali (Strength) Mahasaraswati (wisdom) and Mahalakshmi (Prosperity). Her Grace can be won through the cleansing of the mind, the purification of the inner consciousness, by means of the recitation of Vedic hymns, ritual worship, propitiation of God, and the performance of sacrifice, in a true spirit of renunciation. It is this schedule of cleansing that you are initiated into, here, during the Navaratri Festival," He said.

Then, He explained the meaning of the symbol on the Prasanthi Flag with reference to the concrete representation of the Flag, in the front garden of the Nilayam. It taught that man can attain Prasanthi, only after the conquest of his inner foes and the achievement of the virtue of universal love; it symbolised the state of Yoga, during which the Lotus of the heart blooms and the Flame of wisdom is kindled in the Heart. Thereafter, He unfurled the Prasanthi Flag on the Prasanthi Nilayam, while thousands hoisted it on their own hearts.

The Sanathana Bhagavata Bhakta Samajam in association of scholars, artistes, and popular exponents of Vedic lore which is affiliated to the Prasanthi Vidwanmahasabha, organized under the leadership of its President, Brahmasri Sishta Chandramouli Sastry, a Three-day-Programme of activities with a daily schedule of Puja, Parayana, Tharanga songs and Harikath. The functions arranged by them on 23, 24 and 25 Sep. gave great joy to the gathering, since they were full of significance and sweetness.

In the evening of the 23rd, the Sri Sathya Sai Hospital celebrated the 12th Anniversary of its Foundation, with Dr. Balasubrahmanyam, Principal, Medical College, Goa, as the President. Dr. B. Sitaramiah presented the Annual Report in Telugu and Dr. N. Jayalakshmi read the English version thereof. Dr. Balasubrahmanyam in his speech said, "I am now in the Presence of the Greatest Physician of all; we are but instruments in His hands. The more experience we gain in the treatment of disease, the more we realize that the unseen Hand of the Divine Healer is guiding us. We have limitations in knowledge and skill; He alone can give us these in full measure". Bhagavan in His Discourse elaborated on the role of Divine Grace. "Length of life does not depend on upbringing or intake, medical skill or efficiency of drugs. It is concerned with the strength and steadiness of the Prana or Vital Airs. You can overcome the fear of death, if you deny that you are the body. When the rules regarding food and recreation are rigorously followed, illness can never approach man. Eat Satwic food; observe the limits imposed by moral conduct; watch your means as carefully as you watch the ends. Then, you will always be healthy happy and holy. I am not moved to appreciation when statistics reveal that more than 17,000 out patients were treated last year. I desire a Hospital which does not have to treat a single patient, because there are no cases of illness all around! I want to tell you that the most potent drug, the most effective panacea is the Name of God. Keep it on the tongue, imbibe its taste, its flavour, and it will keep you in the best of health." He said.

On the 24th, more than 10,000 poor people who had gathered from far and near were sumptuously fed, Bhagavan Himself serving them sweet Prasadam. Hundreds among them were

given new Dhotis and Saris; they were distributed by Sri Ramalinga Raju the Hon'ble Minister for religious Endowments, Andhra Pradesh and by Mrs. Ramalinga Raju.

The 25th was the Inaugural Day of the Vedapurusha Saptaha Yajna, the great Vedic rite prescribed for the attainment of human welfare. At 9 A. M., Bhagavan reached the Yajnamantapa in procession, accompanied by the Hon'ble Minister for Religious Endowments. Aged Pundits versed in Vedic ritual, students of the Vedasastra Pathashala and many great scholars learned in the ancient heritage of India recited Vedic hymns, when they moved along with Bhagavan. The recital provided appropriate background to the Yajna. Conches blew; nadaswaram preceded Him; 'Sai Geetha' the elephant was gaily caparisoned for the occasion. Devotees had rendered the path to the Mantapa a beautifully designed carpet of multicoloured flowers. Baba wore a floral garland and proceeded slowly under the shade of a silken umbrella with a golden hamsa as its finial. The scene reminded one of the magnificent epic Yajnas, described in the Bhagavata, the Mahabharata, the Ramayana and the Puranas.

Presiding over the Inauguration of the Yajna, the Minister declared, Bhagavan is transmuting the minds of men into instruments for spiritual progress not only in India but, even in countries beyond the seas. Man's life is but a short span; Bhagavan is teaching man to save himself and liberate himself, during this short term itself, by means of His simple and sweet advice. I am indeed fortunate to witness this vast gathering of devotees from all the states of India, and outside. I am myself aspiring to follow His teachings and be esteemed as His devotee".

In the discourse with which Bhagavan inaugurated the Yajna, Bhagavan declared that He had willed the Yajna, not for deriving any benefit therefrom, but, as a means of demonstrating the efficacy of Vedic injunctions. Yajna is a duty enjoined on man, to further the welfare of humanity. It should not be used for pomp or personal glory, or conspicuous waste of money. The only Ananda is that granted by the Grace of God. That is won by renunciation, which is the essence of yajna, He said. The World is the Body of God; any act of sacrifice done for the betterment of the world is an act of worship, a Yajna. Sacrifice sustains the Universe. The Sun sacrifices his status, and serves as a water-carrier' for He raises water from the sea and bales it over the fields and forests. Those in authority, and those before the public eye must serve, sacrificing their ego so that they can be supreme examples of Yajna. Moral activity ennoble your physical equipment; it sanctifies Time", Baba said. "Rituals, prayers, meditation, recitation of hymns are all turned worthless, if the mind of the aspirant is tainted with ego. We call such people, selfish; the name fits, because, like fish, such persons find it difficult to get rid of the stink, though they are in water (spiritual exercise) all the time! Try therefore to be rid of selfish tendencies; let these be the attitudes you sacrifice," Baba advised.

As soon as the Divine Discourse ended, the Yajna began, in strict conformity, with Vedic injunctions, with its components like Athirudrayaga, Vedaparayana, the Parayana of the Ramayana, Bhagavata, Devibhagavata, Navavaranaarchana, Sahasralingapuja, Suryanamaskara, Vedapurushapuja, etc. Thousands were elevated into heights of spiritual joy at the rare religious sight. The Yajna continued from dawn to noon, on seven days; Baba was present everyday for hours on the Mantapa, watching the rites, blessing the participants and accepting the adoration of all.

At 8 P. M., on the 25th, the young boys of the Sri Sathya Sai Veda Sastra Pathashala enacted "Bhakta Dhruva", a musical play, written by Bhagavan Himself. In His Infinite Love, Bhagavan Himself had supervised the rehearsals, for many weeks, and with His Blessings, the play was most successful in conveying to the mammoth gathering that enjoyed it, the spiritual inspiration He had filled it with.

On the 26th, at the Evening Gathering, Dr. Divakarla Venkatavadhani, M. A., Ph. D., Professor of Telugu, Osmania University, spoke on "The Bhagavata" as depicted by the great Telugu poet-saint, Pothana. Pothana, he explained, had made the fullest use of the incidents in the Bhagavata to saturate his classic with the sweet fragrance of supreme devotion. Then, Sri R. Venkateswarlu, M. A., spoke on "Manava-Dharma". Baba, in His Discourse dwelt on the fact that the culture of India was built on theism. The faith in God must be translated into action through Dharma. He said that Dharma alone can guarantee individual and social happiness.

On the 27th, Br. Sri. Kolluri Somasekhara Sastry spoke on Advaita and elucidated that axiom clearly by apt illustrations. He said that dualism can be established as truth, only when the reflection has a separate existence. He also made it clear that Baba and the Veda are identical, and that Baba can be understood only through the Veda. Then Sri Hari Adisehsu spoke on 'Jijnasa' or 'Inquiry', as depicted in the Bhagavad-Gita. Baba said that devotion and dedication are the two requisites, for attaining the goal of Liberation. Mere thirst (trishna) for objective pleasure must be given up. More yearning for Krishna must be evinced, He said. Inquiry into Truth must reveal the wiles of the inner foes and the stratagems by which they can be foiled, He advised.

On the 28th, in the evening, Dr. S. Gopalakrishnamurthy, D. Sc, addressed the huge gathering of devotees on "Nishkama Karma". Br. Sri Vemparala Suryanarayanasastry spoke on service to God as service to oneself. Baba, while clarifying the essential elements in Nishkama Karma (acts done with no eye on the consequences thereof), said, "The fundamental attitude that marks out such Karma is the feeling that you are puppets on the stage, acting the roles He has allotted, according to the movements of the strings that He pulls". He also defined the stage of liberation, as the Ananda that one is filled with, when the mastery of the dark forces of egoism is ended.

On the 29th, Br. Sri. Sishta Chandramouli Sastri elaborated on the Bhagavata statement, "Gopika eva dhanyaah, nathu anyaaah", (the Gopikas alone lived worthwhile lives, no one else had that luck) and described the purity of the urge which attracted them to the Lord. Malladi Gopalakrishna Sarma, M. A., spoke on the Way of Life, as described in the Indian Philosophical Schools or Darsanas. Dr. Gopalakrishnamurthy, D. Sc. then addressed the gathering and held it spell-bound for over an hour, demonstrating from the statements of Baba Himself, how He is the Chaitanya or Super-mind that wills the Energy, that plays the role of Matter. He declared that the 'miracles' which are inscrutable to the limited canons of science at the present time are but concretisations of the Super-will or Chaitanya. Bhagavan, in the Discourse which He gave, asked that all efforts to probe into Godhead be given up, for, they will be as ineffective as the attempt of the ant to gauge the depth of the sea. He wanted, on the other hand, efforts, to imbibe the Ananda that God has come to shower, and is showering. Follow His Word and derive Joy Immeasurable", He advised.

Later, the Yakshagana group from Puttur, Mysore, State put on boards the play, "Krishna Leela," with traditional costumes, songs, and musical instruments.

By the 30th, the gathering of devotees had swollen into a big flood of twenty thousands. That evening, two great Vidwans were honoured, with the presentation of shawls and purses, which were given by the Divine hand of Baba Himself. Vedaśamrat Br. Sri Kameswara Ghanapati, the Principal of the Sri Sathya Sai Veda Sastra Pathashala Prasanthi Nilayam (with a record number of students specialising in Vedic recitation), was the first; the second was Br. Sri Sishta Chandramouli Sastry, a great exponent of Mantra Sastra and the energetic President for over 40 years of Sanathana Bhagavata Bhakta Samajam, doing yeoman service for popularising the fundamentals of Indian Culture. After a short speech Chandramouli Sastry, Br. Sri. Deepala Pichayya Sastry placed his book on the Andhra Bhagavatham at the Lotus Feet of Bhagavan; he gave a resume of the book and elucidated the Sharanagati attitude with which Pothana, the saintly author, had saturated the epic. Br. Sri Kuppa Bairagi Sastry spoke on Bhakti and Jnana as paths to self-realisation. Baba clarified the roles of Karma, Bhakti and Jnana in the process of self-realisation. He said that the three impurities that clog the inner consciousness—mala (hatred cruelty, lust etc), vikshepa (seeking objective pleasures, identifying oneself with the body etc) and avarana the ego principle—can be removed completely by the three paths, Karma, Bhakti and jnana, respectively.

Then, Srimathi Hirabai Barodekar and sister thrilled the vast gathering with their musical recital of devotional songs. Afterwards, the little pupils of the Sri Sathya Sai Vedasastra Pathashala enacted a musical play, Sakkubai written, and taught to them by Baba Himself. The play gave the vast gathering the cream of Baba's teachings sweetened with song and dance, concretised through objective background and display.

The First Day of October was Vijayadashami Day, the Day of Victory. That day the valedictory offering of the Vedapurusha Sapthaha. Yajna had to be placed ritually in the Sacred Fire, during the auspicious moment of supreme sacrifice. When Baba moved that morning in procession to the Yajnamantapa, the Gods must have been delighted, for, He gave Darshan as Vedapurusha Himself. He created the mystic plate that was included the Valedictory Oblation, and accepted the Homage of the participants and the people. Then, as part of the Dasara Celebrations, the image of the Shirdi Avatar of Himself was ceremonially bathed Baba created a brilliant necklace of diamonds for the idol! When Bhagavan began to pour Vibhuti on the Idol from a receptacle, contact with the Divine Hand resulted in a continuous stream of enormous quantities of the miraculous sacred ash. It was a scene of profound mystery and significance, for which the vast multitude was looking forward with eager expectancy. Later, Baba showered with His Divine hand the consecrated water of the Vedapurushayajna, on the gathering and blessed them.

Baba also, in His Infinite Mercy, addressed the vast assembly, on the meaning and significance of the Yajna. He said that the day's function was called in Sanskrit, Samapti, meaning the attainment of Sama or the Universal Absolute, Brahman. Sa also indicated the stages of Salokya, Samipya, Sarupya, and Sayujya, indicative of the Sadhaka's approach to Godhead, until the final merger. He spoke of insane criticisms of Yajnas, and the imputation, that they involve huge waste of valuable things. A person unacquainted with agriculture will impute similar charges against the ryot who scatters precious seeds on the soil; but, the ryot is confident that the

seeds will come back into his granary, multiplied a hundred fold. In the regions of the spirit, ocular proof is not feasible. These yajnas promote human welfare, establish prosperity and peace. That is what the Vedas declare and the Vedas are their own proofs.

The eye is the judge of what is seen; you cannot test it with the ear. The ear is the proof of what is heard; you cannot judge whether you have heard correctly, through the eye. So the Veda is its authority. It has to be known by results, only. The Vedic rituals ensure Shanti, peace, for the individual, society and the world. That is why so often the mantra, Om Santih Santih Santih, was heard here these seven days, Baba explained.

At 4 P. M. Baba called together the Office bearers of Sri Sathya Sai Organisations who had come from Andhra Pradesh and gave them all advice and inspiration to carry on service among the people.

Baba, in His Discourse, spoke about the institution of Yajnas, as part of the spiritual discipline prescribed in the Vedas. He described the various types of Yajna, enjoined upon the householder Sadhakas and the benefits of each. He declared, however, that He had no obligation to act, no motive to act, no compulsion, but, yet, He engaged Himself in activity, to set an example and to ensure, thereby, progress of humanity. 'I arranged this Yajna, for the sake of the Yajna; that is all; not for any benefit therefrom,' He announced. He advised devotees to avoid evil sight, evil listening, evil speech, evil deeds and evil thoughts; He said, that if this is achieved, it is more effective than any Yajna.

Later, Nidadavole Achutharamiah and party, the famous reciters of Burrakatha, gave a musical recital of "Maharathi Karna", the episode of Karna, from the Mahabharata. On the 2<sup>nd</sup> in the morning, Baba spoke to the men and women volunteers whom He had selected on the 22<sup>nd</sup>, and who had served as such, during the Festival. He exhorted them to carry the message of service to their villages and to alleviate distress and pain, wherever they are found. He warned them against the pitfalls of egoism, sense-pleasure, and evil company. He pressed upon them the need for reverence to parents, teachers and elders, for soft and sweet speech, for steadfastness in virtue and straight conduct.

In the evening, at the gathering of the devotees in the Divine Presence, Dr. K. Bhaskaran Nair, D. Sc., Director of Collegiate Education, Kerala, declared, during his speech, "It is ten years and five months, since I surrendered at the Lotus feet of Baba. My life has achieved, as a result of that surrender, a richness and a purpose, it did not have before". "This is the land which places the spirit on a far higher pedestal than matter, where Shivaji placed his empire at the feet of his Guru, Samarth Ramadas where Marthandavarma the ruler of Travancore dedicated his kingdom to God Padmanabha, and prided himself on the name, Padmanabhadasa. It is only this Bharatiya culture, as propounded by Baba with such love, sweetness and simplicity, that can win back the youth of the world, who are drifting into irreverence and irresponsibility, through lack of guidance, he said. May Baba lead the world from darkness to Light is the prayer of millions, he announced.

Br. Sri Deepala Pichayya Sastri described the deep devotion of Pothana, the author of the Andhra Bhagavata, with profuse quotations from the great classic. Then, Sri N. Kasturi spoke on the visit

of Bhagavan to the States of East Africa and the spontaneous upsurge of devotion, which inspired the people wherever Baba was seen and heard. Baba directed that the valuable spiritual suggestions and advice gained by the listeners, during the ten days of the Festival must be cherished in the heart, and carefully ruminated upon, so that they may advance and progress towards realisation, and release. Dharma alone can purify living; pure life alone can reflect Love. Love is overpowered by egoism and greed. They can be burnt only through true knowledge. That is why the Gayatri mantra prays for the awakening of the intelligence", Baba said.

At 9 P. M., Baba gave Darshan on the jhoola, which was bedecked and set up with deep devotion by earnest hands. Bhaktas filled their eyes and minds with Ananda. Sri Nidadavole Achutharamiah and party recited the episode of Sithakalyana, in the traditional burrakatha style.

The Dasara Festival was thus a magnificent Feast for the soul, elevating and inspiring it to hanker more for liberation and merger. The Festival was celebrated all over India, from Bareilly, Moradabad and Delhi to Trivandrum and Kanyakumari, from Shillong and Kohima to Surat and Somnath, in East Africa, South East Asia and other lands beyond the seas, by the Sathya Sai Seva Samitis, Bhajan Mandalis, Mahila satsangs, Balavihars and other organisations. The programmes centered round Bhajans, Nagarsankirtans and the Feeding of the Poor. There were special Pujas and Discourses by Pundits and Lectures by scholars. Many Samitis arranged music recitals full of the message of spiritual uplift. Through these functions, the Name and message of Sai reverberated in millions of hearts and transmuted them into aspiration. May victory be achieved by the aspirants.

(ED)

### **A Wish**

Oh, how much I wish  
To have the wings of the, swallow  
To chirp sweet notes in thy ear!

Oh how I wish  
To be the pigeon to fly in to thy room  
And feed my sight!  
Oh how I wish  
To be thy soft bed to lie upon!

Oh how I wish  
To be the whirling fan  
To give thee soft breeze!

May be the water thou drink'st  
May be the food thou eat'st  
May be anything, to be one with thee  
How my soul yearns for thee!

Oh Sri Sate a Sayi Baba!  
—A. V. Suryanarayana

## **He Blessed Me**

(From the Speech of Hon'ble Sri Thriguna Sen, Minister for Education, Government of India on the Occasion of the Inauguration of the Bhagavan Sri Sathya Sai Sava Samiti, Berhampore, Orissa, on September 5, 1968 with Sri A. N. Khosla, former Governor of Orissa of as President.)

Being a Hindu, I believe in re-birth; through the kindness of God, I have been born as man. All of us have to be grateful for this great chance. I feel that it is due to the kindness of God that I live as a man amongst men, that I am having the chance and opportunity to serve you. All sages have declared that Dharma is Service, nothing but Service.

We go to temples, and worship God, but, how many of us can see God, visualise God? It is very difficult, indeed. At the same time, if we must serve man truly and well, we must acquire the strength necessary from God, through His Blessings. How to get these? I have been thinking of this problem, since many and many a year. To pray God for one's own self, for liberation for one's own self, and to go away to the Himalayas Badrinath or Rishikesh for that purpose—is it not a trace of selfishness? I have been going from place to place, to meet people who can tell me whether I am right in my belief that "Man can be served, only through the blessings of God" or whether it is wrong. I am eager to verify this.

One of the persons to whom I went is Baba, to whom we pray today. I went to see Bhagavan Sri Sathya Sai Baba twice, thrice and even four times; I stayed there, at nights, in his Ashram at Puttaparthi, to discuss whether I am right or wrong. I asked him, "Baba! Am I right? I do not want God, because I cannot see Him. But, I want to forget myself in serving humanity. You must give me strength for that. Why do you not bless me? I demand you, of it." Baba embraced me; he blessed me. I am very happy tonight, to be with you, to think of him, and to pay my respects to him.

## **Idols and Ideals**

Man's existence on earth is a series of experiences from which he derives joy and sorrow. Whatever activity he may be indulging in has for its goal the attainment of the three-fold a SAT-CHIT-ANANDA (Existence-Knowledge-Bliss). But under the delusion that happiness can be had from objects, he goes all out to acquire them, not knowing that eternal bliss emanates from a life led in purity, selflessness and dedicated to a nobler cause. He is blessed with intelligence and discriminatory power on the one hand, while on the other he has to reckon with the attractions which the objects offer him. These two modes of living, broadly classified as subjective and objective, which go to shape his future, have good and bad effects, depending upon the kind of idol and ideal chosen.

Idols are plentiful in number and diverse in quality, the two main opposing types being those depicting higher and lower nature. Among the higher types are idols personifying Gods, Avatars and other Beings who stand for glorious or divine qualities in various spheres. The other type includes all those possessing lower tendencies varying widely from person to person. The role played by idols or images is highly significant and crucial in as much as they leave a tremendous effect on the lives of human beings.

Ideals, which too are innumerable, consist of two contradictory types the higher and the lower. Just as in the case of idols, ideals also have a vital bearing on our lives, which tend to alter the entire outlook and eventually carve out a future of our own making, termed in common parlance as destiny or fate. For instance, ideals laid down by materialists, if followed, will only turn us into rank materialists, whereas ideals set by great and divine personalities will help us turn over a new leaf, ultimately taking us to great spiritual heights.

Knowing full well as we do the dire consequences which either the idols or ideals of lower tendencies place us into, let us switch the scope of our study more to the benefits accruing as a result of our following the higher types. Taking the example of temple-going or oblations and rituals offered to idols symbolising Gods, such practices, if observed as a mere formality to keep ourselves within the narrow bounds of custom and tradition, will be rather a long drawn-out process for gaining enlightenment. What is of prime importance in idol-worship is the amount of faith, devotion and reverence with which we make the approach. To describe idol-worship in Swami Vivekananda's words: "The STONE IS NOT GOD BUT GOD IS IN THE STONE TO ONE WHO BELIEVES". This view has been further amplified by Bhagavan Sri Sathya Sai Baba. Stone or metal is not God, but man, in an attitude of complete self-surrender, raises them to the level of God. It is with this object in view that, even in the present modern times, idol-worship occupies a place of prominence among the masses, as it is the simplest form of showing our devotion and the one and the only means whereby any trace of ego left lost, is sacrificed at the Lotus Feet of the Lord of the Universe.

Ideals set by divine beings, with their life and teachings, are spread broadcast time and again for the good of none other than the mankind. Any endeavour on our part to live up to them will put us on the right track and, as a natural consequence, a better man emerges out of an ordinary being, with the process continuing until at last he reaches the stage where his Atman merges with the Paramatman. Besides, there are scriptures and precepts in all religions which contain a variety of teachings to suit the taste of, and cater to, all types of people in accordance with their respective states of development.

Coming now to precepts, in the lineage of Sai Avatars, Sri Sai Baba of Shirdi declared "IF YOU LOOK TO ME, I LOOK TO YOU", and Sri Sathya Sai Baba of Puttaparthi has coined a phrase "WHY FEAR WHEN I AM HERE". These precepts, if taken literally, would have an ambiguous meaning, the one supposedly implying that a cursory exchange of "LOOKS" will bring about an instantaneous and phenomenal transformation, within us, and the other purporting to offer us immunity against "FEAR", taking for granted that we hold a blanket licence to use our free-will as we jolly well please. A careful analysis will, however, reveal to us that it is upon such of the fortunate few, who pave their way to take to a better living, is conferred the grace and blessings

being "LOOKED" after under the divine protection, free from all "FEAR" arising out of the complexities of life.

To summarise, it may be said in conclusion that a harmonious blending of the idols worthy of worship and the ideals loftier to be lived is the call, nay a command, given out by all religious teacher. A beginning, however small, made in right earnest, is bound to bear fruit in a big way as has been promised unto us by Bhagavan Sri Sathya Sai Baba in the following words: YOU TAKE TWO STEPS TOWARDS ME, I TAKE TEN STEPS TOWARDS YOU". "There is many a slip between the cup and the lip, but we can draw courage from the famous maxim: "Glory lies not in never failing, but in rising every time we fall." May our attempts meet with success with Baba's benign grace and may His blessings be ever upon us!

V. P. Karkal (Bombay)

### **A Lake of Joy**

Why wander far and near to seek?  
He dwells within thy heart;  
Yes, turn within and find Him there,  
He longs to see you start.

But clean your heart before you seek,  
And offer it to Him,  
A holy shrine in which to stay,  
A Lake of joy to swim.

Just keep in mind the noble words,  
WHY FEAR WHEN I AM NEAR,  
Keep serving Him in all you do,  
For He is everywhere.

The BABA's Grace is ever there,  
You've just to feel it, friends,  
He's everywhere, at every time;  
He, time and space, transcends.

—T. Muttoo, Pilani

**Sri Sathya Sai Satsang Samachar**

**Sep:**

- 8: Raghavapuram (W. Godavari Dt.) Inauguration of Sathya Sai Bhajan Mandali :Airport Colony (Bombay): Inauguration of Nagarsankirtan
- 12: Trichur (Kerala): Seva Samithi, Annual Day Celebrations: Justice V. B. Eradi President. N. Kasturi, Speaker.
- 13: Calicut (Kerala): Seva Samithi District Convention: President: Justice V: Eradi: Inauguration of Nagarsankirtan Distribution of Prize Gold Medals, to students Essay; Competition Prize Winners: N. Kasturi
- 14: Coimbatore (TamiInadu). Sevasamithi Annual Day: Photographs Exhibition: President: Justice V. B. Eradi, Kerala: Speaker: N. Kasturi
- :Lalgudi (Trichy Dt) Akhanda Bhajan Kailasapuram Inauguration: Bhajan Mandali
- 15: Ernakulam-Cochin: Sevasamithis: Speeches: N. Kasturi
- Voduru: (W. Godavari Dt): District conference, Sathya Sai Organisations: Speeches by 'Ramasaran' and others
- 16: Mettupalaym (Nilgiris): Inauguration Study Circle, by Seva Samithi
- 17: Amalapuram (East Godavari Dt) Prasanthi Vidwanmahasabha: Discourses Br. Sri V. Sivasubrahmanya Sastry, P Sathyanarayanasastry & others
- 19: Long Beach (California, U S A) Speech by Indra Devi, at the Church of Christian Metaphysics
- 27: Penakamitta (W Godavari Dt): Inauguration of Nagarsankirtan
- 29: Nagapattinam (Tamil Nadu) : IV Annual Day: Seva Samithi
- Poona: (Maharashtra): Seva Samithi: Exhibition on Divine Message of: Baba: Inauguration: Hon'ble T. S. Bharde, Speaker, Legislative Assembly.

**Oct:**

- 1: Colombo: (Ceylon): Seva Samithi: Inauguration: Nagarsankirtan
- Pekuru (W Godavari Dt): Inauguration: Seva Samithi
- Chittavalasa (Vizag Dt): Inauguration: Nagarsankirtan
- Poona: Inauguration: Mahila Satsang
- Chitturpu (Krishna Dt): Seva Samithi: Burrakatha Recital on Baba's Glory
- 2: Baroda (Gujarat): Nagarsankirtan, by Balavihar Students
- 3: Vizianagaram (Vizag Dt): Inauguration Nagarsankirtan
- 5: Meerut (U. P.) Seva Samithi: Special Bhajan Celebrations
- 11: Kallukkuzhi (Tricky Dt): Inauguration; Vedaparayana School,
- 12: Wallajahbad (Chinglepet Dt): 12 hour Akhanda Bhajan
- 13: Dharmakshetra (Bombay) Vijay Merchant, President, Cricket Club of India addressed Sathya Sai Seva Dal on Practical Dharma.

*We have lost our way,  
Our ancient way,  
Away, away, we wonder!  
And blindly flounder!*

*But, hark, the Guide, the God,  
The Sai Maa has come!  
The way is clear, our home is near,*

*We shall no more fear!*

## Bhagavata Vahini

42

Sri Sathya Sai Baba

The King, who was listening to the thrilling narrative of the gratitude of Krishna towards His Guru, suddenly opened his eyes, and seeing the Sage before him, he said, “Ah, the Leelas of Krishna! His wonder-filled acts exceed each other in miracle and mystery. God is prepared to assume any burden, in order to correct and improve the World ; by this means, He proclaims His genuine Majesty and Might. But the dark smoke of Maya settles hard on the eye of Man and renders him incapable of recognising Divinity. Therefore, he misses the inner significance of these Leelas.”

Suka understood the working of the King’s mind. He replied, “King! The confusing influence of Maya is the consequence of the accumulated activities in previous lives. One can escape Maya through good consequence; one succumbs to it if the consequence is deleterious. If good activity has marked previous lives, any sinful tendency will be overwhelmed by virtuous tendencies in this life and one will have faith in Divinity; one will attach himself to the Divine and spend his life on the basis of the Divine.

“On the other hand, those who have committed horrible crimes in past lives have the dreadful darkened vision, which prevents one from seeing the Divine. Such a one never reminds himself of God and His handiwork, never yearns for his own ‘good’ and the good of others; he sees things in false perspective; he revels in wickedness, and engages in vicious acts. Faith in God is the harvest of the seeds planted in previous lives. It cannot be grown and harvested, on the spur of the moment”.

Hearing these words, the King grew anxious to know more about the Punya (merit acquired by means of good activity), and Paapa (demerit acquired by means of evil activity) and their impact on the lives of man; so, he prayed the Sage Suka to tell him one more incident from the career of Krishna, which deals with a curse and its cure, illustrating the principle of destiny.

Suka laughed at this request! “King! Countless are the cures which Krishna effected on those affected by curses! The Rakshasas whom He killed while He was yet a child, and later, as a boy, as I have told you, were all cursed to be born so, as a punishment for some evil deed and when they met with death at His hands, they were liberated from the curse.” The King put in a suggestion at this stage. “I have heard that the ‘uprooting of the tree’ was an amazing incident of outstanding importance; if you elaborate on that, I can derive deep joy therefrom.” On this, Suka who was ever ready to oblige him, began the story:

“King! Though there was no paucity of servants, it was Yasoda the mistress of the house who, according to traditional custom, did all the chores of the household. Boiling the milk, curdling it, churning it and preparing butter—all these activities were personally done by her. One day, she woke up as usual, at the beginning of the Brahma muhurtam (4-30 a.m.); she took her bath and went through the early morning duties, and later, placing the milk-pot before her, she started churning the contents, vigorously pulling the ropes which kept the churn-rod steady in the liquid—all the while singing sweet hymns on God.

“Meanwhile, Gopala (Krishna) came forward with slow but steady steps to the place where the mother was churning and gave a sudden sharp pull at the end of her sari Yasoda was startled at

this unexpected pull; she turned round and was most pleasantly surprised, when she found it was her mischievous child, Krishna! Putting a stop to the churning, she took Krishna into her arms and fondled Him, 'Dear Son! Its not dawn yet! Why have you got up from bed so soon? Go, my darling! Sleep again for a few minutes!' But, the Divine Child lisped most entrancingly that It was hungry, and began sobbing pathetically, to confirm its yearning for being fed. The mother's heart melted; she placed the churning rod on one side and covered the pot with a lid; then, she took Krishna on her lap, sitting just where she was; while she was feeding Him at her breast, she stroked His head, gently and softly. Just then, she heard the noise of a pot rolling down from the oven in the kitchen inside; she suspected it was the mischief of the cat; she lifted the Child from her lap and placed it on the floor, for, she had to run in to examine what had happened! When Yasoda disappeared into the next room, Krishna was incensed at her behaviour, dropping Him in the middle of His Feed. He saw the pot before His eyes, and turned all His anger towards it. He gave it a hard blow with the churning rod, and when the curds flowed along the floor, He collected the butter and stuffed it into His Mouth, and hastened out of the room, lest He be admonished. When Yasoda came into the room, she saw the pot broken, the curds on the floor, the butter gone! And, Krishna had made Himself scarce! Knowing this to be the handiwork of Gopala, she searched for Him in every nook and corner.

"She could not find Him anywhere. She went into the neighbouring houses and inquired whether He was found by any one there. Everyone declared that they had not come across the Child; they did not know where He was. Yasoda was really frightened. 'He must have run away dreading punishment for having broken the pot and let flow its contents! Poor Child! It has run out into the darkness!' she thought. She searched house after house, in the street. At last, she caught Him in the act of taking down a pot of butter, from a sling, where the mistress of the house had kept a series of pots full of milk, curds and butter Krishna was standing on an upturned mortar so that He could lift the butter pot and bring it down safe, to be shared with His comrades!

Seeing Him, Yasoda shouted, 'you thief! Are you behaving like this, in every house? When the poor Gopis complained to me about your thefts, I used to blame them without verifying their charge, and send them away. I have now seen it with my own eyes! Yet, I can scarce believe my eyes! O, how mistaken I was all these days! I cannot let you escape hereafter. No. If I let you off, on the plea that you are a child, later, it will lead you on to calamitous crime.' I must punish you effectively now, and not pardon you at all. When the child of a great family turns thief, it is a disgrace to the entire clan. The ill fame cannot easily be wiped off. The reputation of our family will suffer". Her agony was beyond expression. She had not suffered so much humiliation before. She yielded to a great rush of anger. She brought a long thick rope, and went near Him with intent to tie Him fast to the heavy mortar.

"Gopala, knowing her intention, slipped in and out of every door, and dodged her attempts to catch Him. The Mother ran behind Him, through every lane and street. She was well on the side of the fat; she had never before run so fast. So, she was soon exhausted; her gait was slowed down soon; she started gasping for breath. Men, women, and children began laughing at her vain pursuit of the little child. They enjoyed the fun, and derived all the more merriment from the prank of Krishna, and the foiled attempt of His mother to bind Him.

"Gopala is omniscient, nothing is hidden from Him. So, he realised that the mother was too tired to move forward, and He allowed Himself to be caught. Yasoda could not lift her hand to beat Him! She caught Him firmly by the hand saying, 'Come home, you thief! It won't be nice if I

beat you in the bazaar. I shall teach you a lesson, at home’ and she drew Him home. There, she dragged Him to the side of a huge stone mortar, so that He could be bound to it by means of a strong rope. The rope she brought was found too short; so, she went in and brought another, for being knotted on to the first. She had to do this, again and again, for, however long the rope, Krishna seemed to grow so big that it would not reach round Him. Just a bit more length was always wanted to admit His being tied! The mother wondered at this amazing development. To what was this miracle to be ascribed? She did not know. At last, she could somehow tie a knot, leaving Him bound to the mortar Yasoda went into the house and engaged herself in regular household duties.

“Meanwhile, He drew the mortar along, went into the garden with the mortar rolling behind him. There a tree grew with twin trunks side by side, very near each other. The mortar was caught between the twin trunks, and when the Divine Child gave a slight pull to overcome the obstacle, the tree was uprooted! It fell with a great resounding noise. The noise attracted every one to the house of Yasoda where the tree fell, though there was no rain or storm! Yasoda hurried to see what had happened; she was astounded at what she saw! She saw Gopala in the midst of the fallen foliage, between the enmeshed branches. She groaned aloud and went near the Child. Unloosening the rope, she carried away the Child and felt quite relieved that He had escaped another terrible calamity.

‘My child! Did you get a fright? O, how wicked I was!’ the mother wailed aloud. But, while she was lamenting thus, two Divine Forms, both male, emerged from the tree? They fell at the Feet of Gopala. They stood with folded palms, and said, ‘O Lord! We are the sons of Kubera, we are twin brothers, Nalakubara and Manigriva. Through the curse of Sage Narada, we were turned into this tree and existed as such. This day has seen the end of that curse, through your Grace. If you permit us, we shall go back to our own place.’ Thus saying, the two Divine Forms disappeared. At the sight of those strange Divine Forms, the people of Gokul were taken aback; they were filled with great joy.

“Though they listened to the glorification of Gopala as God, though they had concrete evidence of His Divinity they relapsed into Maya (Delusion) and resumed their conversation about Gopala being the son of Nanda and Yasoda and felt He was their cowherd friend. They were caught up in the coils of illusion.”

When Suka said thus, the King interposed with the question., “Master! How did this Maya acquire such overwhelming Power? Who endowed Maya with the capacity to hide the Glory of Madhava (God) Himself? What exactly is the real nature of Maya? Please tell me.” Then, Suka explained, “King! This Maya is not anything separate, with its own Form. God is discernible only with the sheath of Maya; He is evident, because He has worn the accoutrement of Maya. It is His Upadhi. That is to say, Maya obstructs the Reality. Its nature is to hide the Reality and make it appear as the unreal. Only he who removes It, destroys It, beats It off, cuts across It, he alone can attain God. Maya makes you feel that the non-existent exists. It shows water in the mirage; it makes you see what is imagined and desired, as Truth. Delusion cannot affect a man if he is able to give up desire or imagining and planning.

“Or else, how could Yasoda who has seen with her own eyes, on many occasions, the Divinity of Krishna, slide back into the belief that He was her son? The imagining, the desire, that was the cause of this delusion. The body is of the son, and the mother; but, the real core, the dehi, the Embodied—that has neither son nor mother! The mother-body is related to the son-body but,

there is no mother-dehi, no son-dehi! If one gets this faith firm in himself there can be no more desire for external pleasures. Inquire and investigate; you will know this Truth. Without that inquiry, delusion will grow and intellect will be slowly subdued

Ah! The role that Divinity takes upon Itself brings about results that are really momentous! The Vedanta teaches that one should penetrate behind the role into the Reality; this is its inner meaning. Deluded by the role, man pursues Desire! Believing the body that is assumed, to be real and true, man falls into Maya. For those whose attention is concentrated on the Body, the Person within will not be visible, isn't it? When ashes cover, the red cinders will not be visible. When clouds gather thick, the sun and the moon cannot be seen! Moss floating thick upon the waters of a lake gives the illusion that it is hard ground, over which there is vegetation. When the eye has cataract over the pupil, one cannot see anything at all. So too, when the notion of the body being the Reality is predominant, the Resident in the Body is not noticed at all. "Master! This day, in truth, the veil has fallen off, from my mind. Your teaching has, like a gust of wind, shaken off the ash over the live cinders. The illusion that this composite of five elements namely, this Body, is the Reality has been totally exploded, and exterminated. I am blessed, I am indeed blessed." With these words, Maharaja Parikshit fell at the feet of the Guru, Suka.

Meanwhile, the gathering of Rishis, sages, and common citizens fell into animated conversation. "When time clicks fast towards the end, the body too has to get ready to drop, isn't it? The body drops when the vital airs stop flowing in it; but, the mind will not leave off. For this reason, newer and newer bodies have to be assumed until the mind is rendered empty, devoid of content, vacant of wants. This Day, our Maharaja has differentiated the mind from the body! Now, he is in such bliss that even vital airs can't make any impact. When the mind is merged ever in Madhava (God), the body will be all Divinity; its humanness cannot be identified." they said.

The teaching conferred by Suka today is not directed to Parikshit alone; it is for all of us, they said; it is for all who are afflicted by the delusion that they are the Body in which they are encased. This type of delusion is the cause of bondage; but, the other type, the belief that we are the Atma, that is the means of Liberation. This is what the Vedas and the Sastras declare. The mind which welcomes the delusion or which entertains the idea of the Reality is therefore the instrument, for both bondage and liberation. 'Mana eva manushya anaam kaaranam bandha mokshayoh.' This statement of the Shruti is the Truth. Ruminating thus for some time, the people sat with eyes closed, lost in prayer. When the sun was about to set, the sages walked towards the bank of the sacred Ganga, holding the water pot (kamandalu) and stick (danda) in their hands, so that they could perform the evening rites.

(To be continued)

## **Baba on the Jhoola**

A. N. Kasturi

A thousand suns—! But, cool and soft,  
Is Baba, on the swing today—  
Splendour Power and Purity  
Installed on Beauty, Peace and Truth!

Our eyes drink deep the charm  
With thirsty tongues;  
The mind is captive in His embrace;  
The wind does waft silken fragrance;  
The glorious canopy, so darkly blue,  
Is raining sweetness, soaking; us—  
Invoking us.

He comes—recedes, in floral swing;  
Near and Far, In us; With us;  
The countless orbs that race in space  
Do peep between the curtains blue  
To steal a look at all this Loveliness;  
Their eyes do twinkle  
With gleam and translucent ecstasy!  
Every eye on earth  
Glints with golden thankfulness,  
For the Vision it quaffs—  
Sweet beyond supremest sweetness!  
Every heart is dancing  
Upon the soulful floor of joy!  
Every human frame, tingling, thrilling  
With unspoken tongueless Bliss.

We see the Truth, the Goodness  
And the Glory here  
Swinging on this sovereign throne.  
But, sages see another sight,  
Their eyes so open, bright!

They see Him, swinging under Beams of  
Through the ups and downs of Time.  
In Sky and Fire, Earth and Sea and Air  
Inside each ethereal wave, each living cell,  
Swinging inside the atom's inmost bower  
Where Shakti dances dizzily round  
Siva, steeped in His mighty Majesty—  
Merging, emerging, out and in,  
Beneath, behind, beyond!  
Smiling—serene, witnessing His own Play!

He is the Force that `fields'  
From `Plus to Minus pole!  
From crucifixion, resurrection—  
The tide (incoming), the tide (outgoing)

The long retreating roar,  
The fast exultant onward rush;  
Universe expanding, universe contracting.  
He is all that activates and is—  
Continents converging, distantly diverging—  
Forwards and backwards the swing, it swings  
While all the world is sunk in praise  
Or plaint.  
Revolving seasons, winter, spring  
Flower and fruit, friend and foe  
Rock pulverised as dust,  
Dust pressurised as rock  
Childhood first; childhood, later!  
Northward, Ho; for now!  
Southward, Ho; for sometime later!  
Tantalising us to touch His Lotus Feet  
And get released!  
They come, they go, so near, so far  
Within grasp; beyond reach!  
He comes, sweeping earth and heaven  
Men and gods along the stride;  
Like turgid Ganga of Insurgent Time.

Let us fold our Wings of Want!  
Let us shed the cataract of the eye!  
Let us catch the diamond moment  
And grasp the Gift of Grace!  
Let the dew-drop glide  
Into the Immensity of the Sea!

When Baba swings on the floral jhoola  
Jagat blooms with wealth of wondrous blunder!

When Jhoola stills—  
The Sat exists  
The Chit persists  
And—Ananda pervade!

### **Knock and it Shall Open**

—G. K. Damodara Rao

How true are the words of Bhagavan! He has often proclaimed "Come to me with your troubles.  
Leave them with me and take back with you, Ananda. Do not offer me a flower that fades, a fruit

that rots, a leaf that dries and water that evaporates. Instead, offer me your Hridaya Pushpam—Hridaya Phalam, Hridaya Patram and your tears of joy; these I readily accept."

But, alas, how many of us do it! It is common enough spectacle today to witness "Asanthi" in every walk of life, in the home, in the community, nation, and even in global affairs. Man has no time to ponder over the problems that confront him. Everywhere there is a purposeless hurry; Man is trying to understand the moon but not the hearts of his fellow man.

Every morning when we open the pages of the Daily, we gather further news to add to the confusion in our lives. We feel helpless and bewildered. But have we obeyed Bhagavan's injunctions, which are quite simple? Have we knocked at His ever open Gates and prayed for the Shanti, which He is willing to confer. I am one of those who feel that with Bhagavan as our protective Father, no one has any cause for unhappiness, if only we surrender ourselves to Him heart and soul. What we need is real bhakti and faith in Bhagavan, and not the casual business—like contact with Him.

One of the many instances of how Bhagavan responds to the call of the devotees who knock at His Gates with real faith even if they have not seen Him in the physical sense, let me narrate.

It was in the month of June 1967 that I visited Chicago for a Conference. I happened to meet in the Hotel where I was staying a woman Judge of the County Court. Being a member of my Fraternity she was anxious to talk to me. During the course of the conversation she told me that with all the advantages of her position she was immensely unhappy and asked me point blank: "Will your Sai Baba grant me the peace of mind and the good health which I badly need?" I told her that if she had real faith in Him and tried to earn His Grace by steadfast devotion, He will surely grant her prayers. I gave this Unknown lady a packet of Vibhuti and a small picture of Baba, as I was struck by her sincerity, and asked her to take a small pinch of the Vibhuti every morning.

After my return to India in July I got a letter from her telling me that she is completely cured of her ailment and that her prayers have been answered. She is now planning to come to India and meet Bhagavan. This is an instance of what faith and sincere devotion can achieve.

Let me share a few thoughts with you. When I am troubled in mind, when I am concerned for those I love, when I listen to the soul-stirring Bhajans (taking me back to the memories of my childhood days, when my grandfather in spite of his busy preoccupations as a doctor, used to sit and conduct the Bhajans) I turn to Bhagavan for succour. I knock at His Gates and they open. Bhagavan to me is a directly comforting God, a protecting father, nay a mother and a source of moral guidance. I cannot think of a single instance in my life when I asked Him what was the right thing to do and the answer was not forthcoming. In a clear and unambiguous voice, Bhagavan proclaims, "Develop faith and earn my Grace and I shall carry your burdens."

Well, my dear friends, the sands of time are running out, and there is no time for procrastination. Make a firm resolve at least today to knock at His Gates with a clean heart and pray that it may open. Let Bhagavan's Grace be on us all.

## **Festival of the Soul**

Baba selected the Volunteers for service during the Dasara Festival and inspired them through an instructive Discourse, on the 11th October. This year, bands of members groom the Seva Dal, Bombay, and from Mangalore and Hyderabad had come, eager to serve the Bhaktas. There were also men and women doctors from many parts of the Country; these were placed on duty, at separate dispensaries near the Auditorium.

On the 12th, the Festival was inaugurated with the Hoisting of the Prasanthi Flag, on the Nilayam, by Bhagavan. In His Inaugural Discourse, Baba said, "The Danavas whom Devi is said to have destroyed are the Six Passions, which infest man and drag him down into the level of ogres. Navaratri means a 'new' night, when there is no trace of darkness or ajnana. Man should reach Ramchandra, not this inert material Chandra (Moon). He should attach more importance to research on his own inner consciousness than on rocks and rockets". He said, "Build the mansion of Realisation on the Four Pillars of Sathya Dharma Shanti and Prema; hoist on its tower, the Flag of Prasanthi."

Dr. Nagappa Alva, Former Health Minister of Mysore presided over the Hospital Day, in the evening. Baba traced Disease to overeating or faulty eating habits, to mental weakness, fear, and fast life. He advised a weekly day of fast and the plentiful drinking of water. He advised the cultivation of a sense of detachment as the best antidote for illness, both physical and mental.

On the 13th, 10,000 people were fed sumptuously, and about a 1000 of them, were given clothes (saris and dhotis). The Dhotis were given to the poor by Sri Ratan Lal of Bombay and the saris by Sri Eswarambagaru, the Mother of Bhagavan. The members of the Bhagavata Bhakta Samajam, with their President, Br. Sishta Chandramouli Sastry, inaugurated their programme of Music, Harikatha Kalakshepams etc, by a Katha that evening.

At 10 A. M. on the 14th, Bhagavan went in procession to the Yajna mantapa accompanied by Vedic scholars and students, and He inaugurated the Vedapurusha Sapthaha Jnana Yajna; it is worthy of special mention that the students of the Sathya Sai Vedasastra Pathashala were able, this year, the 7th year of the School, to join with their teachers in the Vedic Recitation, most of the days! In His Inaugural Discourse, Bhagavan explained the significance of Yajna as sacrifice and dedication.

At the evening Meeting, inaugurating the Annual Sessions of the All-India Prasanthi Vidwanmahasabha Hon'ble Sri M N Lakshminarasiah, Minister for Transport, Government of Andhra Pradesh spoke on the incalculable benefits of Baba's instructions and inspiration and, pleading for a chance to express his gratitude in a concrete form, he promised to make immediate efforts to improve the road leading to the Nilayam and also to ensure plentiful supply of water to the township. He recollected that he had on the last occasion given a helping hand to the proposal for the reconstitution of the Nilayam Colony into a Township, the first of its kind in Andhra Pradesh.

Bhagavan spoke of the fundamental unity of all faiths; He explained that the basic Atmic principle in each is the Divine, which pervades the entire Universe of space and time. On the 15th, at the evening Gathering, Br. Kuppa Byragi Sastry commented on the Vedic dictum "Neha naanaasthi kinchana" (There is no many here). Bhagavan said, Man is Divinity moulded in human form, his real core is bliss; he is chinmaya, not mrnmaya (consciousness, not, mud.) He marked out the path by which man can escape from the jungle where he has got lost into bliss which is his home. On the 16th, Br. Sishtla Chandramouli Sastry addressed the huge gathering on Mantra Sastry and on the Deities who presided over each Mantra, leading the initiate to Realisation. Sri K. R. K. Bhat spoke about his experience of Baba's Divine Compassion. Baba discoursed on Maitri (sympathy) Karuna (compassion) Muditha (exultation) and Upeksha (detachment), as spiritual disciplines. On the 17th, Br. Pidaparthi Krishnamurthi Sastry, an erudite scholar of Vedic astronomy, spoke on time and its Measure; Dr. Keki Mistry, Orthodontist, Bombay, and Leader, Sathya Sai Seva Dal, spoke on the Dal and the Courses of Instruction the members receive, and also on the various lines of service it can adopt. Bhagavan discoursed on the types of debt one owes, to parents, to the sages, to ancestors and to God. That night, the young children studying at the Sathya Sai Vedasastra Patasala enacted a musical play on Kamsavadha, written and directed by Bhagavan Himself. Dr. Seervai played on the Italian Accordion a few Bhajan songs and hymns.

On the 18th, at the evening gathering, Br. Kulapathi Kolluri Somasekhara Sastry explained the fundamentals of Advaita, and Sri. Ratan Lal of Bombay spoke on the transforming effect of Bhagavan's educational ideals. That night, the children of the Bala Vihars run by the Bombay Seva Samiti enacted two Hindi plays, 'Cheppinattu Chesthara?' (the play written and enacted by Baba when He was a student in the Uravakonda High School) and a Dance-Musical centered round the mystic experiences of Meera!

On the 19th, Br. Gandikota Subrahmanya Sastry spoke on the Avatarhood of Baba with copious quotations from the Sastras. Justice Eradi from Kerala spoke of Baba being the Supreme Source of Justice and Righteousness, as evidenced by the presence at the meeting and during the festival, of Judges from the High Courts of four States in India (Chief Just Bhagavathi from Gujarat, Justice Venkatesam and Justice Parthasarathy from Andhra, just Gopivallabha Iyengar from Mysore and himself from Kerala). Sri Indulal Shah, President of Sathya Sai Organisations in Maharashtra spoke on the III All-India Conference of Sathya Sai Organisations proposed to be held at the Nilayam on 20, 21 and 22 November. Bhagavan spoke on the subtle effects of evil on the atmosphere one breathes and the great responsibility each has to promote peace and happiness for all. That night, the Bala Vihar children enacted a Kannada play, based on the miraculous incidents in the life of the saint, Kanaka Das, at the Sri Kristin Temple at Udupi.

Vijayadashami (20-10-69) marked the Valedictory Rite of the Seven-Day Yajna; Baba arrived at the Yajnamantapa in procession; He created a Navaratna Necklace for the Chief Priest, and precious stones for the Final Offerings in the Sacred Fire During the Abhishekam Rite for Shirdi Sai Baba, He created a Nine-Gem jewel and placed it on the forehead of the silver image; it stuck! Then, He created an unending flow of Vibhuti from the upturned pot, for the Abhishekam. He sprinkled the Holy Yajna Teertha on all the thousands who were present. Baba spoke on the value of Yajnas in individual and social life. That evening, Baba showered His Blessings on five

eminent Pundits, all members of the Central Committee of the All-India Prasanthi Vidwanmahasabha: Br. Pidaparthi Krishnamtathy Sastry, Br. Sishtla Chandramouli Sastry, Br. Gandikota Subrahmanya Sastry, Vedasamrat Br. Kameswara Chanapati and Br. Kuppa Bairagi Sastry. Baba said that Veda and Sastra are the two eyes of Bharatiya Culture and appreciated those who were heroically preserving them and putting them into practice. That night, there was a Burrakatha recital by the famous artiste, Sri Nidadavole Achutharamiah and party.

On the 21st, a Kavi Sammelan was the feature of the Programme. Br. Deepala Pichayya Sastry, Begum Tahira Sayeed, Vidwan S V Rama Sarma and others took part and recited poems on Baba's Glory in Telugu, Urdu and English. Bhagavan spoke about the sublimation of the impulses of man and their purifying and elevating expression which marks the highest poetry. Later, Bhagavan sat in the Floral Jhoola and gave Darshan to over 20,000 devotees who gathered for the Festival. The burra katha on Abhimanyu was highly liked by the gathering.

Despite the rains, which disturbed the pilgrims, but, did not destroy their equanimity, which came as a welcome gift from the Yajnapurusha to this region, rendered arid by a summer that had prolonged into the autumn months too, cheerfulness devotion and mutual co-operation of the members of the Sai Family were evident every moment and Dasara proved a grand Festival of the Soul, edifying, and elevating.

### **Foundation Festival**

The Vice-President of India, Sri. G. S Pathak laid the Foundation Stone for the building of the Sri Sathya Sai Arts and Science College for Women Anantapur, the Governor of Andhra Pradesh, Sri Khandubhai Desai laid the Foundation Stone for the Hostel of the College, at 4-30 P. M., on 7th November, in the 25 acre site of the new College Campus, in the Divine Presence of Bhagavan. Afterwards, the distinguished guests came in procession with Bhagavan, through the principal streets of the town to the present College grounds, where a mammoth gathering of citizens was eagerly awaiting their arrival.

Welcoming the Guests, Dr. V. K. Gokak, until recently the Vice-Chancellor of the University of Bangalore, said, "At a time when disorder has become the order of the Day, the All India Sathya Sai Education Trust has decided under the guidance of its Master to start a College in every State, a college where the lesson of Order can be effectively transmitted, and where spontaneous discipline emerging from the heart can find expression. The order and discipline will then find their way, into the hearts of the millions of this country ... This College and the others that follow seek to inculcate in their pupils and through them among the peoples, the central message of Indian Culture, and indeed of all great religions, the uplift of one's being, the unfolding of the Lotus of the Heart."

Dr. S. Bhagavantham, Scientific Adviser to the Ministry of Defence, while presenting the report of the College, said, "I have considerable experience of raising Colleges, all over India; I am myself wonderstruck when I consider how within a year and a half, this College has reached

such dimensions, with more than 300 students, with labs, accessories and ancillaries and even a gas plant!"

The Vice-Chancellor of the Sri Venkateswara University, Dr. D. Jagannatha Reddy expressed his joy at "a College of this type and stature" for, with its emphasis on human values, and on the basic Dharma embedded in all religions it will be a model for others. The Vice President of India, Hon'ble Sri. G. S. Pathak said, "This Day has been a Day of Devotion for me, a Day full of promise, of a great future for this College and for Anantapur. The symbol of the Sri Sathya Sai Trust, that is displayed here, is the symbol of the ancient continuous and composite culture of India, the fusion of manifold thoughts philosophies religions and ideologies that have stirred man's mind through the centuries.

We are standing at the cross roads, today. Attaining independence about 20 years ago, we have passed through many trials and achieved many triumphs. But, the problem now is to consider how the next generation is to be shaped, so that the responsibility of bearing the burden of this vast country, with a seventh of the population of the whole world, and of answering the challenges of the future can be successfully carried out. I am really happy to find that this Trust has taken notice of the necessities of the nation. To have such an institution in every State is an inspiring programme and the speed with which this College has been established and equipped is a stimulating example, which can well be emulated. This institution has filled a long felt need in this area; with the ideals before it, it will achieve its great purpose, under the loving care and inspiring guidance of Bhagavan Baba. There is no doubt about the future of this College, nor is there any doubt that the programme of the Trust will be accomplished. We need disciplined, enlightened young people to assume national and international responsibilities. There is a sad decline in spiritual and ethical values, and so, I am happy that what I consider to be the proper aim of education is the ideal that this Trust has placed before itself. I wish to express profound gratitude for Bhagavan Baba's Grace which has brought me here to participate in this day's significant event. May Bhagavan Baba's abundant Grace bring happiness and success, in your lives."

Hon'ble Sri Khandubhai Desai, the Governor of Andhra Pradesh and the Chancellor of the Sri Venkateswara University to which the College is affiliated, said, that the Hostel for which he laid the Foundation Stone, will become, as a consequence of the high moral and spiritual atmosphere pervading the College, an 'Ashram' of the genuine Indian tradition. He said, "I do not remember any institution in this country which has flourished so much in so short a time. It is almost a miracle, if I may say so. I congratulate the trust on their plan of establishing such a model College in every State. The Kothari Commission pointed out a lacuna in our educational system, a lacuna of moral ethical and spiritual values and while educationists are still groping to find a solution, here is something concrete that is presented to them as an answer. The symbol of the Trust (with the Om, the Dharma Chakra—representing Buddhism, the Fire—for Zoroastrianism, the Crescent and Star—for Islam and the Cross, for Christianity, with the Unfolding Lotus in the centre) is the symbol of genuine secularism; for, secularism does not mean irreligion; it means real religion. Every one in India is now feeling and groping how best to blend and harmonise technology and science with spiritual and ethical values; here is an institution that is supplying the remedy.

Sri V K Rao I C S proposed the thanks of the members of the Trust, in a short but informative and inspiring speech, Bhagavan, in his brief message emphasised two points: The intention of the Trust was to demonstrate that as a complement to the various development projects to provide health education housing and employment to the millions, the rulers must provide and the ruled must acquire a deep spiritual treasure of Sathya Dharma Shanti and Prema. It was also the intention to emphasise the urgency and importance of devising a system of education for women, by which they can be transmuted into replicas of the saintly women of ancient India. He said that the Day marks a new chapter in the history of Anantapur, and in the history of Women's education in the land. He announced that in days to come, the city will become the centre of a University, affiliating all the Colleges of the Trust. He declared that His task was to promote all efforts to reveal to man his essential Divinity and to help him to unfold It to the fullest.

### **Mystery of Mysteries**

Hilda Charlton

*Thou art the Light of all Creation, my well Beloved!  
From out Thy lips doth blow the mighty winds  
That sway the trees in dancing rhythms,  
And yet again Thou art the very trees  
Whose swaying boughs whisper  
The ancient aum of all creation.*

*Thou art the One and All.  
Thou art the raindrops merging with the earth,  
Thou art also, the face of Mother Earth  
Uplifted to receive Thy bounteous gift of rain.  
Thy hand outstretched gives blessings rare,  
Ah! mystery of mysteries Thou art!  
For Thou art the beginning and the end of all creation,  
And yet even before the beginning, Thou art,  
Thou art the never ending Life that flows.*

*Yea, my beloved Lord,  
Thou art the Light of all Creation,  
And I am Thine own true SELF*

## Bhagavata Vahini

### 43

Sri Sathya Sai Baba

The King who had achieved the destruction of the agitations caused by desire and thus succeeded in the elimination of 'mind' folded his palms together and prayed, with just one last desire urging him, "Master! Time is fast nearing its end, so far as this body is concerned. The culmination of the curse of the Sage is rushing fast towards me. Of course, I am prepared in every way to welcome it, most gladly. Nevertheless, so long as I am resident in this physical habitation, I have vowed, I will engage myself in thoughts divine, recapitulation of the divine, listening to the divine; let that vow be not broken to the slightest degree. May the short balance of the allotted time be spent in imprinting on my heart the charming lotus face of Nandanandana, the lovely Divine Child that illumined the home of Nanda. May that sportive Form fill my consciousness and overflow, conferring on me immeasurable Ananda. Describe to me the shower of auspiciousness that must have marked the hour when He was born. What were the miraculous events and happenings that revealed to the world at that time that God had come to earth? How did Kamsa develop the cruel determination to kill the Divine Child and how was that determination fanned into a raging flame as the days passed? Tell me the story of the birth of that Kamsa and of the Lord as Krishna. May the final hour be blessed by that sacred story. It will certainly render my breath so holy that it will find consummation in Gopala."

At this, Suka became even more happy. "Maharaja!" he said, "I am also filled with joy at the prospect of spending the few remaining hours in reciting the wondrous birth and the divine sports of Gopala. Gopala took birth for the sake of establishing Dharma or Righteousness. It is fraught with great mystery. Only those who have become ripe in wisdom, through the chastening process of divine activity can unravel that mystery and grasp its meaning. For others, the world itself is a whirlpool of vile sin; they revel in its depths, they sink and float and finally dissolve themselves in it. We are under no compulsion to spend a thought on such persons.

"Maharaja! Long long ago, the world was ruled by a king of the Yadu dynasty, named Ahuka. A large band of feudatories surrounded his throne and awaited his orders and paid him reverential homage, seeking peace and prosperity through his beneficent over-lordship. He had two sons, Devaka and Ugrasena. When they grew old enough to assume the responsibilities of administration, the king had them married and he placed on their heads a share of his own burden. Years slipped by. Devaka had seven daughters and Ugrasena had nine sons. Devaki was the eldest of Devaka's daughters; and Kamsa was the eldest of the sons of Ugrasena. These two play vital roles in the story in which we are both interested.

In olden days, Mathura was the capital city of the Yadu dynasty. Within the precincts of this city, there lived a tributary ruler a Yadu Prince, Surasena by name. He had ten sons and five daughters; the eldest son was named Vasudeva. Kunti was his eldest daughter. These princely families lived side by side, and the children grew. The flow of time sped fast, and urged by the force of historic cause, produced epoch-making consequences.

Devaki, the daughter of Kamsa's paternal uncle, was given in marriage to Vasudeva; the marriage was celebrated on a grand scale. Rulers, kings and emperors, scholars, sages and saints assembled in large numbers. The city was packed with distinguished princes and personages. Kamsa took special interest in dealing out prolific and pompous hospitality to every one; he had no sisters of his own, he loved Devaki as his dearest self; so, he dowered her with costly

raiments, precious jewels, and all the paraphernalia of regal glory. Every one was delighted at the grandeur of the festival. On the third day, the bride had to be sent to the groom's home with all customary presents and gifts; so, Kamsa himself drove the newly-weds in a magnificent chariot. When they were proceeding in a colourful procession through the decorated streets of the City, suddenly there was a brilliant lightning flash over the chariot; there was a blast of terrific sound as if the world was being destroyed by a deluge all in one gulp. The flash and the blast stunned prince and peasant into pillars of immobility. All music was silenced that very moment. That instant, the silence was broken by a few clear words that exploded through the sky.

“The words were: ‘O, Emperor Kamsa! You are behaving like a fool, unaware of coming events! This very sister whom you love as your own self, whom you are now taking so affectionately in this chariot with so much pomp, and pleasure—she will bear as her eighth child the person who will deal you death! Reflect on that coming calamity.’

The shining figure that spoke these ominous words disappeared from the sky. The populace, the princes and the scholars who listened to the dreadful news of doom lost all trace of joy. Kamsa, on the chariot, was filled with a fury of fire. He lost control of himself; he was overcome by confusion; the reins fell off his grasp. His heart was aflame with hate. His thoughts fled fast into fiercer and fiercer fears. At last, they took a decisive turn. With the sister alive, the killer will be born when the sister's life is cut; she cannot bring forth the person who can deal him death! Thinking in this strain, he lifted the sister from her seat at the back of the chariot, grasping her plaited hair! Forcing her to stand up, he pulled his sharp sword from out of its scabbard, with the vile intention of slicing off her head.

Even the hardest heart recoiled from the awful sight. What a frightful thing was this: that he should attempt to kill the very sister whom he loved so long so deeply and whom he was escorting with such gusto, was so stunning by its contrast. No one could do anything to avert the disaster.

“Meanwhile, the bridegroom Vasudeva, rose and held both the hands of Kamsa tight in his grasp. ‘Dear brother-in-law! I too heard the Voice from the sky. If harm comes to you, we too are sharers, we do not like any harm affecting you. We pray for your welfare, without intermission. We shall never seek to inflict injury on you. For a brother like you, it is not proper to indulge in grievous disaster, when everyone is revelling in joy. Release your sister from the hold. If you have such firm faith in the Voice which declared that you will suffer death from the child that is to be born, I solemnly assure you that I shall entrust to your care every child that is born of her. I swear I shall do so. Let me tell you that this will solve your fear; if on the other hand, you become a party to the slaughter of your sister, and while this my offer is there, it will bring about disaster to you as reaction of this monstrous sin.

When Vasudeva pleaded thus most piteously, Kamsa felt a little relieved, realising that there was some validity in what his brother-in-law was saying. He loosened his hold and let Devaki fall into her seat. He said. ‘Well! Be warned. Keep the word that you have now given me.’ With this, he directed his younger brother to take charge of the reins, and returned to his palace. Of course, he returned; but, he was torn between fear of death and affection for his sister. Though his bed was a soft bed of feathers, he suffered as if he lay on a bed of hot cinders. He had no appetite, no inclination to sleep. He was plunged in the terror of death. Kamsa spent one full year in this state. The brothers-in-law were in constant contact with each other.

“Meanwhile, Devaki became enceinte, and the nine months drew to a close. She delivered a son. ‘I have given word, to save your life,’ said Vasudeva, to Devaki when he handed over the new-born babe, rolled in warm clothing, to the tender mercies of Kamsa.

However, Kamsa had no mind to kill the tender baby; he was delighted that his brother-in-law had kept his word. He said, ‘My dear brother-in-law, this babe can cause me no harm! The voice from the Sky warned me only against the eighth child! Therefore, take back this child.’ Thus Vasudeva got the baby alive and placed it in the hands of Devaki. The mother was happy that her first-born was restored to her; she poured out her heart in gratitude to God for this blessing. She conceived again and the parents were afflicted with grief at the fear of Kamsa and what he might do to the child; they wanted children, but, dreaded the fate that might befall them.

Meanwhile, the sage Narada who roams wide from world to world, singing the praise of the Lord, appeared in Kamsa’s Court; he inquired from the Emperor whether he was well and whether the kingdom was safe and prosperous. During the conversation, Narada revealed that the Yadavas were the gods come as man, and that Kamsa was an incarnation of Kalanemi, a famous Asura. He also said that the son to be born as the eighth son of Devaki will undermine the brood of Asuras and be the destroyer of the life of Kamsa himself. This acted like the pouring of oil or fuel on fire. Not content with this, he said, while taking leave of Kamsa, ‘Take every day that you manage to live as equal to a decade or more. Do not disregard death, as a distant contingency!’

“Hearing this warning, Kamsa was plunged into deeper anxiety. He feared that even little babes might bring about his death, and sent word for Vasudeva to come to him. Poor Vasudeva came shivering in mortal dread, lest some dire calamity might descend upon his head. When he put in his appearance, Kamsa flew into a rage, and roared the question at his face, ‘How many children have you now?’ Vasudeva had no tongue to answer; fear that something terrible may happen if his answers overpowered him; his lips quivered, as he replied, ‘Now, I have six!’ Kamsa yelled. ‘Well! Tomorrow morning, at dawn, you must bring all the six and hand them over to me!’ He uttered no word in return. He had to honour his word. But, attachment to his offspring drew him back. He moved as if he was but a corpse that had managed to be alive! He came to where Devaki was fondling the six sons on her lap! When he told her that Kamsa had asked that the sons be given over to him, she held them in fast embrace and suffered agony that passes imagination.

“Maharaja! For the sake of prolonging one single life, see how many innocent lives are sacrificed! You may wonder why this horrid sin! But, who can unravel the mystery of the Divine? To the outward eye, it appears to be unpardonable infanticide. The inner eye may perceive in it the fruition of the sins committed by those very babes in the past or the culmination of some curse that was pronounced on them! It may well be their passing into a superior level of birth. Who knows what lies in the recesses of their past, or in the caves of their future? Who knows why they were born, why they live and why they die? The world observes only the interval between birth and death; they concern themselves only with that limited period. But, the Master and Sovereign of all the Worlds, past, present and future, does not do like that. He has more compassion than all men. He showers Grace, weighing the three tenses of time, the three tiers of space, and the three traits of character. He knows best, more than any man so, the only recourse for man is to believe that everything is His Will and be at peace, and immerse himself in the contemplation of His Glory and Grace.

Maharaja! Next day, as soon as the sun rose above the horizon, Vasudeva took the children most unwillingly, with the help of attendants, and, with eyes firmly closed, he gave them over to Kamsa, and burst into tears. The ego-centred maniac caught hold of each of them by the leg and beat them out of shape on the hard floor! Helpless to interfere and prevent, the unfortunate Vasudeva retraced his steps home, with a heavy heart, lamenting over the gigantic sin that brought about this woeful recompense. The royal couple were wasted in body through the terrific agony they underwent and bore it silently together. They felt every moment of living as an unbearable burden. 'God's Will must prevail; one has to live, until life lasts' they consoled themselves; toughened by this feeling, they were dissolving their strength and physique in the streams of tears that grief engendered.

Meanwhile, the seventh pregnancy! And surprisingly, it was aborted in the seventh month! Was it necessary to inform Kamsa? If yes, how? They could not find the answer. When Kamsa knew about this, he suspected that the sister was capable of some stratagem to deceive him and so, he put her and her husband in a closely guarded prison.

(To be continued)

## **Emerging-Merging**

Charles Penn

(A Lesson on Birth and Death)

A year ago, I remember, Baba had whispered to me, "It is not My Birthday that you celebrate; it is your own".

With Dhyana about to begin, this question about Birthdays came to me again; I asked Baba, "Why do we celebrate Birthdays?" I was drawn to search the Dictionary! My eye fell first on the word 'BIRR', then on 'BIRTH' followed by 'BIRTHDAY'. Then, I was drawn to skip several pages to the words, 'DEATH' and "DEATHDAY".

BIRR was a new word to me; its meaning was, I learnt, Force, Energy, Vigor, a whirling Sound. Then next word was BIRTH. I noticed one meaning, 'any coming into existence'. Next was BIRTHDAY, and one meaning was, beginning of something.

When I returned to the desk, in the midst of considerable activity all around, I found PEN quickly writing:

Charles! First, with any birth is the birr, the sound. Next is the coming into existence, that is the Birth; and on the birthday, it is the beginning of Something. What is that something? This 'something' in man is the Divine Spirit come down to dwell within a Form molded from earth. Charles! Too much emphasis is always laid on the day of Arrival and far too little on the Day of Departure, from the earthly anchor."

At this juncture, my attention turned to the meanings of Death and Death-Day, and on one other word, SPIRITUAL DEATH. During the Dhyana mentioned earlier, I had known faintly linked

these thoughts with the Birth-Day: I had known too well that one can hardly celebrate his Death-Day! But, Baba wrote with the PEN:

"You do celebrate Death-Day, Charles! For, one cannot celebrate a Birthday without celebrating that Day too! You found in the Dictionary the meaning of that word to be, 'the act of dying', isn't it? Death is an act! And life too is the same Act. One is quite impossible to a mortal, without the other. Only those who do not thoroughly understand this, look upon life and death as separate acts. Once you are convinced that both are same, then, Birth and Death cease!

Life is ever-lasting; there is no Birth and no Death. That is the Truth. But, few believe it. For, should anyone be granted a final wish and asked to put it forward, would it not be to 'live'? The more one lives for the Lord, the less one is concerned with Death!

Devotees should not approach the Lotus Feet to celebrate Birth, or, later, to mourn Death, for each one of them is Birthless and Deathless.

My Mission, Charles, is to raise the Consciousness of Man to the height from which he neither rejoices nor mourns over anything so un-necessary as a Day of Arrival or a Day of Departure.

With the consciousness in that supreme state, one is going through Re-birth and Re-death, each moment; for these acts are One and the Same—Emerging from the Formless into Form, Merging from the Form into the Formless as clouds appear and disappear. Then there is no intervening Time; man then does not endure Joy and Pain, Success and Adversity! Once the Devotee becomes the One, even in this life his Journey to Me will cease; for, will he not be with Me endlessly? The more you meditate on Me, are you not so much the closer?"

The Pen at this point, ceased to let flow the sweetness! But, the lid on the Nectar Bottle into which it was being dipped, was not replaced. Is it not pouring forth still?

### **Not For Me—The Fruits**

M. V. Narayanamurthy Ph. D.

The famous verse in the Bhagavad-Gita, "You have only the right to work and not for its fruits" let not the fruits of work be your motive; let not your attachment be to inaction" (11, 47), is one of the most profound but intriguing statements of this great book. Many consider that India's lack of progress in the material field is a consequence of the lack of incentive implied in the first part of this statement! Baba has said in the Gita Vahini (p. 35-36) "Many have said that giving up of Phala or fruit is advised because there is no right or authority for the doer to desire for the fruit. This is a blunder. The Lord has said in the Gita, 'refuse the fruit' (maa phaleshu), that is to say: the deed yield's results, but the doer should not desire the result or do it with the result in view.

So; if you desist from Karma you will be transgressing the Lord's Command. That will be a serious mistake... When one has a right for engaging in Karma, he has a right also for the fruit; no one can deny this or refuse his right. But, the doer can, out of his own free will and determination, refuse to be affected by the result, whether favorable or unfavorable."

The question naturally arises; what happens to the fruits which are the inevitable results of Karma? Obviously the fruits, whatever they may be, must be offered to the Lord. If work is done with this attitude then each will work at his very best; not doing so will be against the Lord's command. One will work then as an instrument of the Lord, without letting one's little ego stifle the flow of His will. Since the individual will not bother about the results (mostly the bad ones!) the work, done according to his own swadharma (natural inclinations and genius and with "sukaushalam" (dexterity), will also yield the maximum of good fruits. In fact, this is the best way to maximise the fruits of one's work.

What does it mean when we say that we offer the fruits of the work at the Lotus feet of the Lord? The Lord does not want any fruits; He is the one that gives and not takes!

The meaning is that the fruits of work should be offered to the 'Lord in human form' to humanity which, is the expression of the Lord, to our family, neighbours, fellowmen, friends and enemies, to every one who contributes to the endeavours—to all who made it possible, each of whom is a spark of the Divine; each is nara Narayana! If this attitude is cultivated, the Gita statement becomes meaningful and will lead to the greatest productivity. Each would then do his best, have whatever he wants for his wellbeing; he will not hoard; the excess (and there will be plenty) will be ploughed back into society for lokasangraha.

That is the secret of karma-phala-tyaga which is placed by the Gita on the high pedestal of good living: "Far better is knowledge than practice of concentration; better is meditation than knowledge, better is renunciation of fruits of action than meditation; after renunciation, peace ensues" (XII, 12). Although Baba is all the time reminding us of our atmic reality and stressing that our efforts should be to seek an end to this cycle of birth and death, He insists that "Work is Worship". If the claim of Bharat to be the Guru of Humanity is to be respected, Indians must themselves live the life. "Everyone must be immersed in Shanti, derived from dedicated work, detached work, offered as worship, work done with no desire or attachment for the benefit therefrom" (Sathya Sai Speaks, IV, p. 320).

That is why Baba advises us during the private "interview" "Bring glory to yourself" "Study well; you must get a first class." "The best Sadhana for a housewife is to do her duties better; feed your family better; there is no other tapas." That is why He helps us in our worldly endeavours to gain better fruits! True to His oft repeated statement "My Life is My Message", Baba Himself is ever engaged in satkarma; by His own example He is all the time trying to make us understand how to do work with "sukaushalam"; get the fruits, but only to distribute them to Divinity cloaked as Humanity. That is the profound lesson of karma phala tyaga, which Baba is teaching us everyday. If we follow this precept, Bharat the Punyabhumi, will also become the Ganyabhumi honoured and followed—rich in spiritual and material "wealth."

## **The All India Conference**

Two thousand delegates from all the States of India, and a fair sprinkling of visitors, from Ceylon, Fiji, Africa, Australia, Malay, Europe and America gathered at the Prasanthi Nilayam, for the Third All-India Conference of the Office-bearers (President, Vice-President and Secretary) of Sri Sathya Sai Organisations. The First was held at Madras, the Second at Bombay but, the Third being held in the spiritually impregnated atmosphere of the calm unruffled holy atmosphere of Prasanthi Nilayam, full of the sacred fragrance of Pranava, Nagarsankirtan and Bhajan Sessions, and enriched by the constant Presence and the continuous showers of Grace from Bhagavan Sri Sathya Sai Baba, was an abiding experience of supreme bliss. The State Presidents and District Presidents of the Organisations presented themselves before Baba on the 16th and the delegates arrived on the 19th.

Members of the Sathya Sai Seva Dal from Bombay, Hyderabad, and Madras and volunteers commissioned by Bhagavan attended to the comforts of the vast gathering. One of the auditoria was set apart for the Conference; it was festooned and beflagged most artistically, with symbols of all the religions and pictures of Saints and Forms of Divinity.

At 9 A. M. on the 20th November Bhagavan inaugurated the Conference, to the great delight of all. Sri N Kasturi, M. A., B. L. the Chairman of the Prasanthi Nilayam Township welcomed the Delegates, and Sri Indulal H Shah, Bombay (the Convener) outlined the work before the Conference, and the tentative time-table that had been prepared. He announced the names of the members of 5 sub-committees each of which was to deliberate, during the afternoon sessions, on one aspect of the task before the Organisation. These were (1) Organisational Matters Committee, with Major Rayaningar, as convener (2) Spiritual Activities Committee, with Dr. Vinayaka Krishna Gokak, M. A., D. Litt., as Convener (3) Publication of Literature Committee, Sri Ratan Lal, M. L. C., Bombay as Convener (4) Mahila Sangh Committee with Mrs. Kamala Sarathy, Madras, as Convener and (5) Service Activities Committee, with Dr. K Bhaskaran Nair, M. A., D. Sc., as Convener.

Thereafter, the Presidents of the Organisation in each State gave summaries of the work and progress in their own States, during the previous year. Dr. V. K. Gokak (Mysore), Major Rayaningar (Madras) Dr. Chudasaman (Gujarat) Sri S. D. Khera (W Bengal), justice V. B. Eradi (Kerala) Sri D. P. Sukla. I. A. S. (Retd.) (Uttar Pradesh) and Messrs D V Rama Rao, V Sanjiva Chetty, K Bhaskara Rao, Doctor Bapiraju, Swami Karunyanandaji, K Sivaramakrishnayya, as well as Srimathi Sudha Majumdar spoke on the growth of the Units in their States and Districts.

It was a heartening and instructive recital of success in tapping the spiritual resources of the common people through the uplifting processes of Bhajan, Chorus-singing through the streets, study circles, meditation sessions, puja and service to the poor and distressed in hospitals jails remand homes, and mental institutes, the education of little children, the training of youth in active participation in social service programmes.

Bhagavan emphasised that every Office Bearer must be conscious of the basic aim of the Organisation and have deep faith in the worth of the task, as well as his own capacity to fulfill it.

The people of this country, He said, have long been accustomed to promoting individual happiness and individual liberation but enough attention has not been paid to promoting the happiness of others, or helping others march quicker to the goal. Each unit must have as its aim the realisation of the liberation of all, from the bonds of lust greed anger attachment pride and hate, as a step to the discovery of the Divinity inherent in each. It is a great big Sadhana, to form and foster these organisations, like Seva Samiti Mahila satsang, Balavihar, Sevalal, Bhajan mandali. Therefore, "each of you must equip yourself for this task, by eschewing the evils and cultivating Prema and Tyaga (Love and Detachment.)", Bhagavan advised. "Each unit is an institution for Swarajya, self-mastery, not mastery over others. All its activities are intended for the purification of the mind and the clarification of the intellect. Make yourself pure and then, instruct others in the art of purification through Namasmarana and other Sadhanas. At the present time, when two people come together, envy or hatred emanates. There is no-charity or compassion, love or sympathy. Do not start or sustain Seva Samitis or Bhajan Mandalis for the sake of publicity, pomp, personal aggrandisement or advertisement. Do not start factions, based on personal rivalry or competitive conflicts. Sathya Sai Organisations must be examples of loving co-operation and constructive love. Today, Bharat has become a battlefield of factions and mutually repelling attitudes and prejudices. It has to be made into a garden where each bed of flowers adds to the total charm. Two branches of a tree rub vigorously against each other and fire emerges; that fire becomes a huge conflagration which destroys thousands of square miles of forest. When two members of a Samiti quarrel, compete and indulge in petty selfish greed, the institution suffers damage," He said.

From 3 P. M., the various sub committees carried on their deliberations, enriched by occasional visits from Bhagavan Himself, and finalised their recommendations and reports. During the Morning Session, on the Second Day of the Conference, the Conveners of the Sub-Committees presented the Reports, and Bhagavan suggested that, instead of a general discussion at the General Session, the delegates might raise any objections they may have or present any new or modified suggestions they may like the conference to consider, at the gatherings of delegates from each State, and that He will most graciously pay personal attention to each of such proposals. Thereafter, 4 separate Sessions of the delegates from States—Andhra Pradesh, Tamil Nadu and Kerala, Mysore, and all other States grouped together—were held and Bhagavan spent hours with each, showering inspiration, instruction and Grace on all.

In the Evening, Bhagavan declared, in His discourse, that rules and regulations are like the fence that protects the young sapling from being browsed uprooted and eaten up by goats; they have to be followed strictly, and not avoided and dreaded. They are disciplines which calm, control, and canalise the raging emotions. "The delegates were then shown a few films, depicting the Festivals celebrated in the Divine Presence of Bhagavan, including the Lingodbhava and the Akhanda-vibhuti Abhisheka Miracles of Bhagavan.

On the 22nd, the Recommendations of the 5 Sub-committees, revised in the light of the discussions in the States gatherings and the directions of Bhagavan were presented to the Conference by Sri Indulal Shah, and they were welcomed, with cheers, by the Conference, as a landmark in the consolidation and expansion of the work assigned to the Sri Sathya Sai Seva Organisations.

Bhagavan spoke on the need for keeping Units on probation for one year, before affiliation, and on the practical difficulties of allowing small units in each town to arrange for Public Meetings in connection with festivals. He gave directions about Nagarsankirtan, and detailed the various service activities that women and Seval members can well undertake.

During the Valedictory Function in the evening, Bhagavan said, "Do not calculate the profit derivable from any act; calculate the Ananda, that you and others are able to derive." "A bank will give you loan, only when you have deposits in your name, or when you have inherited property or when some one stands surety. In the Bank of God, when you want to draw a cheque of Grace, you must have deposited good deeds, or have accumulated merit in previous lives or some Guru who can save you, by directing you along the correct path." "This Conference must help you to confirm faith in your work, to consolidate the activities you are already engaged in and to inspire you to expand them, in a spirit of Love, Humility and Forbearance." "See the One in all, serve the One in all; that is the way to become One with the One which is the only Reality."

The Delegates were then given light refreshments, and Bhagavan Baba Himself moved delightedly among the devotees, showering wisdom with every word and Grace with every glance of His compassionate eyes.

Later, the Chinmaya Cultural Troupe, Madras enacted a Tamil Drama on Sri Sai Baba of Shirdi, which thrilled the delegates by the sincerity of the actors and the simplicity of the lessons it endeavoured to teach.

The Conference was, thus, a magnificent Satsang, in the Divine Presence, on Divine Ground, in Divine atmosphere. It made all aware of the Divine Mission and the Divine Master, who directs that Mission from the heart of each.

### **Shiva-Shakti**

Baba sent a thrill of Ananda through the hearts of 15,000 persons, gathered before Him on the morning of the 23rd November, 1969, to witness the Hoisting of the Prasanthi Flag, by Him, on the happy occasion of His 44th Birthday, when He declared, that He was "Siva-Shakti incarnated at Parthi, in human Form, in order to lead man towards Him." "This Day is thrice blessed, for it is the Full Moon Day sacred for the worship of God in the Form of Sathyanarayana; it is the 500th Birthday of Guru Nanak; it is also celebrated by you as the Day marked by the Advent of this Avatar", Baba said. "I am born in each of you, as Love; only that Day, when Love is born in you, can be My Birthday", He declared. "The hoisting; of this Flag is just a symbolic act: You must do it in your own heart, as part of this Celebration. Cleanse it from all trace of doubt and disbelief; purify it with good intentions and thoughts; have Viveka as the Flag-post and unfurl on it the Flag of Love, and let it flutter joyfully in the wind of Grace", Baba exhorted.

At 11 A. M., Baba proceeded in procession to the Auditorium, where devotees were singing the Glory of God, in Bhajan; the Mother anointed Him as part of the Birthday rites; she was

followed by a few devotees from each State of India. Later, Baba gave, with His own Hand, a gift of sweets to every one in the vast gathering, man woman and child, moving among the massed people, in spite of the long hours it took Him and the rigors of the Sun.

At 5 P. M., the Bhaktas gathered in the Auditorium, and the Lt. Governor of Goa, Sri. Nakul Sen, I. C. S., gave an inspiring speech, correlating the Gita and the teachings of Bhagavan, and praying Baba to confer His Blessings on all. Dr. V. K. Gokak presented a graphic and illuminating portrait of the world crisis and proved that Bhagavan can and will resolve it, and restore peace and harmony to the individual and to society, all over the World. Bhagavan emphasised that the re-education of man, through Love and Service, based on Detachment and mutual Co-operation can alone instal Peace in the human heart. Man has to save Himself through his own efforts, for, as soon as he sheds his identification with the body, the senses the mind and the intellect, He is Free. The Chinmaya Cultural Troupe enacted another play that evening, in Tamil, centered round the Krishna Avatar.

On the 24th; Bhagavan blessed the delegates from Andhra, as well as from other States in separate gatherings, and gave them valuable directions and advice.

At the evening gathering, Swami Karunyanandaji and Sri Pemmiraaju Rajarao spoke on Spiritual Sadhana—the Swami on the Seva aspect and Sri Rajarao on Bhakti as depicted in the Gita. Bhagavan elaborated on Equanimity as a spiritual treasure and emphasised the value of Upeksha (Non-attachment) as a cardinal virtue to be cultivated. "Do not get lost in the tangles of interpretation, or the involutions of the vocabulary; yearn for and win Grace—that is the teaching of the Gita; Seek Him and you will secure Him. Once that is won, there is no need for any other". "God has no want, He has no wish; so, there is nothing that you can offer Him. He is in you, He is the real You; so, who can offer and who does accept?" Baba asked. "Learn to listen to the commands of the God within you; He is the Lord who has commanded the sun to revolve and illumine, the wind to blow, the waters to flow, the fire to burn, the million species of life to fill the earth! So live, that He will bless you and reveal Himself to you," Baba advised.

The Birthday Festival was a Festival which imparted Courage and Consolation, Courage from Siva, Consolation from Shakti. Truly, it was a Festival where tens of thousands of devotees were blessed by Siva-shakti.

*"Religion is a personal encounter of the individual with the Supreme. Do not unsettle any one's Faith. God is one. Each comes from God and is of God Himself. Each individual is a flower in the Garden of God."*

BABA

**Baba's Voice**

P. Rajagopalan

What an enchanting, wonderful voice Baba has! It is indeed the voice of God a voice that directly speaks to the soul, a voice of inspiration, joy, peace, strength, purity, love and power. No one who had heard His voice can forget it. It rings and lingers in the ear for ever with a sacred sweetness. The Mind is always attracted by sweet sounds. The voice supercharged with divine power is one of the most powerful contrivances by which the mind can be made to withdraw from external influences and forced to rest in one-pointed attention and absorption. Baba's voice is the voice of the universal Eternal Heart and hence it releases spiritual forces that set into vibration, every individual heart.

It is a voice unspeakably rich with the subtle emotions of divine love and sweetness and rings with the rapture of self-realisation. Just like the musical vibrations of the flute of Lord Krishna, it penetrates the soul of his devotees. The thrilling richness of his tone, the grace and ease with which it can be raised to any pitch combined with unbounded spiritual power, make it the most perfect and wonderful voice in the world. It awakens reverence and divine love and floods the whole being with Peace and bliss.

His kind and loving words touch the very core of one's being and manage to dispel the darkness of ignorance and fill it with the light of divine aspirants. Baba speaks gently, sweetly, soothingly and speaks only in measured words. His voice is one of the most effective means by which He is able to elevate us to sublime heights. Words of wisdom pour out from Him with divine, authority mingled with humility. His appealing and inspiring words tear the veil of worldliness by which men are bound. Devotees stand spellbound by the effect of His magnetic orations. The Divine message conveyed through His Soul penetrating voice leaves a lasting impression on the listeners. There is something in His voice that seems to set up a connecting link with heaven and makes us feel that we are far away from this world, but nearest to God. This wonder-working voice in a mysterious way manages to force open the inner chamber of the heart and turns and controls the mind.

Baba's songs have a rare blending of rhythm and melody. In the blissful joy of listening to His melodious voice, one forgets all the care's and distractions of existence, and at least for the moment, feels as though the soul has been released from its human prison to enjoy the company of its eternal Beloved. The nectar of His delightful songs drowns one in divine madness. His songs contain the essence of spiritual Sadhana, philosophy, Vedanta and Bhakti.

*Creation preservation and merging are the three forms of the Divine will. By Karma-yoga, you grasp the meaning of Creation and the created; by Bhakti-yoga, you understand the preserver and the preserved. By Jnana-yoga, you merge into the principle from which you have emerged.*

Baba

**Sri Sathya Sai Satsang Samachar**  
(A Random Selection)

- 2-10-69: Vijayawada (Krishna Dt): Seva Samithi-Mahila Satsang: 'Baba Katha' Books, given to 100 children; Tailoring Classes and Free Clinic, Inauguration
- 24-10-69: Tustin (California); Inauguration of Sathya Sai Book Centre of America (Elsie & Walter Cowan)
- 2-11-69: Kumbakonam (Tanjore Dt): District Conference of Seva Organisations
- 7-11-69: P Ramachandrapuram (E G Dt): Distribution of Food and Clothing for Cyclone afflicted villagers, by Samithi.
- 8-11-69: Erode: (Coimbatore Dt): II Annual Day Celebrations, of Samithi.
- 22-11-69: Thoomakunta (Mahbubnagar Dt); II Annual Day Celebrations, of Samithi.
- 23-11-69: Birthday Celebration by All units of the Organisation.  
:Cuttack (Orissa): Inauguration of monthly, 'Sathya Sai Vani' (Oriya)  
:Shillong (Assam): Dedication of book, 'Sanathanasarathi Baba (Assamese)  
:Budalur (Tamilnadu): Distribution of sweets and books to children  
:Arusha (Tanzania, East Africa): Laksharchana, by Bhajan mandali  
:Chakeri (Kanpur) Burrakatha on Life Story of Bhagavan
- 29-11-69: Malleswaram (Bangalore): VIII Annual Day: Akhanda bhajan: Speech: Dr. V. K. Gokak
- 30-11-69: Anamalai (Tamilnadu): Sevasamithi: II Annual Day Celebrations
- 9-12-69: Alike (S Kanara Dt): II Annual Day: Seminar: 'Rural Uplift Service, and Bhagavan's Teachings thereon
- 11-12-69: Jarugu (Dharmapuri Dt): inauguration of Sathya Sai Satsangam