

The Thirty Fourth Birthday Upadesh

1. Sleep much, you become dull.
2. Eat less, of Joy be full.
3. Talk much and earn a turgid brain;
4. Reduce Desire and Goodness attain.
5. Be composed—how well you shine!
6. Be angry—how fast you decline!
7. Contentment showers happiness;
8. Jealousy breeds unhappiness.
9. Stick to Truth, the Truth will save you.
10. Gladly suffer, it enriches you.
11. Love and gather affection best;
12. Hoard! And, *Sani* is your guest.
13. Give up and roll in Joy;
14. Worry, and illness plays with you as a toy.
15. *Satwic* character is Wisdom pure,
16. *Rajasic* wildness is Ruin sure.
17. Living for oneself is Yamabadha;
18. Living for Self is Sivabodha.
19. Pride! You are a Danava!
20. Dharma! Thou art Madhava.
21. Doubt is ceaseless torture,
22. Concord, the finest teacher.
23. Excess knowledge brings much harm;
24. Fame comes from mirth, moderate and warm.
25. Himsa! O it is Kamsa!
26. Ahimsa! Its Paramahamsa!
27. The greedy, struggle for the “Here.”
28. The godly, struggle for the “Hereafter”
29. Vasana is a wily tick;
30. Hate is a noose so thick.
31. Obstinacy is rude and rough,
32. Mischief is crude and tough.
- 33-34 Learn these lessons well and be From Triple Gunas, free!

23-11-59

Sri Sathya Sai Baba

Dhyana Vahini

XXIV

Sri Sathya Sai Baba

Fixing the mind on one point—The essence of Dhyanam.

The wayward mind wanders hither and thither; but it is possible to fasten it on one fixed point by means of steady discipline and persistent training in Sadhana. This is the condition called Ekagratha, one-pointedness. It is also referred to as single-mindedness or Dharana. The uninterrupted flow of oil from one vessel to another is a fine symbol of the mental process called Dharana. For novices in Sadhana, Dharana appears to be very difficult of attainment since, after some progress is won, they do not usually keep up the practice. Instead, they give it up; even though on those days on which they desist from Sadhana, they will not have peace of mind. Dharana endows man with divine joy, wisdom beyond measure, the inner vision, the insight into the deeper truths, clearer understanding and unison with the Godhead. This science of Sadhana is more wonderful than the three Worlds!

The mind plans and executes innumerable deeds and roams over vast expanses, all in the twinkling of an eye! It operates with unimaginable speed. It conceives an object and dailies with it a little, but it soon discards it for another mere attractive object towards which it flees and about which it begins to worry!

The Sadhaka has to be ever watchful of his tendency of his mind. When mind flits from object to object, he must bring it back to the right path and the right object. That is the correct spiritual Sadhana, the path of Dharana and Dhyanam. If, however, the Sadhaka does not struggle to achieve this one-pointedness but leaves the mind to itself, following its vagaries from this to that and that to this, the process deserves to be called Markata Dhyanam, or monkey-meditation; a type of meditation very harmful indeed to spiritual progress.

In short, the chief purpose of Dharana and Dhyanam is to minimise the travels of the mind and force it to stay in one place. Holding it on that fixed stage, one should continue Sadhana for a long time. Then there is no limit to the peace and joy that one can have. When for example, you meditate on a table, your thoughts dwell on the wood, the size and measurements, the style, the mode of manufacture etc. No other thought pertaining to anything else should be allowed. If the thought hovers round a cot, the idea of the table becomes hazy; and the cot too is imagined incompletely. Both get confused. The state of mind must be single-pointed. So too, when the Lord's Form is meditated upon, the mind must dwell upon the form of each part and its beauty and splendour; and these ideas must be co-ordinated and combined into the completed picture.

That is the modus operandi of Dhyanam. Persistent performance of this Dhydnam will result in the emergence of a particular Rupam or Form. Contemplating on that Form, looking at it and seeing it for days and days, finally a stage will be reached when the Form will disappear and you will forget yourself. That is the one Samadhi stage. In that stage, if one feeling or ideation alone persists, it is called Savikalpa-samadhi, the Samadhi with ideation; and if no feeling or thought persists it becomes what Patanjali in the Rajayogasastra designated as Bhaavanasana or the end of ideation.

Of course, the mind is inert, or jada. Just as when water, inert matter, begins to shine when it is placed in the Sun, the inert mind borrows effulgence from the Atma and

appears as if it has Chaitanya, or Consciousness. In the mind, Buddhi gets reflected and so it looks as if the mind too is intelligent, that is all. Its real nature is Ignorance or Ajnana. The mind is not self-effulgent, like the Atma. The mind's splendour is as the luminousness of insects in the rainy season. The Atma, however, is the Sun of Suns; it is the Effulgence of Effulgences; it is the Supreme Light, the Paramjyoti. It is Swayam-Jyoti, the Self-effulgent.

While doing Dhyanam, the mind should not be permitted to wander away from the target. Whenever it flies off at a tangent, it must be led back to the Form meditated upon. Finally, if you so desire, all things can be subsumed in that Form itself. Nevertheless, only one Form has to be meditated upon in the beginning. You should not daily change from one to another. Again, during the Sadhana, you should not indulge in thoughts about things you do not like, or things that cause pains, or things that shake your faith. If any such peep in, learn gradually to welcome them as beneficial, and seek to grasp the good in them, instead of the bad.

The senses can do nothing by themselves. They are not independent. If the mind is brought under control the senses too can be controlled. Some people undergo mere asceticism of the senses, in order to control the mind! They are ignorant of the real discipline necessary. The real discipline is the destruction of desire. However vigilant the warders may be, a clever dacoit can still steal in a hundred amazing ways. So too, however skillfully you may try to control the senses, the mind will drag them to its side and execute its desires through them. Note how the sage Viswamitra, in spite of his austerities, fell before the wiles of the Apsaras sent up by Indra to tempt him. If the outer door alone is closed and inner door is left unbolted, calamity is certain. But if both the exterior and the interior doors are safely bolted, you can sleep peacefully; for no thief, however clever, will find it easy to enter and do harm. The Sadhaka should, therefore, establish mastery over the external senses, then the mind immersed in the continuous succession of Vishaya, or Subject-object relationship, has to be controlled by means of Shanti and Vairagya, Equanimity and Renunciation. When that is done, one can experience real Ananda and also visualise the Atma, in its real Swarupa. That is why Krishna once told Arjuna, "Those who aspire to have mastery over the senses must have full faith in Me." The senses are always extrovert in nature; they are greedy for external contacts. Therefore, they drag the Ignorant perpetually towards external objects. So the Sadhaka, endowed with Discrimination and Renunciation, must place obstacles in their outward path and suppress their outbursts just as the charioteer, wielding the whip and the reins, does to the racing steeds. Uncontrolled senses cause great harm. Persons in their grip cannot engage themselves in Dhyanam, even for a single second.

Rupam, or Form, is fundamental for Dhyanam and Dharana. Even in the absence of the Form in front of you, you should have the capacity to visualise it. This is not so difficult for those whose Dharana is correct. But some practise Dharana without first cultivating good habits and right conduct. That is a sign of incomplete knowledge. Dharana must have the Satwic guna as the basis. The mind has to be purified by proper treatment of the character through good habits. Dharana has to follow this purification process, not precede it. All effort for Dharana without cleansing the mind is a sheer waste of time.

Many great men have ruined their careers by aspiring early for Dharana, without the discipline of good habits.

Again, in Dharana you must be careful not to have as the object something your mind does not like; for however hard you try, your mind will not stay on it. In the beginning, therefore, have some object that is a source of joy. Sit in the Padmasana pose and fix your eyes on the tip of your nose. For a minute in the beginning; then for three minutes; for six, some days later; for as long as nine minutes, after some time; thus, the concentration has to be strengthened gradually without undue hurry. In this way, it can be held for even half an hour, with the lapse of time. Only, you should not force the pace. Slowly and steadily, the discipline must be developed. With practice, the mind will get fixed and the power of Dharana will increase. To attain Dharana and acquire one-pointedness, you must undergo exertion to some extent. You must fasten your mind on the Lord and keep off all other thoughts from the mental plane. By constant exercise of this type, your vision will be firmly fixed on the Lord residing in your heart. That is, verily the goal; the full fruition of Dhyanam.

Dharana, according to Yogasastra, is the concentration of the mind on one object, without any deviation. Dharana alone can make Dhyanam successful. Its very nature is one-pointedness; its power will negate hesitation. It is caused by Ananda. The name is essential for Dhyanam, for that alone can ensure quick success. Even if complete faith is not forthcoming quickly, it must not be given up or changed; for practice will certainly yield victory. Dhyanam is spiritual strength, the strength that will keep off the Bhavaroga, or the disease of Samsara. But you should avoid the difficult obstacle in the path of Dhyanam, viz, anger, pride, conceit, tendency to discover the faults of others, mischief etc. These operate even sub-consciously, as the currents in the depths of the ocean.

The Sadhaka must be vigilant not to lose his temper on even small things, for that will block his progress. He must cultivate love towards all and meekness. Then undesirable habits will fall away from him since anger is the parent of all wrong behaviour. Anger can turn any into bad ways, any moment, and in any form. So it should be sublimated first by systematic effort. The Sadhaka must welcome gladly the announcement of his defects by any one; he must indeed, be grateful to those who point them out. He must never entertain hatred against them, for that is as bad as hating the 'good'. The 'good' has to be loved and the 'bad' discarded. Remember, the 'bad' should not be hated. It has to be given up, avoided. Only such persons can achieve progress in Dhyanam and Spiritual Wisdom.

Sri Sathya Sai Baba

To make ornaments out of gold, you have to add a certain quantity of copper to it. So, too, for purpose of Srishti, mere Brahman is not enough a little Maya has to be added. But, the copper adds nothing to the value of the ornament, and the Maya too is valueless. Brahman alone is worth attention.

Sandeha Nivarini - XVIII

18

Sri Sathya Sai Baba

Bhakta: I have been anxious for a long time to ask You some things and to learn the answers from You. Today, I have the chance. This Manas and its Principle are unknown categories. Their meanings do not get fixed and clear without actual experience. But, Swami, this delusion of Samsara, it overpowers us, thick and strong, like the darkness of clouds in the rainy season. What is this mighty force that drags us along? This is what has been bothering me. I feel persons like me should understand these things clearly in the very beginning. Will you kindly enlighten me?

Swami: Well, my boy. What am I to say? You are suffering from fright, imagining a tree-stump seen in the park to be a man. That is you are mistaking the non-dual, the toil, the Advaita, the Poorna, which is Brahman as a separate incomplete Jiva and... suffering from that error. That delusion is the cause of all your sufferings.

Bhakta: How, then, did this delusion come about?

Swami: You slept and so you dreamed. You slept the sleep of Ajnana and Moha and so you dreamt this Samsara. Awake. And you will have no more dreams. When the dream is gone, the delusion also goes.

Bhakta: Swami, what is this ignorance? What are its characteristics? How does it operate?

Swami: That which is attached to the body and feels as "I" is the Jiva. The Jiva is outward-faced; it believes all this mutable Jagat and Samsara; it is Immersed in both. When the Jiva ignores its Advaita-swarupa, and forgets it we call it Ajnana. Is that clear?

Bhakta: But, Swami, the Sastras, all of them, say that Samsara is caused by Maya. You are now saying it is due to Ajnana. What is the distinction between the two?

Swami: Ajnana itself is known variously as Maya, Pradhana, Prakriti, Avyakta, Avidya, Tamas, etc. Hence understand this well, Samsara is the consequence of Ajnana.

Bhakta: How can Ajnana produce this Samsara, I want to know, Gurudeva, from you.

Swami : Know that Ajnana has two powers: Aavarana-shakti and Vikshepa-shakti, the veiling power and the projecting power. It veils the reality and projects upon it the unreal. The Aavarana-shakti also acts in two different ways: Asat-avarana and Abhan-avarana.

When a Jnani and an Ajnani meet, though the Jnani teaches that the Atma is One and Non-dual, the Ajnani denies it; he cannot grasp the reality so easily. Even when he hears the truth, he has not got the faith and the steadfastness to imbibe it and he will dismiss it with a shrug of indifference. This is the Asat-avarana. Now about the Abhan-avarana. Even when the person believes by his study of the Sastras and by the grace of Providence that there is Non-dual Atma, he dismisses it as nonexistent, carried away by cursory and superficial arguments. Though he has Chit or the Consciousness which is aware of that very thing which he denies, the Moha makes him declare that it is non-existent. This is the sinister role of Abhan-avarana.

Bhakta: You spoke of the Vikshepa Shakti also. What is meant by that?

Swami: Though you are Formless, Changeless and your nature is Ananda or Bliss, you are deluded into believing, feeling and acting as if you are body, which has form, which changes and which is the seat of pain and grief. You refer to your self as the doer and enjoyer; you speak of I, you, they, this, that etc., deluded into believing variety and multiplicity, where there is only One. This illusion projecting many on the one is called Vikshepa-shakti or Adhyaropa, super-imposition.

Bhakta: What is that?

Swami: When you super-impose the object 'silver' on mother-of-pearl, when you see not the stump but the human form, you have super-imposed on it, or when instead of the stretch of desert you see a lake, you have super-imposed the unreal on the real. This is Adyharopa.

Bhakta: Well, Baba. What is the real, what is the unreal? Please explain that too.

Swami: The One and Only, Non-dual, Sat-Chit-Ananda Parabrahma is the Real. Just as the Name and the Rupa of the snake are superimposed on a rope, this Jagat (inclusive of every thing from Brahma to a blade of grass, all creatures, all inert objects like the earth) is superimposed on that Parabrahmavastu. The Jagat is the Avastu, the Unreal, that is the super-imposed thing.

Bhakta: This super-imposition of the Nama Rupa Jagat on that Advaita-vastu, how is it caused?

Swami: By Maya.

Bhakta: Maya means...

Swami: The Ajnana-shakti of the above said Para-Brahmam....

Bhakta: Ajnana-shakti means....

Swami: I told you, did I not? The incapacity to understand Brahman...though you are fundamentally Brahman. That is Ajnana.

Bhakta: Well, how does that Ajnana produce all this Jagat?

Swami: The Ajnana-shakti does not allow you to see the rope; instead it imposes the snake upon it; it makes you see the Jagat, where there is only Brahman.

Bhakta: Swami, when there is only the Advaita Non-dual One, how did the creation of all these worlds happen?

Swami: You have come back again to where we started from! Even if I tell you now, it is very hard to grasp. Still, since you have asked, I shall tell you. Listen. The Ajnana-shakti exists in the latent form in the rope itself. That is to say, it is latent, unmanifested in the Brahman. This is also called Avidya. It has as its base, Brahman, which is Chit and Ananda. Of the two powers that Maya has, the Avarana and the Vikshepa, the Avarana veils the Brahman and the Vikshepa makes it manifest as Manas. The manas creates all this panorama of name and form through the exuberance of Vasanas.

Bhakta: Wonderful, Swami. How wonderful is this Prakriti! What is the distinction between the waking stage and the dream stage?

Swami: Both are of the nature of illusion; in both, we have the Vasanas operating. The Jagat is the stable illusion; the dream is the unstable illusion. This is the distinction, there is no other.

Bhakta: Swami, how can it be said that this Jagat is unreal, when it is concrete and capable of being experienced in a variety of ways?

Swami: It is a delusion that hides the reality from the understanding, the Jagat is as much a super-imposition on Brahman, as a series of pictures on the wall.

Bhakta: Avidya is said to be Anadi, isn't it? Why then is it blamed so much?

Swami: The beginningless Avidya is ended when Vidya dawns. This is only logical. Darkness is destroyed by Light. Every object has five parts: Origin, nature, function, period, result. But in the case of the Paramatma these cannot be enunciated, though everything that has evolved as if from Him, has them. Maya alone has no explicable origin. It is its own proof. It is there in Brahman, with Brahman: it is An-adi. No cause can be given to explain how it manifested itself, so luxuriously. As a bubble rises through force of its own nature, up from the water, a force which takes the form of Nama rupa emerges from the Limitless, the Full, the Paramatma. That is all. It is only the ignorant who will speak ill of Avidya: really there is no well or ill.

Bhakta: How can it be said that Maya has no origin or hethu? Just as the potter's handiwork is the hethu for the clay to take the form of the pot, the sankalpa of Easwara is essential for the force latent in Brahman to become patent.

Swami: In the final dissolution, or Mahapralaya, Easwara too will become non-existent. Brahman alone will exist, isn't it? Then, how can the Sankalpa of Easwara be the hethu? It cannot be. While considering this subject, pot should not take Brahma, Vishnu and Easwara as three separate entities. These three are forms shaped by the three Gunas. All three are One Paramatma But, since it is difficult to understand the working of the world, it is explained and grasped as three: three forms engaged in three types of actions, bearing three names. At the time of Creation, dissolution is absent. Both can co-exist only beyond time. Man who exists in Time, Action, and Cause can never hope to grasp it. When you transcend the three Gunas, you too can attain that but, not till then. So, without spending time in such understandable problems, engage yourself in the things you urgently need, traversing the path which will lead you to the Goal.

“The Guess Came True!”

“Where had You been, Swami?” we asked Him, when He sat up and leaned back, on the wall. He answered, with a smile, as if He was not at all tired or exhausted after the twenty-minute-absence from the body. “Oh! I had been to Dehra Dun!”

We were astonished! We asked Him what was the urgency for the visit, what was the calamity which had to be averted, who was the Bhakta involved etc. He said that it was not a ‘calamity’ this time, but it was a dying person to whom He had to give His Darshan, at the time of death. “That was why you saw Vibhuti issue from My mouth. When I give Darshan to a dying person, that happens. Remember this.”

We searched our memories for the name and address of the Dehra Dun devotee but, we could not recall any one's name. Then Baba Himself volunteered the information. He said, “Don't you remember Dr. Krishna, the Lady Medical Officer from Vellore, who comes here often? It was her mother who passed away ten minutes ago, at Dehra Dun.” And, He was speaking to three of us, in His room at the Prasanthi Nilayam at Puttaparthi, on 15th November 1958, at 5-40 P.M.!

At 5-20 P.M. that day, while Baba was reading out a letter He suddenly shouted, “Ha!” as if He was answering some one calling Him from afar and He fell on the floor, as if He had thrown His body and left it in a trice, on a journey! There were two more in the room, besides myself and, we watched over Him helplessly, praying to Him, for what could we do other than that? At 5-30, Baba coughed thrice and there gushed from His mouth the sacred Vibhuti. We wondered what it could mean. Ten minutes later, He came back and sat up. It was then that we ventured to ask Him, “Where had You been, Swami?”

We knew Dr. Krishna and had seen her at Puttaparthi and at Delhi, when Baba visited the home of the Doctor. When Baba was at Rishikesh, the mother had come down to the place and she had even the unique satisfaction of worshipping Baba. And, so we were glad that the mother was privileged to have the Darshan of the Lord, during her last moments.

Baba told us, in answer to our questions, that Dr. Krishna was at her beside at Dehra Dun, that she was actually there at the time He left, holding the pulse and that it was quiet and a happy death. He said that all the nearest and dearest were around the bed. “She was very pious lady and she got the death she deserved,” He said. “They are doing Bhajan in that room! The atmosphere is so pure and holy,” He announced. Surely, we thought, that was why Baba blessed the soul.

We were all indeed lucky that we could witness this Manifestation of the Divine Mystery, for as Baba has often said, “Only the Lord can discern the exact moment of the liberation of a soul.”

The 15th of November was a Saturday. On Tuesday, the 18th, the post brought an Inland Letter from Dehra Dun, which Baba gave me to read and when it was opened, lo, it was from Dr. Krishna herself! She had posted it on Sunday, with extra stamps and it had to come fast and flying to Baba’s Hands.

“My mother drew her last breath,” it said, “at 5-30 P.M. yesterday.” Dr. Krishana had also written that they were doing Bhajan in the room for some time and that her mother was praying to Baba during her last moments. She concluded her letter thus, “I guess she had Your Darshan.”

She guessed fifteen hundred miles away! And we were told by Baba at Prasanthi Nilayam that her guess had come true!

Kasturi

Baba’s Programme

Jan.	16 th	:Baba starts form Puttaparthi.
Jan.	19, 20, & 21	:Chiriwada.(Krishna Dt.)
Jan.	22 nd 5 PM.	:Inauguration of the Library of The Markandeya Samskritha Kalasala, in the New Building of the Sobhanadri Lakshminarasimha swami Vedasastra Pathasala, at Akiripalli, Bezwada Taluk. Adhyatmika Upanyasam at the Kalasala Premises.

Jan. 23 : Eluru
Feb 01 : Baba returns to Puttaparthi.

Sanathana Sarathi

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Short Articles in English or Telegu based on authentic individual experience are welcome.

Vaikuntha Ekadasi

Over a thousand Bhaktas from various parts of the country assembled at Prasanthi Nilayam, for the Vaikuntha Ekadasi on 9-1-60, to have the Darshan of Baba and His Blessings. They all gathered round Baba in the evening on the sands of the Chitravati riverbed. Baba spoke for about an hour, on the Mortal and Immortal in man, and said that everyone is an Amritaputra, and hence, the desire in everyone to attain Immortality. In fact, one dies when one is born in this transitory world and one’s funeral drum starts beating, as soon as one is born. He said that Immortality is one by the development of Sadgunas and the destruction of the outward leading Mind. Then, while speaking of Namasmarana and of the Trinity and the emblems, especially of Vishnu who is more intimately connect with Vaikuntha Ekadasi, He ‘materialised’ from the sands a charming Shankha, with five whorls, encased at both ends in lovely silver inlay! Then He “took” small screw-topped silver vessel full of Amrita, of incomparable fragrance and sweetness. He “took” also a tiny little miniature cup, for distributing the Nectar to the devotees! The thrilling series of Divine manifestations had a magnificent finale when Baba “materialised” a block of Vibhuti from the sands. Later, Baba Himself with His own Hand gave each one of the devotees a “cup” of the Amrita which miraculously kept on increasing in quantity, as His Unique Prasadam and as an Initiation into the newer life of Spiritual Sadhana.

Prasantha Vahini

(1)

Sri Sathya Sai Baba

Conceit, jealousy, the Rajasic exhibition of one's superiority, anger, the craving to inform oneself of the weakness of others and their failings, trickery—all these are obstacles in the path of Dhyanam. Even if these are not patently exhibited, the inner impulses urging one along these wrong directions are latent in the mind. As a room kept closed for a long time is found dust-ridden and foul-smelling when it is opened and as it becomes clean and habitable after elaborate sweeping and dusting so the mind too has to be cleaned by Dhyanam. The Sadhaka must, by inward observation, examine the mind and its contents and condition. By proper disciplinary habits, he should remove the accumulated dirt, little by little, systematically. Conceit, for example, is deep-rooted and unyielding. In the Rajasic mind, it puts forth manifold branches in all directions and spreads everywhere. It might appear to be dry and dead for some time, but it will sprout again easily. As soon as a chance arises for its exhibition, it will raise its hood. So the Sadhaka has to be ever vigilant.

As regards Anger, the Sadhaka has to be vigilant even about the most minor matters which might provoke him; because if he is careless, he cannot progress in the least. Such persons must cultivate a humble, loving spirit. Then the bad traits will disappear. Some Sadhakas become very angry when someone discovers and announces to them the bad traits they possess. This makes matters worse! The Sadhaka must have always the inward look; if he is allowing his mind to wander outward, he cannot identify his own faults. Pride prevents the inward look and confuses the examination of the mind. When the Sadhaka is desirous of achieving success, he must bow down to those who point out his faults. That is the way to progress quick and fast in the path of Dhyanam. And he must endeavour not to entertain the faults any longer.

It is a hard job to get rid of Pride and Self-love or Ahamkara; for every one has been shaping this life from the beginning-less period of time! Each has been allowing his mind to flow in the direction it likes for ages past. So it is very difficult now to turn it from its accustomed path and bend its steps in another direction. The individual full of Aham loves to exercise authority over others. He will not agree with others that it is 'bondage', for their arguments are not advanced by him! They see everything through the glasses coloured by the smoke of selfishness and self-love. "My words are true", "My opinion is correct", "My deeds are right", thus they feel and thus they spend their days. Such behaviour is very harmful for Sadhakas. The Sadhaka must eagerly look forward to any helpful criticism or suggestion or advice, from whatever quarter.

Besides, the Sadhaka must minimise all discussion and argumentation, for, this breeds a spirit of rivalry and leads one on to angry reprisals and vengeful fighting. Do not struggle to earn the esteem of the world. Do not feel humiliated or angry when the world does not recognise you or your merits. Learn this first and foremost if you are an aspirant for spiritual success. You should not become happy when you are being praised; therein lies a deadly trap, which might even lead you astray and endanger your progress.

Thus, you must reform your mental traits and habits. Cultivate the habit of never causing pain to others. Try to understand others and sympathise with them and do things that will

be helpful. Train yourself to take insult and criticism as “decorations” awarded to you. Struggle hard to be friendly with every one, whatever be their nature or conduct.

A sense of joy is necessary for Dhyanam and Dharana to progress, but many things deprive you of the atmosphere of joy. So you must pray sincerely, in order to be free from such obstacles. The recital or repetition of Mantras will be of great help. Krishna in the Dwapara Yuga said, “Mathchinthanath sarva durgaani mathprasaadaath tharishyathi”, which means, “when you start fixing your thoughts on Me, all thoughts that agitate you will be stilled through My Grace.”

The Discipline of Dhyanam must be rigorously followed. In fact, Dhyanam means ‘discipline’. Discipline, regularity, steadiness; these are essentials of Dhyanam. If the Sadhaka keeps these things in view, he can achieve quick results. Dhyanam is a first class cure for the Bhavaroga, illness of Samsara. Along with it, another drug too must be taken; its name is contentment. If there is Contentment in the mind, one enjoys an endless festival.

At the gates of Moksha and Sakshatkara, there are three guards posted to ask you for your credentials. They are Shanti, santosha and Vichara; Mental Equilibrium, Joy, Contentment, Inner Peace, Inquiry, Discrimination etc. Even if one of the guards is made to become friendly, the others will facilitate your-entry. First in the series is Santosha. If you make Santosha yours, Tripti or Contentment is yours: and Contentment is the highest source of joy and the most valuable possession. It is as much as an empire.

Without contentment, Kama and Lobha attain dangerous proportions and will overwhelm the power of discrimination itself. Desire easily becomes greed, and greed degenerates into miserliness and lust. They make you flit from object to object in mad pursuit of the evanescent sensual joy. How can such men develop the faculty of concentration? And without the capacity to concentrate, how can they engage themselves in Dhyanam? And without Dhyanam, no one can get Daivam, or Godhead. Advise the mind that flows so swiftly in so many directions: “Oh Mind, do not drag me along the floods of the objects, along the path of sensual desires and spoil my career. Take me to the Lord instead. Flow in that direction, please.” Giving up all other desires and ever content, dwell on His Name and His Rupam only, to the exclusion of everything else. Dhyanam on these is real Shanti, genuine Santosha.

Contentment will not make any one an idler, remember. It is an attribute of true Satwic character. It will make the mind always turn towards the Lord. It will save you from the tribulation to satisfy the unimportant waves, catering to the selfish needs. It will direct human talents towards efforts that elevate. The contented man will also be truthful and he will therefore be in constant communion with the Atma. That is to say, he can be immersed in Dhyanam for long periods without rest or the feeling of tiredness. Dhyanam is the one method of counteracting the mental activities which surge forward in a thousand directions; there is no other method at all.

The capacity to concentrate is a very useful qualification. You must watch the vagaries of your own mind, how it travels, what objects it runs after, etc., and slowly by means of Dhyanam, you should teach it to stay still and to behave beneficially.

Do not worry about the unsatisfactory environment you may have. Of course, the place may have some drawbacks and it may not be ideal. But it is no use trying to run away from all that. You can overcome the drawbacks by training your own mind. Stay there itself and pray to the Lord! Pray that He may fill you with His thoughts and Vision, making you ignore the defects of the environment. Do not seek comfort, for comfort might not be conducive to Dhyanam. Learn to be comfortable in any place; that is better. Live in joy wherever you are; that is the way. Revel in the realm of your mind; worship there the Lord you have chosen as your goal and be free of all the defects of the natural or human environment! No spot can then be irksome to you, nor will any place seem disgusting.

Pride is an insidious vice; so at the slightest inkling of the disease, try your best to eradicate it by retiring into a lonely spot and engaging yourself in Dhyanam. Delay is dangerous. “Even Amrita, if the dose is delayed, becomes a poison,” says the proverb. Remember this, and act swiftly. Dhyanam stills the agitated mind and makes it clear and full of joy. Many in this world, even among the learned, do not spend their allotted span of life in the pursuit of certain selected ideals. Hence, their earthly careers are like the voyage of a storm-tossed ship caught in mid-ocean, which has lost both its anchor and its compass. They are torn between opposing ideals and goals; they listen to diverse appeals; and their lives end in waste and failure, for they say one thing and do another in their ignorance and fear. Dhyanam gives them fixity of purpose and courage, and also wisdom. The feelings that arise in the mind, which are classified as Satwic, Rajasic, and Tamasic have also to be watched and cleansed. The Rajasic and Tamasic have to be uprooted. Dhyanam is the weapon for this task.

The Dhyanamarga will destroy Ajnana and it will grant the individual Union with the Godhead, or Brahmaikyatha.

The Boundary Line

Life is a game of football; you can kick the ball of Samsara, with as much gusto as you can command, provided you remember that if it crosses the lines of Brahma marga and Dharma marga, you are out and the ball has to be brought in again. They set the limits within which you can play the game, remember!

Baba

Know Who He Is

Who is He that dwells
In the castles you build on the clouds,
In the varied narrative of your hopes,
In the agonies of your mind,
In the wailings of your heart?
Who is He that dwells—but, yet, is mute?

Who is He that dwells
In the surgings of your breast,

In the coils and currents of your craving,
In all Your sweet imaginings,
In the swing of joy and pain?
Who is He that dwells—and with you, swings?

Who is He that dwells
In the streams of tears you shed,
In the warm sighs that must heave,
In the listless path you tread.
In the hazy tunes you hum?
Who is He that dwells—but, does not soothe?

Who is He that dwells
In the prayerful calls you utter,
In the thoughts you mould and shatter,
In the tiresome gasps you falter,
In the frolics that you dream?
Who is He that dwells—and, listening, nods?

Who is He that dwells
As the image in your eye,
As the star of your moving step,
As the sanctum of your heart,
As accomplice in your thievery?
Who is He that dwells—and, never himself reveals?

Who is He that dwells
In the very same place as you,
In the flickering faith you feel,
In the will and wish of your mind,
In the 'my' and 'mine' of your thoughts?
Who is He that dwells— and, yet, dwells not?

Who is He that dwells
Saying He knows your mind,
Admitting He feels your attachment,
Declaring "I am Yours"
Receding, when you approach?
Who is He that dwells—but, does not speak?

Who is He that dwells
Whose native home you do not know,
Whose name you cannot recognise,
Who is in every place you know,
Who is up to any task?
Who is He that dwells—and, hides?

Who is He that dwells
As the light of the minute star,

As the form of the refreshing breeze,
As the refuge of the weak,
As the solace of all who seek?
Who is He that dwells—and, feeds the fantasy?

Who is He that dwells
Over the milk-white moonlit clouds,
Above the distant stars,
In the chariot decked with jewelled imagery,
The Glory of all the Worlds?
Who is He that dwells—and, proudly pomps?

Well! He is the Master of All;
Eternal Joy of the Soul!
The God of Everyone!
Beyond all your flights of thoughts.
This is all He; He alone Is.

Effulgent as the Moon,
Majestic as Creation
Charming as the Sky
Mighty as the Ocean
Is the Lord, the Great One.

—**Baba**

Janma Karma Cha Me Divyam

“Though I am birthless, of imperishable nature, and though I am the Lord of all beings yet, ruling over My nature, I am born by My own Maya,” says Sri Krishna in the Bhagavad-Gita. Yes, the Lord has taken birth through His own Will as Sri Sathya Sai Baba and so we can celebrate the birthday of the Birthless One!

The picture in this number of the Sanathana Sarathi entitled “Janma Karma Cha Me Divyam” was taken on the occasion of the Birthday Celebrations, 23rd November, 1959, when the father, Sri Venkappa Raju (to the right of Baba) and the mother Sri Easwaramma apply oil to the head of the Bhagavan. The Birthday of the Bhagavan is the Day when the persons most happy are indeed the parents. Baba, true to His own Teaching, *Matru devo bhava* and *Pitru devo bhava* is indicating by His attitude how much He likes men who follow that command. The parents too are aware that they have the unique and precious privilege of claiming the Lord Himself as their Son, for has not the Bhagavan Himself declared in the Gita, “*Janma Karma Cha me Divyam.*” ... “My Birth and My Action are both Divine?”

Thirumala

Amrita Dhara

Baba visited Madras on 17th Jan and the devotees who were awaiting Him like Chataka birds thronged round Him for two days, enjoying His Darshan and inspiring Sambhashan. Baba left Madras on the 19th and motored to Chiriwada, beyond Viyawada, the village where Brahmasri Sathavadhani Velury Sivarama Sastry lives. Villagers from miles around flocked to Chiriwada and Baba graciously gave everyone of them the unique chance of Darshan. On the 21st Jan. Baba left for Akiripalli, the native village of Dr. S. Bhagavantham, Director, The Indian Institute of Sciences, Bangalore, where there is a Sanskrit Pathashala founded by his father Sri Velury Sivarama Sastry is himself an old boy of this institution and at present he is also the President of the Pathashala Committee. Baba was received at the boundary of the village with Purnakumbha and the chanting of Vedic Invocations by the staff and students of the college.

On the 22nd Jan at 5 PM a gathering of about 5000 person welcomed Baba at the Pathashala with great enthusiasm and devotion. Welcoming Baba in an introductory speech Dr. S. Bhagavantham said, "I have tried more than once to analyse and evaluate on the lines to which I am accustomed, the incidents that held to my first Darshan of Bhagavan Sri Sathya Sai Baba the antecedents of that occasion and my subsequent experiences relating to him. Not only did I fail in these attempts, but I found that I had to conclude that such phenomena are beyond the categories with which I am familiar. I gave up the task of analysis, because I apprehended that in the confusion, I might lose the fundamental itself. Apprehension limits unfolding and an unresolved mental attitude spoils the spirit of unison. I had to give up the attempt to "study" the Bhagavan, because I realised that here facts and events are beyond the reach of the principles through which I normally grasp the truth, as part of my professional practice.

It is not even one full year, since I saw Swami for the first time. During these few months, whenever I went to have His Darshan, I was amazed to find around Him groups of people, from all countries and all professions, great and small, rich and poor, sick and healthy, young and aged, men and women, students filled with scholarly conceit, and pundits wondering how all their learning is turned useless before the all knowing One. As occasion permitted, I too have with Swami's permission and at His orders, mingled with these groups.

I have myself witnessed many a wonder worked by Him. The stanza in which Pothana speaks of Yasoda's surprise at Krishna, "Is this a Dream, or Vaishnava Maya or another Will, or is this the Truth? O, am I conscious? Am I Yasoda? It is a wonder, when I but think of it", has come to my mind often and is still coming to my mind.

There are some happenings, as some at least among you are aware, which have to be experienced each one by himself and for himself, and these cannot be communicated in words to the satisfaction of others. Many of my experiences relating to Swami are of this nature and so, I do not now proceed to describe them to you.

I endeavour to be in His Presence just an ordinary individual, not meriting any special notice. But, nevertheless, I have found that He has marked me out for special consideration very often. Of course it will not stand to reason, if I impose on Him, who has no likes and dislikes, a feeling of partiality towards me. It will certainly be attributing a fault, where there is none. But still, everyone who has come near Him, does without much thought, ascribe this feeling to Him, each one imagining that Swami is showering

on Him a special consideration, when what Swami does is only to manifest His incomparable Love, His super-human Patience and His over-whelming Grace.

Trusting in that Grace and taking with me as support our President, Brahasri Sivaram Sastry. I prayed to Swami to visit this Pathashala at Akiripalli and to bless it, for I have, as you know, some little connection with this village and this Pathashala. The study of the Vedas and the Sastras has been pursued in this place; uninterruptedly for over fifty years and I believe this by itself is some basis to hold forth that this is a holy place and that the people of this place are worthy folk. Many of you, though eager to have Swami's Darshan, are unable to proceed to the place where He is and so, I prayed to Him to come so that you may have the chance; I had also a great desire that this hoary institution must be blessed by His visit. His coming here today has demonstrated His unqualified Grace towards me and indeed towards all of you.

There is no effect without a cause, is it not? My conviction is that the cause of Swami coming here today is this: this Pathashala has a still more magnificent future before it. There is no need for me to tell Swami all about this; for, He knows many things without being told it is only we who do not know things even after being told.

I trust you will become the recipients of His Grace and I pray to Swami so that He may bless you all.

The Secretary of the college committee gave a brief resume of the history of the Pathashala from the days when it had only two names on its role. The Principal, Brahasri Peri Venkateswarasastry spoke of the way in which Baba was proving the Puranas and Epics true by means of his miracles that happen immediately on His Sankalpa and explained the circumstances of the present day with its rampant cynicism and denial of all trans-rational things, circumstances that call for an Incarnation to re-establish the Higher values of Dharma. Brahasri Bairagisastry also spoke of his experience of the wisdom that emanates from every word of Baba.

Baba then discoursed for more than an hour inspiring the gathering to endeavour on the spiritual path. "We speak of thirty three crores of gods because each one can become one, by giving up Vyamoha, the illusion of I and Mine. If Artha is sought through Dharma and Moksha is the only Kama, then Ananda and Shanti becomes ones inseparable possession." He said, Speaking of the references to the Adbhuta and Vichitra of his deeds, He said that they are not miracles but events that were natural to Divinity. Some explain them as Tantra, as though that is sufficient explanation! Tantra is only the philosophy and the yoga of Shakti, which leads one on to the union of Jiva and Brahma, He said. Then, He gave instructions for the cultivation of Prema, the elimination of anger and jealousy and the strengthening of Bhakti. He advised the adoption of any name and any Form of the Lord for Japam and Dhayanam. Baba spoke of the unique position of India as the spiritual Guru of Humanity and called on everyone to become examples of the perfect pilgrims on the road to self-realisation. Inaugurating the College Library, He asked the students and others to make the fullest use of wisdom contained in our ancient scriptures and said, "What is the good if someone else's eyes are opened? Your eye must be open and your vision clear, so that you may not trip and fall. For getting that clear vision study is essential for all".

Baba gave Darshan to the hundreds who came to Him from all the surrounding places including devotees from Vijayawada, Masulipatam, Medur, Hyderabad, Rahajmundry etc. On the 23rd He left for Eluru, halting at Nuzvid for a short time on the way.

At Eluru, He gave Darshan to a huge concourse of citizens who had assembled at the Gita Bhavan and then moved on to the Rostrum erected on an open portico, commanding a vast maidan, in the heart of the town. The audience has been estimated at well over twenty thousands and, they listened with rapt attention to the soul stirring discourse which Baba gave. Baba appreciated the varied spiritual activities of the citizens of Eluru and the calm and earnest attention they displayed.

He said that the greatest strength is the strength of Punya, and the worst weakness, of sin. Sadhana is the thing essential to turn everyone God ward; the Lord is as kind and soft as butter, but, even butter melts only when it is warmed. That warmth is created by Sadhana only. People with physical power or economic power, or even intellectual power will have to quail before those who have the power of character and the power of a universal unifying vision, the Jnanadhana.

Baba sounded a note of warning against those whom He called Badhagurus distinct from Bodhagurus, the Teachers who cheat and the Teachers who teach. The Bodhaguru does not follow the advice he himself doles out profusely; he removes only the hair on the head, not the desires and plans and dreams inside the head; he is always after money; he is more interested in the development of his Ashram and not his Asrithas; he is a jealous master not allowing freedom to his followers worship along the lines that appeal to them.”

“Wear glasses coloured Prema and Shanti and Sathya and whole world will be full of Prema, Shanti and Sathya,” He said. He said that whenever we discovered faults in others, the faults are in us, not in them. This awareness alone will spread Prema and Shanti.”

N. Kasturi

Baba's Programme

Proceeding to Madurai, Tinnevely, Surandai and other places, Baba will be staying at Raj Bhavan, Trivandrum, for 5 days, from 8th March. On the 17th March Baba inaugurates at Tirupati, the Thyagaraja Festival, over which H. E. The Governor of Kerala presides. Returning to Puttaparthi, Baba goes to Anantapur on 21st to Preside over the School Day of the Multipurpose High School.

Correction

The English Translation of Prema Vahini No. 25 Telugu in this No. has been wrongly titled Prasantha Vahini, No.1. In the March No., the first article by Baba in the series “Prasantha Vahini” will appear, in both Telugu and English.

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Short Articles in English or Telegu based on authentic individual experience are welcome.

Prasanthi Vahini

1

Sri Sathya Sai Baba

Readers! May this stream of Prema put down the burning fires of disquiet, ignorance, injustice, and irreligion that is consuming you and may it slake your thirst. May it shower on you Peace, Joy and Happiness.

There are many people who are not aware of even the meaning of the word, Prasanthi. It is as the backbone, to each individual, and, for the Sadhaka it is as the very breath. The work is taken by each to mean something different; many feel that they have Peace; when some worldly desire that was vexing them is satisfied! But, that is not Real Peace; it is but a temporary short-lived interval between one worry and another. The Syllable Pra in Pra-santhi means, expanding, enlarging, vikasa and so Prasanthi means that type of Santhi. That is to say, the absence of Desire and Anger Greed and Hatred.

Prasanthi means success in the elimination of these qualities, grouped under Kama and Krodha. This process called Sama is very essential for all. The Sadhaka must be constantly engaged in practising it. What does the Sadhaka strive for? Fulfillment, is it not? In other words, he strives for Santhi. Now this Santhi is the innate nature of Man. Santhi is the force which comes to the aid of those who try to develop Viveka; Vairagya and Vichakshana—Discrimination, Renunciation and Keeness of intellect. It is but a phase of the Atma itself. Just as the Atma, it too has no beginning or end; no blemish can mar it; it is equalled only by itself; it cannot be compared with any other.

Santhi must be manifested in feeling, word posture and deed; Manas, Vaak, Kaya and Karma in the same uniform equal measure. Then, Santhi becomes Prasanthi, the Real Santhi. Bereft of such Peace, one cannot hope to get either worldly, otherworldly, or trans-worldly bliss. Santhi is the nursery of all happiness and all joy. Thyagaraja knew this, for, he sang, “No Santhi, no Soukhya”. All men need it, whoever they are, be they Dantins or Vedantins, ascetics or scholars, pious men or philosophers.

But, man is unable to stand still even for a moment! Absence of mere anger cannot be taken as peace. The winning of a desired object and the satisfaction one gets then, should not be confused with Santhi. The Santhi that has pervaded the heart must not be shaken subsequently for any reason; that type of Santhi alone deserves to be called Prasanthi. Prasanthi has no ups and downs, it cannot be partial in adversity and complete in prosperity. It cannot be one thing today and another tomorrow. Maintaining the same even flow of Ananda, always, that is Prasanthi.

“Prasanthi Vahini” tells you and makes you understand how to earn it, how it can be utilised, and what its attributes are. Every single Sadhaka has the legitimate Right to earn this Prasanthi; so he must learn the path by which it can be earned. The World today is suffering from selfish politics, nihilistic religion and heartless competition; this is indeed a disgraceful state of affairs. Man has completely forgotten his fundamental divine nature. At such a crisis, the thing that is most urgent is Santhi, Prema.

There are the drugs which will cure this dreaded disease. No other specific can ameliorate the illness. To get Santhi, Prema is the only means. The fuel Prema yields the divine flame of Santhi Prema brings about unity of all mankind and this unity combined with spiritual knowledge will bring about world peace.

The discipline of the self is the basic foundation for successful living. Through that alone can man attain real and lasting Peace. And, without peace, there can be no happiness. Santhi is the very nature of the Atman. It co-exists only with a pure heart; it is never associated with a greedy heart full of desires. Santhi is the distinguishing mark of Yogis, Rishis, and Satpurushas. It does not depend on external conditions. It will flee away from the selfish, and the sensual. It hates the company of such persons. It is the characteristic of the Inner Atma, wonderful, unshakeable, and permanent.

Santhi is full of spiritual uplift and the wisdom that is the natural accompaniment of bliss. Genuine Santhi is won by the control of the senses only. Then it can be called Prasanthi. The experience of that stage is as the Stream of Peace. Calming the mental agitation that surges like waves leveling the swirls and whirls of likes, dislikes, love, hate, sorrow, joy, hope, despair, Santhi is earned and maintained, without disturbance. Santhi is of the nature of the Atman. The Atma is imperishable. It does not die like the body and mind. It is universal, it is subtle and its very nature is knowledge. So, Santhi also partakes of these characteristics. Knowledge of the Atman destroys illusion, doubt and sorrow. Hence, Atmajnana confers the steadiest Santhi, and with it Holiness and Happiness.

The Atma is not the Object of Knowledge; it is the very source and spring of knowledge. Jnana is that which shows the way to the ripening, the Fruition, the freedom, the immortality, the eternal happiness, the eternal peace. He who is carried away by the vagaries of the senses cannot attain the Atman. Brahman is the one, Unchanging, in this changing world. The Atman is not tarnished by the external transformation or changes, or modifications. Glory of the body is not the Atman; the Atman is, really speaking, nothing posit-able. It is neither this nor that. It can be said to be only It, the Atman, the Brahman, Brahman itself has become Sathya, Prema, Light, Santhi, Jnana, and Paramananda. Through any of these paths, you can attain Brahman; have no doubt about that. It is the Truth.

The Atman is not these five senses, nor buddhi, nor the Pranas nor the life-force; it can only be described as what it is not, not by what it is. No one can say It is thus etc. If any one says it is thus and thus or it is this or it is that, we can take it that he does not know a wee bit of it at all. About something unknown, much can be said; anything, any name can be ascribed to it. In short, the Atman cannot be communicated by words; it is impossible to describe it whoever may try.

Ananda is the innate nature of Man. But, the pity is, he is searching for it everywhere except where it is available. Ananda is not something lifeless and inactive. It is another name for purposeful living. Santhi is the authority under which the rule of Ananda prevails. It lays down the limits and laws for all activities. It must be made so stable that it is unaffected by the ever-wandering mind or the outward-bound senses. It can only be experienced, personally, through the natural state of Jnana. It is the most precious treasure. He who grasps that which is deathless, that which cannot be destroyed, that which is not modified, he is the enjoyer of Santhi. He too has no death.

Santhi is a shoreless ocean it is the Light that illumines the world. Having it, is having all. It confers knowledge of both this world and that. It leads to the understanding of Brahman, the very fulfillment of human life, which Vedanta tries to teach.

Pure love can emanate only from a heart immersed in Santhi, for it is an atmosphere that pervades and purifies. Santhi is not a conviction arrived at by means of logic. It is the Discipline of all disciplined lives. The mind of man is as a blank sheet of white paper when he is born. As soon as thinking, feeling and acting starts, the process of tarnishing the mind also starts, the body depends on Prana; it depends on the mind and the desires that agitate the mind. Right and Truth are befogged by the needs of manners, fashion, convention, custom etc and the individual is thrown into a crowd. His solitariness is invaded and taken away.

Therefore, the mind must first be calmed and quietened. Then only can the body be healthy and the intellect sharp. The mind is projected at one time only on a single object, not on many. But, it is still a conglomeration of thoughts, desires, fancies, imaginings and the rest; in fact, the mind has inside it, in a nutshell, the entire history of creation. That is the Maya Mould of man. The mind is the Kurukshetra where good and bad, right and wrong contest for supremacy. Iron has to be beaten flat by iron alone. So too, the inferior, low mind has to be shaped better by the superior mind itself. One has to make his mind superior and stronger for the task of personal uplift.

That is the purpose of this Prasanthi Vahini. Drink deep the waters of this Stream, the waters of discipline indicated therein; immerse yourself in it and become cleansed; may its coolness refresh your sorrows and your pains, and quench the fires of sin.

Sri Sathya Sai Baba

A Letter from the Son

My dear Father,

New Delhi: 2-2-60

Child Lakshminarayana was ill with measles. It caught him, four days back. It took a turn for the worse with complications. The complication was that the virus had touched the brain, causing meningitis. He lost consciousness and was moaning, the doctor gave up hope, and gave an anti-biotic as a last resort, warning me at the same time that the anti-biotic won't do a thing against the virus infection. He suggested that the child might be removed to the I. D. Hospital for lumbar puncture, to see if there was a chance of revival. I said I wouldn't put the child to any torture and, come what might, I would place him at the Feet of the Lord. Immediately I saw the smiling photo of Sri Sathya Sai Baba, which you were good enough to give me and I surrendered the child to Him, and placed His photo near the head of the unconscious child and prayed intensely that whatever He might be, He should intervene and save the suffering child.

By a miracle, the child stopped moaning and began to breathe regularly. It opened its eyes and called, “Amma” and signified its desire for milk. Since then the child has come round wonderfully and the doctor whom I called again this morning to check, expressed wonder and amazement!

V. Gowri Shanker

Nine Lingams

The Mahasivaratri at Prasanthi Nilayam was this year attended by a far larger number of devotees than usual. At 8 AM that day, Baba hoisted the Prasanthi Flag on the Nilayam and blessed the vast assemblage. He explained the meaning of the symbol and exhorted all to overcome the triple enemies of spiritual progress, Kama, Krodha and Dwesha. At noon Mahabhishekam was performed and Baba materialised a twin Linga during the Abhishekam. For the Abhishekam, the Vibhuti streamed in an unending cascade, at the touch of Baba, from a small vessel. In the evening, a Special Function was arranged by the readers of “Sanathana Sarathi”, to celebrate the completion of 2 years of its publication. Baba graced the occasion with His Presence. An address of Gratitude was presented to Him and poems were recited in Tamil, Telugu, English and Kannada, by Messrs T. A. Ramanatha Reddy, S. V. Rama Sarma, B. V. Raman, and N. Kasturi.

The evening Bhajan began at 7 PM. Baba seated on the Shrine Dais gave Darshan to all. After the chanting of the Veda by a Sastri from Akiripalli, Brahmasris Bairagisastry of Eluru and Lakshminarayasastry of Salem spoke on the significance of the day and of Lingatattvam. Even while the speeches were on, signs of the emergence of the Divinely Materialising Lingams were evident in Baba, but never the less, He started His “Sambhashana” or Upadesh at 8.40! Baba spoke of the principle of Sivoham, Soham, Satchidanandaswarupoham and asked everyone to derive hope, strength and courage from these high convictions and not to entertain self-condemnatory ideas like Papoham, Karmabaddhoham etc. Meanwhile, the concretised in Him were pressing for Manifestation and Baba asked that Bhajan be resumed, at 9.20 PM. The Prayer Hall resounded to the voices of the thousands gathered therein reciting, OM Sivaya, Om Sivaya, and exactly at 9.32 PM., nine lingams fell from His Mouth on to the Palm of Baba. Baba then led the Bhajan, teaching the Bhaktas His Message of Sathya, Dharma, Shanti and Prema by means of the songs He recited. The Bhajan was continued through out the night and the Hall was packed to the capacity even in the small hours of the night. Mahamangalarathi was performed on 7 AM on the 26th.

On the evening of the 26th, Baba gave Darshan at the Prayer Hall, reclining in a Swing specially decorated for the Uyyalothsavam. Sri Dupati Thirumalchar spoke on Atma and Anatma and Sri Bairagisastry on “SAI THATHWAM”. He referred to the assurance given by the Lord in the Gita, “Dadaami buddhi yogamtham”, and, “name bhkthah pranasyathi”; he explained how these assurances led one to believe that the path of Bhakti will result in the destruction of Ajnana and the realisation of the Reality. Then, Baba blessed the devotees with a thrilling Discourse. On Saithathwam, He declared that His age is Eternity; His Residence, Everywhere; His Name, Legion; and that His Nature is Ananda itself. He said that doing one’s duty is the Dharma of everyone; the fruit thereof is His Grace or Anugraha. He gave detailed instruction about the discipline of

daily life and warned people that attention must be paid to the minutiae of conduct and habit, in order to cultivate the spiritual plane of man.

From the 27th Feb, Baba was engaged for long hours in the morning and again in the evening, granting interviews to the devotees, until the very moment of His departure to Kerala, at sunrise on the 7th March, via Bangalore, Madurai and Tinnevely. His overwhelming Grace on every one of the thousands who had come to attend this year's Mahasivaratri was indeed Divine.

Attention Please!

“The Andhra Pradesh Hare Ram Sangha” has announced in leaflets etc, that Bhagavan Sri Sathya Sai Baba will be inaugurating the twelve year Sasthra Yaga at Inamadugu on 5th April '60. But, Baba will be at Prasanthi Nilayam that day, when devotees will be celebrating Sri Rama Navami; so, the Sangha has been directed to make other arrangements for the function. Baba will not also be visiting Anantapur town on the 21st March.

The Frontispiece

The picture “Mahamangalharathi” which forms the frontispiece of this issue shows Sri R. Seshagiri Rao, the septuagenarian devotee of Bhagavan, formerly of the Public Health Dept. of the Mysore Govt. offering Harathi; readers might have noted that, of late, Seshagiri Rao is not offering Harathi, being invalidated by old age.

Yugadi 28-3-60

We lay at the Feet of Bhagavan Sri Sathya Sai Baba the respectful Pranams of all our readers, and pray that He Bless us all with greater mental peace and greater strength and faith to progress in our spiritual Sadhana.

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

Prasanthi Nilayam
16th March 1960.

Sri B. V. RAJA REDDY

Sathya Sai Speaks

“I am always with you, beside you, before your very eyes”

Devotees celebrate My Birthday and count the number of years one by one. But, My Age can be indicated only by the one mathematical symbol: 0. I am the Ageless, the Eternal.

Life is a flight of steps towards Godhead; each day is a step that must be climbed; so, be steady and earnest and watchful. Do not slide down, or, climb and slide. Every step climbed is a victory to be cherished; every day wasted or ruined is a defeat to be ashamed of.

A pot of water, if kept in the open will soon evaporate; but if it is kept neck deep in water, the contents will be intact. So, fill your hearts with Prema and, then do not move about in the company of the wicked and the cruel. Immerse yourselves in Satsang, the company of the good and the true; then, the Prema will not evaporate and disappear.

Baba's Programme

Baba will be leaving Prasanthi Nilayam on 18-4-60

For Madra, Bangalore, Venkatagiri and

Bombay. He will be returning to

Prasanthi Nilayam on 15-5-1960.

30-4-1960 Venkatagiri Town

9-5-1960 Bombay.

Another disease has now begun to spread in the world to weaken and lessen Santhi. There are plenty who, parrot—like, purvey wholesome advice on morals, religion and discipline: they do not practise even a single bit of it themselves. The so—called elders know only how to speak, not how to act. How can those who teach how to act, know to speak about it? Words devoid of experience—that is the illness which afflicts the world today.

This must first be treated and removed, for Peace is warped thereby for mankind. To speak is easy for all. The real Sadhaka, however, is he who acts and then speaks from experience. He who merely speaks but does not act is the person who brings about disaster. Such dangerous Sadhakas and Sadhus have multiplied and they have confused the true path. Innocent and simple-minded devotees who attach themselves to such are also being led astray and duped. Let the readers and the Sadhakas watch first the conduct, and then choose. If there is no observance of the advice given, treat them with the respect due to a phonograph record; nothing more. The record is to be treated as a record only, not as Godhead, until you reach the stage when the truth of “Everything is God” becomes patent to you. It is a greater mistake and sin to say, “All is God” in mere words only and, while doing so, treat some as unholy in actual practice.

Many take sweet diction and elocution as important. Of course, they are, to some extent; but, the sweetness of the words must be there, whenever the speech is recalled to memory. It should not turn bitter with the passage of time. Then only are those words Amrita. Now, the sweetness does not persist; it turns bitter soon. The reason is there is no co-ordination between the speaker, the subject and conduct. Therefore, instead of Amrita, the words now become Anrita. The impression will be changeless and permanent when a good subject is clothed in a fitting style and presented with appropriate feeling on the basis of actual experience.

What Sadhakas have to do now is this: “First Viveka is to be developed: that is to say, the capacity to distinguish the eternal from the transitory, and to decide which is worthy. Second, a sincere attempt has to be made to experience what is so chosen as worthy and true. Third, that attempt should not be given up; whatever comes in the way. These three can be called genuine tapas. From this tapas alone is born real Santhi and Joy.

Now, everything from Ant to Almighty is undergoing some change or other, every minute. There is no object, no live thing that is an exception to this law. Creation is ever changing. But this change is of two kinds; external and internal. The external change can be easily cognised; the internal is not so patent, not so easy to understand. That is why it is necessary to first train oneself to understand the external changes which are clearer, and then, gradually approach the problem of controlling the changing interior. Of these two, which ever you are at, do it with a full heart, to the satisfaction of your own conscience, not to earn the esteem of others, or to please them, or to get praised by them as a great Bhakta. Such an attitude is treason to the Self, Atmadroha.

The Lord loves the Inner, not the Outer. But, you should not neglect the outer; even in the outward behaviour and act you should manifest the inner feeling; that gives a chance for experiencing the feeling of Quietitude and Santhi in fuller measure, for the taste of that Santhi must be enjoyed through thought, word gesture and deed. It is only when Santhi is enjoyed in all these four, that it becomes Paripoorna, or Complete; in other words, then the Manas fades away, and the stage designated as genuine Santhi or Yoga is reached.

Philosophy that cannot be understood, scriptures that are not practised—the present world is full of such—it is a waste to talk of these. Real change must be made in the daily conduct and behaviour of man, for these are within the experience of all, they can be easily practised, and their purpose can be clearly grasped. It is only when these are transformed that the inner Atma, deeper, more mysterious and more essential, can be understood. In every little act, activity and word, one should discriminate and adopt the best; that is the sign of the genuine Sadhaka.

Neither Santhi, nor the Bhakti that gives it, can be got through another; it has to be created and developed, each one for himself. Still, one should have also the grace of the Lord, which is fundamental. As said in the Upanishad, “Yameva vrunuthe thena labhyah—He whom He chooses, He gets it.” But the Sadhaka may doubt, “What then is the need for Sadhana?” He who thinks of the Lord with devotion can overcome any type of Prarabdha or Sinchitha, inherited or accumulated Karma. With His Grace, he can experience even unattainable Ananda. Do not doubt the usefulness of Sadhana; it can never be fruitless, no, for any one. Hold firm to that conviction. Unshaken Bhakti will win the grace of the Lord. Gajendra is an example of this.

Each is born for some task, but, all can exist only on the self-same food and drink, Santhi; for without it there is no Ananda. Santhi embellishes every act; it softens the hardest core of man; it takes you to the footstool of the Lord and wins for you the vision of God. It knows no distinction; it is a force that establishes equality. It is the honey of Prema in the enchanting flower of Life. It is a prime need for the Yogi and the Sadhaka. Having acquired it, they can realise the Reality, tomorrow, if not today. They should put up with all the obstacles in the way and Santhi will give them the strength needed for it. Through Santhi alone can Bhakti expand and Jnanam strike root. Jnanam, born of Santhi is the one and only means of living the full life or the life that knows no death; for, the inquiry, “Who am I?” clears the path for Realisation. So, man must wait patiently and quietly, placing his faith on the Grace and Wisdom of the Lord. Such an inquirer will be ever earnest and penitent. Man becomes fearless and therefore full of Santhi through another conviction also that the Lord is everywhere, visibly present.

To earn Santhi, its inveterate enemy Anger must be laid low. Anger is the harvest of the tantalising mind; it enslaves man and fogs his understanding. Understanding becomes easy when you are full of Bhakti, and your devotion is deep-rooted. The form of Bhakti called Santha-Bhakti is the best path for attaining eternal, everlasting Ananda. Become the messengers of the Santhi that has no beginning or end. Hold forth for humanity the Light of Santhi. Live the ideal life, ever contented, ever joyous, and ever happy.

The Sadhakas and Bhaktas of old reached their goal through Santhi only. Santhi gave Ramdas, Tukaram, Kabir, Thyagaraja, Nandanar etc., the fortitude needed to bear all the

calumny, torture and travail that was their lot. If Sadhakas base their efforts on these examples, they will be free of anger, despair or doubt. The accounts of their struggles and successes, if contemplated upon, are more useful to the Sadhaka than the contemplation of the powers and accomplishments of the Lord. They will help him to try out in their own experience the methods which these others developed. One can attain Santhi by recalling how they overcame handicaps, bore troubles, and what paths they trod to cross over to the other bank.

It will be found that Santhi was the main instrument which saved them from the coils of anger, pain, conceit, doubt and despair. Therefore listen, O Sadhakas! Acquire the instrument, Santhi, by the Grace of the Lord. Direct all efforts to that end.

Whatever the trouble, however great the travail, persist and win, by means of Smarana. Remember Bhishma! Though prostrate on a bed of arrows, he bore the pain patiently, awaiting the dawn of the auspicious moment: he never called out to God in his agony, asking Him to put an end to his suffering. "I shall bear everything, whatever the pain, however long the agony. I shall be silent until the moment comes. Take me when it dawns", he said. For Bhishma was the chief among the Santha-Bhaktas. He lay firm and unshakeable.

Santhi is essential for every one; having it is having all; not having it, takes away the joy of everything. Though Santhi is the very nature of Man, anger and greed succeed in suppressing it. When they are removed, Santhi shines, in its own effulgence.

Sri Sathya Sai Baba

The Un-Shrivelled Child
(Case Report from the Sri Sathya Hospital)

X, the 30 year old wife of a flower seller at Cottonpet, Bangalore, had aborted once and later had a history of two still born babies, both manually removed at the Women's Hospital Bangalore. She was in full term again and with Baba's Blessing, she was admitted early morning on 12-1-60, labour pains have started already. Enema was administered with good result. The pains continued, slow and severe. The membranes ruptured and the dilation was very slow. The patient was unable to exercise internal pressure. In spite of partial presentation, delivery could not take place. She was in this condition, from 5 PM. On the 12th to 6 AM, on the 14th. Meanwhile since the membranes had ruptured and all the fore-waters had gone out, it was expected that the child would be shrivelled and a dry labour would happen. The patient was praying that she might get a live baby, and survive. But the doctors, as brothers in the profession can realise, had no hope that the baby could live 48 hours after rupture of the membrane, except through the All-powerful Grace of Baba. Well! She had it in ample measure! For, two days after the rupture, she got severe labour pains and without any help, she delivered a live male baby, weighing 6 pounds. Mother and baby were discharged, quite safe and healthy, on 22-1-60. Medical Science must needs bow down before the Almighty Grace or Bhagavan.

Lingatattwam

Sivaratri is the holy occasion when the jiva remembers and adores Siva, who is the life of lives and the Lord of all Souls. Jiva without Siva is only a Sava. The phenomenal world moves before us like an active film show in the lime light of the All soul, homed in the heart of beings. There are mysterious actors and factors behind the world play and a mysterious Master behind it all. The world mechanism cannot match without the Energy of that Supreme Master. The Energy is called Shakti; the cosmic Mechanism moves by her force; Shakti moves by the will of Siva. The universe persists, by the gracious Will of the Pure Almighty Grace, the Shuddha shakti. That Supreme Grace is otherwise called, Chit-Shakti, the Force of Knowledge Action and Volition. The Eternal Witnessing Siva, through His Shakti, creates protects destroys conceals and re-manifests the World of Beings and Becomings. His Functional aspects are Brahma, Vishnu, Rudra, Maheswara, and Sadasiva, and their respective Energies are Mahasaraswati, Mahalakshmi, Mahakali, Maheswari and Manonmani. These Forces play in the Five-fold Sheaths or Kosas of the physical vital mental supramental and bliss planes of Consciousness. These planes are contained in the gross, subtle and causal bodies. Above these three bodies are the planes of Truth-Consciousness, otherwise called Sat-Chit, Siva-Shakti and Shuddha-Shakti. It generates the Force Existence is a polarity of the Pure Siva and the Dynamic Shakti or Grace. It is this Divine Polarity that is represented as Linga.

The Agama Sastra defines Linga in the following lines:

*Jyothir manthra swaroopaaya
Nirmala jnaana chakshushe
Namah sivaaya saanthaaya
Brahmane linga moorthaye*

It is “Psychic effulgence;” its form is the Mantra, AUM; it is the “Almighty-universal-individual;” it is “ever-pure;” it purifies all; it opens the inner vision; it is known by the inner vision; it is Brahman itself; it is adored by the mantra Namah sivaaya, Salutations to Siva; it is ever peaceful; it radiates peace into the heart of devotees. Such is the significance of the Linga. Another verse in the agama says: Linga is the supreme symbol of the Almighty Divine. Its root is Brahma, the creative force; its middle part is Vishnu, the protective force; above that is the force of destruction; above this, is the power to involve and devolve everything. Linga is the perfect symbol of the principles of Vedanta and Siddhanta. It is a synthetic form of the Static and Kinetic forces of Creation.

Ramana Maharishi used to put a O at the head of any letter sent to me. He himself explained it as Lingam, which is beyond the triple entities of Jiva, Jagat and Easwara, Life World and God. Almost all things in nature bear that form. Mountains are like linga; the trees with the foliage are like that. The flame of a lamp has that shape, so too has a flower. The firmament has the linga form, and every star and planet has such form. Our head bears that form. So, linga is the natural form of things. Our heart is

linga-like; the cave where the Atma dwells is Linga shaped. This Universal Form, posed upon the Principles of Existence, has a treasure of meaning in it.

Paramasiva, the Supreme Transcendent Reality is Pure Satchindananda. Shakti or Consciousness is His personality. There is no Existence without Siva and there is no manifestation without Shakti. They are like the Sun and its Rays. The Supreme remains in the "I am" (Ahmi of Moses and Asmi of Vedanta) consciousness. From that Aham, Idam (I am This) Consciousness branches. It is the Unmini-Samini plane, the Static-Dynamic reality of the Divine personality.

Unmini in us is located in the Pericarp of Sahasrara. The objective consciousness ceases in Samini below that is the "Sound" Principle, Nada, where the Word or Logos begins and from that manifests the Idam, This, This Existence. It is otherwise called Sad-aakhya Tattwam. From this evolves Eswarathathwam, which is the state of Self-gathered Active Consciousness. Here begins Suddha Vidya Tattwam, the Principle of Pure Cognition.

Shuddha-Vidya-thathwam contains seven principles: (1) Kala or Time (2) Kalaa or limited power of doing (3) vidya or limited knowledge (4) raaga or attachment and (5) niyathi or restraint. These five are known as Panchakanchukis, or five forms of Maya. Then there are (6) Maya or the multiplying force and (7) Purusha or the individual soul. From this breaks out the Atma-tattwam of 24 principles. These are the Prakrititattwas of the Sankhya Philosophy. They are principles of the embodied soul. They are as follows.

5 elements, Pancha Bhuta,
5 rediments, Tanmaatras,
5 senses of feeling, Jnanendriyas,
5 organs of action, Karmendriyas,
4 inner instruments, Antahkaranas.

These 24 forms the impure primary substances that constitute the gross and subtle human body.

These form the lower part of the Lingam, which are sublimated until they unite with the Vidyatattwam, the mid-part of the Lingam, consisting of the seven above mentioned principles. Above these are posed the five principles of Divinity,(1) Shuddhavidya, or Pure Gnosis,(2) Aiswaryam or Supremacy,(3) Sad-aakhya, or balance of forces of Knowledge and action,(4) Shakti or Cosmic energy, and (5) Sivam or Bliss Eternal.

Thus, these 36 principles of our being form the Linga. Indeed, encyclopedic treasure of wisdom is enshrined in it!

I was surprised when Bhagavan Sri Sathya Sai Baba gave me a Linga when I was writing a treatise on the subject! When Baba brings out a Lingam from within Himself, it is not a mere physical form or product. It is the inner Intuitional Work and Consciousness that assume Concrete Linga form! His Linga Sarira itself comes out in that Form to elevate and purify our Inner Instruments, or Antahkarana!

Blessed are they that have Faith, in Him, for theirs is the Bliss of the Eternal Divine, in the Linga Form and theirs is the Peace and Delight of the Unity of the Human with the Divine—the Anga–Linga-Aikyam.

Yogi Suddhananda Bharathi.

Guru Vijayam

Thousands of devotees of Bhagavan Sri Sathya Sai Baba had the indescribable joy of receiving His Darshan and participating in the Bhajan conducted in His immediate presence when Baba visited Tamilnadu and Kerala early this month.

Baba left Prasanthi Nilayam on the 7th March for Bangalore and from there, accompanied by a few Bhaktas, He proceeded to Madurai, on the morning of the next day. The party spent a few hours on the way in a quiet beauty spot at the Upper Anicut and reached Madurai at 9 PM. The Bhaktas at Madurai had assembled at Sai Vihar. Bhajan was held on the morning of the 9th March. Baba blessed all the devotees and gave guidance and consolation to many, whom He met and talked with.

Leaving Madurai at 3 PM. Baba reached Tinnevely Town where the Bhaktas were long awaiting His arrival. He visited the homes of a few devotees and proceeded to Surandai Agraharam. A Reception in the traditional Vedic style was accorded to Him. On the 10th March, in the morning, the residents of Surandai gathered for Bhajan in the Holy Presence of Bhagavan and were the recipients of His Grace.

Baba left Surandai for Kerala about 11 A. M. Their Excellencies Dr. and Mrs. Ramakrishna Rao received Baba at the Frontier of Kerala, some 50 miles distant from Trivandrum and accorded Him a very reverential Welcome. The party reached Raj Bhavan at 2.30 P.M.

Baba stayed for about a week at the Raj Bhavan. Everyday the Bhajan, both in the morning and in the evening, was attended by a large number of devotees and pious citizens, official and non-officials. Baba also granted many of them the blessing of a private individual interview, during which they were able to solve their spiritual problems and get a glimpse of the Bhagavan's Divinity. On the 13th March, Baba proceeded to Kanyakumari. Their Excellencies also accompanied Him. On the seashore in the evening, during Bhajan, Baba materialised a garland of diamonds and pearls from the sands. He also created an emerald which by His Will 'got set' in a gold ring. He "took" from the sands the sacred Vibhuti, which He applied to the Bhaktas with His own hand.

On the 14th, Baba and their Excellencies visited Quilon and cruised the boats through the lovely backwaters, the blue lakes bordered by green coconut gardens, under a charming cloud-studded sky. On the 15th, Baba showered His unbounded Grace on the Bhaktas at Trivandrum; for, He visited the homes of a large number of them and received their sincere homage and devotion.

Baba left Trivandrum by plane on the 16th, and reached Bangalore at noon. His Excellency Dr. B. Ramakrishna Rao joined Him on the 17th and both left for Tirupati by car. At 6 PM, that day Baba inaugurated the Thyagaraja Aradhana Utsavam over which His Excellency presided. Baba went up to Tirumalai Hills the same night, on 18th, after going through the Temple with the party of devotees who had accompanied Him. Baba left Tirumalai about 4 PM, and reached Prasanthi Nilayam, early on the 19th March.

Sathya Sai Speaks

Yugadi or the New Year festival must mark either the culmination or the beginning of a sadhana or spiritual discipline; otherwise it is not a 'Pandaga' but a 'dandaga' not a festival but Wastival.

Some fruits ripen well on the tree, in the open air; some have to be kept hidden in straw or dry grass or in a closed room. So, too some devotees crave for the company of the Lord, His Seva, His constant presence and His darshan; others keep Him in the tabernacle of their hearts and nourish Him there and they enjoy in secret the dhyana of the Lord. Bhaktas are of different type.

Religion and belief in God are being challenged now by all kinds of people; it is the duty of religious and god fearing persons now to meet this challenge by demonstrating in their daily lives how religion has chastened them and how the realization of the constant presence of God has made them better and more useful citizens, more efficient and more reliable, more earnest and more courageous.

The calendar calculates the movement of the sun and the moon and of the stars in the sky; but of the constellations in the Hridaya-aksha the firmament in you, and of the moon, called the mind and of the sun, called buddhi? Have you ever calculated the movements of these, for the more valuable calendar of your human carrier?

The World—Savior

Coloured flowers from tender branches proclaim Thy beauty
Sweet pearl from the deep main reflect Thy large beaming eyes
Singing birds with tinted wings carry Thy message of duty,
To every nook and corner of the world., "Lo, awake and arise"
From the deep dream of self, caught in the wheel of maya
And walk in the clear daylight of Truth and Glory
Which Sri Sathya Sai Baba is, and whose Prasanthialaya
Is the only abode where restless souls can read Thy story
And live forever in a blissful state of atmajnana.

K. Vaidyanathan

Shanti essential for equanimity

Man must always have calm thoughts. Then only can his mind have equanimity. It is just a question of the discipline of the mind, difficult in the beginning, but, once mastered, capable of conquering all troubles and worries. An unruffled mind is very necessary for every aspirant who is marching forward; it is one of his beneficial qualities. Such a mind gives real strength and happiness. Strive to gain it, though you may fail even in seven attempts. You are sure to succeed in the eighth, if you refuse to be dispirited. The story of Bruce who drew inspiration from a spider, and won the honours of victory at the eighth attempt is worth remembering. What is it that gave him the victory? Santhi, the unruffled mind. He did not yield to despair, cowardice or helplessness; he was calm throughout, and he secured success. Even if calamity befalls, the Sadhaka should not lose heart. The mind must ever be pure, untarnished and calm, full of courage. No weeping for the past, no faltering in the performance of the task at hand, that is the mark of a Sadhaka. Be prepared to have gladly any obstacle in the path. Only such can realise the goal.

Elation at profit, joy and cheer; dejection at loss and misery, these are the natural characteristics common to all mortals. What, then, is the excellence of the Sadhaka? He should not forget the principle: Be vigilant and suffer the inevitable, gladly. When difficulties and losses overwhelm you, do not lose heart and precipitate some action; but meditate calmly on how they ever came to be. Try to discover some simple means of overcoming them or avoiding them, in an atmosphere of Santhi.

When the blow is directed to the head, see that the turban alone gets it, this is the mark of keen intelligence. Santhi is essential for this sharpness of intellect. Haste and worry will confuse the intelligence. Santhi develops all the beneficial characteristics of man. Even farsightedness grows through Santhi. Through that, obstacles and dangers can be anticipated and averted. Sadhakas have to pay attention to some subtle points here. He has some special problems, viz., his failings, mistakes, drawbacks etc. The Ichcha-shakti, or the Will to Feel can be so purified and strengthened that these failings will never more be recollected. If thoughts run after the failings and begin to dwell on how they came about, when they camp about etc., you are prone to commit a few more. Once they have been recognised as failings, why worry about their birth and ancestry? Allow your mind to dwell on good things, instead. Of what profit is it to spend time on things that are no longer necessary? Do not think of them any more. The Sadhaka will find this attitude useful.

If the Sadhaka is unsuccessful in following one discipline, he has to seek and know the cause of his defeat. This analysis is necessary. He must then see that, in the second stage, the trait is not repeated. He should try his best to guard himself against it. In such matters one must be quick and active, like the squirrel. Agility and vigilance must be combined with sharpness of intelligence, too. All this can be earned only through Santhi.

Steady and undeviating earnestness is very important for avoiding conflicts in the mind and for over' coming them One has to be clam and unruffled. Courage, wise counsel and

steadiness, these will make the Will, the Ichcha-shakti, strong and sturdy. Lustre in the face, splendour in the eye, a determined look, a noble voice, large-hearted charity of feeling, unwavering goodness, these are the sign-posts of a developing and progressing Will-Force. A mind without agitations, a joyous and unblemished outlook, these are the marks of a person in whom Santhi has taken root.

The Bhakta can well pray for and ask from the Lord, the gift of such a Santhi, and also the Sadgunas necessary for its growth. Why, the Sadhaka has as his capital for earning any of his goals, only this one thing, Prayer.

Some people may have some doubts related to this. Of what avail is Prayer? Will the Lord gratify all that we ask for, in our prayers? He can give us only what, according to Him, we need, or what we deserve. Is it not? Will the Lord like to give us all that we ask for, in our prayers to Him? Under such circumstances, what is the use of prayer? Of course all these doubts can be resolved.

If the Bhakta has dedicated his all, body, mind and existence, to the Lord, He will Himself look after everything, for He will always be with him. Under such conditions, there is no need for prayer. But, have you so dedicated yourself and surrendered everything to the Lord? No. When losses occur, or calamities come, or plans go away, the Bhakta blames the Lord. Some, on the other hand, pray to Him to save them. Avoiding both these, as well as the reliance on others, if complete faith is placed on the Lord at all times, why should He deny you His Grace? Why should He desist from helping you? Men do not rely fully and unswervingly on the Lord; therefore, though you have to be the agent and the instrument doing everything, keep on praying with devotion and faith. Faith is the product of Santhi, not of haste and hurry. For the acquisition of the Grace of the Lord and the resulting Awareness of the Reality the quality of Santhi is the prime need. Every Sadhaka is aware how Draupadi deserved the Grace of the Lord, through her Dharma and her Santhi. Though her husbands were mighty heroes, and far-famed monarchs, she sought refuge in Lord Krishna, feeling that all others are of no use. But Prahlada did not seek refuge, under similar circumstances. He had surrendered *all* at birth to the Lord; he knew that the Lord was ever by his side and that he was ever by the side of the Lord; so he had no need to call out to Him, for protection. Prahlada was unaware of anything except the Lord; he could not distinguish between one function of the Lord, and another. So, how could he pray for protection, he who did not know that, He punished? For all such God-intoxicated and dedicated souls, prayer is unnecessary.

But, until that stage is reached, prayer in an attitude of Santhi is essential for Sadhakas. Prayer of this type will promote equanimity, or Samarasa. The Lord can be prayed to by means of Kirtan, Japa, Dhyana or Bhajan. In every one of these, the chief item is the Divine Name. That is why Krishna spoke in the Gita of Japa-yajna. When Japa is done; it is better to recite aloud, and make it Bhajan. This will inspire the gathering. If Bhajan is sung in a sweet voice, people will be drawn towards the Lord. Gradually, it will develop into the Love for God, and his Grace will follow in due course. One should patiently wait for that Grace.

Even for being blessed by the Lord's Grace, one must have Santhi and await patiently. Serenity alone succeeds in bringing about the result of Sadhana. Add this lesson to the practices you are engaged in, night and day, and to the Santhi Mantra.

“Asatho maa sadgamaya; thamaso maa jyothir gamaya; mrityor maa amritham gamaya,” this is the Santhi mantra. The meaning of this mantra is given variously by various people, some elaborately, some succulently. “O, Lord, when I am deriving happiness through the objects of this world, make me forget the unreal objects and show me the way to permanent happiness,” this is the first prayer. “O Lord, when the objects of the World attract me, remove the darkness which hides the all-pervading Atma, which every such object really is.” This is the second prayer.

“O Lord, bless me through Your Grace with Immortality or Paramananda, resulting from the awareness of the Effulgence of the Atma, immanent in every object.” This is the third prayer. This is the real meaning of the Mantra.

The true Bhakta will always be dwelling in God. He has no time to know or feel his welfare or worries. Attaining the Lord, is the one and only idea in his mind. It is hard to understand this nature, except by examples. A small child runs about in fear shouting, “Amma, Amma,” searching for its missing mother. The mother takes it up in her arms and places it on her lap. The child stops crying and is free from all fear. But, can the child calculate and find out the difference between its previous state and its present relief? No. Nor is it necessary to do so. So too, he who seek ever to serve the Lord will immerse himself in it when the glorious chance comes; in that Presence, no anxiety or trouble can disturb him. Anxiety and trouble pester only until the moment of attainment; then, all attention is diverted to the Experience. The past struggle and travail are forgotten.

Therefore, Sadhakas and Bhaktas must ignore and forget all the thousand troubles that have gone before, and be engaged in the thoughts of the Lord only. Immerse yourselves in them and derive joy therefrom. Bhakti has on other reward. It is the cause and it is also the effect: there are no two. Bhakti is itself the Realisation. Through the Jnana Path also, when the veil of Ajnana is removed, the self-same Realisation occurs. In the Bhakti Path, one derives no jot of joy from any source, except the Lord. Every obstacle in this Path can be overcome by Chitta-shakti. The Chitta-shakti is weakened by Ahamkara and Mamakara: the feeling “I am the enjoyer.” “These things are mine” etc. So long as one has this consciousness one can have no real contentment. One will be driven to seek for things which will give even more joy.

Sri Sathya Sai Baba

To find out what is Dharma and what is Adharma apply this one test; If it goes counter to Sathya and Prema, it is Adharma. If it promotes Sathya and Prema or is full of both, it is Dharma.

Baba

Sanathana Sarathi

Salutations and Worship! O Sanathana Sarathi!
Abide in Thee, Peace and Tranquility!
Nobly from the Pranava didst Thou cast a Universe as of fun;
Ambitious, Thine enemies knew not, that Thou bestowed them their might!
Truth, (alack for them), remained mightier, that was right
Harnessing Vedas, Your Steeds, with valour uncommon!
Allaying the fears of Arjuna, Thou didst reveal, "All" in Thee are "One"
Neither the Sun can change the course ordained by Thee, nor the Moon.
Almighty! Infuse courage in us to Thy knowledge soon!
Saddle this vagrant horse—the wandering mischievous mind.
Alas! This chariot totters, under the brunt of time! Be kind!
Round the rugged path of Samsara, the wheels of Dharma and Truth give way!
All the spokes of virtue trailing! The axel of Faith, too bent away!
Tired..... hope of goal, receded.....I pray to Thee. Sri Sathya Sai!
Herald of Redemption! Thou hast come! My all...I give Thee!
In Thy Grace, help me steer to my End.... In Thee!

B. V. Raman

The Sathya Sai Avatar

(Since Feb 60 we have been publishing serially the Telugu Burrakatha on the life of Sri Sathya Sai Baba. Here is a summarised prose rendering of the same for the benefit of our readers. We shall be printing the next installment of the katha in September.)

Listen, all those who seek the Lord, all those who yearn for peace! I will tell the story of Sathya Sai in song. This is all fact; do not be misled into the doubt that is it may fiction. In the district of Anantapur, there is a village named Puttaparthi, on the bank of the Chitravati. There in the Rathnakara vamsa, there was a very pious soul, Venkavadhootha by name. His fourth son, Venkappa married Easwaramba, and led a simple religious life. The family deity was Sathyamma, the Gramashakti, to whom the couple offered sincere worship. To them was born as their fourth child, the consummation of all the vows of all their births, a son, Sathyanarayana, on the Somavara of the month Karthika, November 23rd, 1926. He is no other than the Lord come to save mankind.

The child was lovely beyond words, and it pleased everyone by its antics and its sweet lispings. Like a jasmine bud, with sublime fragrance locked inside its petals, the child blossomed day by day. They dared not grasp the Divinity on their lap, though they saw a thousand proofs that it was strangely full of mystery. Sometimes they could see a halo of light around its head, and it showed a preference for a big kumkum dot on its forehead and for scrupulous cleanliness and orderliness, besides song and dance and the recitation of the name of God.

At the age of ten, the parents sent the child to school; there, he used to call his mates round him for bhajan, with pictures of Rama etc for worship and materialise from nothing, out of empty bags, all kinds of articles for distribution for the children. When he led them in song, they sat like a throng painted on canvas. He told them to come

away with him from school and join his Bhajan group singing in chorus and dancing in ecstasy, songs in praise of Pandarpur and Vitthal. He danced around in glee, with jingling bells on his ankles while the band of peasant children followed him, a strange light on their faces. Neighbours who knew not the ways of the Lord whispered, "He is not sane!"

Why, even in the school there was a teacher who did not like these ways. He looked on Sathya with suspicious doubts and one day, out of sheer anger, he asked him to stand up on the bench for the whole day, and told off the monitor to watch him so that he may not get down. This was strange, for Sathya himself was the monitor of the class! When the hour-bell rang, the teacher got up from his chair! But, it too rose up with him! So, he sat the whole day in the self-same chair, and when the last bell rang, there were only two persons in the room: Sathya on the bench on the bench and the teacher in the chair! Then another teacher who had a great fondness for Sathya came in and asked him to get down from the bench. He came down and the chair too separated itself from the unlucky master.

Thus he grew up with many a prank, like a little Krishna, and I shall tell you now how he shone as Tandava-krishna also. A famous girl dancer came to the town and gave a performance at the school. She boasted that she could execute a difficult dance item, but failed; so she was hailed with derision by the entire house. At that moment, from among the audience Sathya rose suddenly and got upon the stage and pacified the crowd. Later, on the occasion of the school day, when the girl dancer failed to turn up, he assumed her name and dressing himself up in exact style, he repeated the dance item. With a lamp placed on a plate balanced on a bottle on the head, he executed a dance and as the finale, he slid gently on the ground and lifted up a needle by means of his eye lashes before standing erect, all the while holding the bottle, plate and lamp on the top his head! Even the parents did not realise that it was Sathya; all took him to be the celebrated girl dancer, and they were happy that 'she' had succeeded this time.

Believe it or not, he was then a little boy of eleven summers! And, he was engaged in the teaching of 'Atma-vidya' even as a little boy. While he was school in Bukkapatnam, his brother took him to Kamalapuram, where he stayed for two years. Sathya was the talk of the town for he was a quiet boy, uncomplaining, patient, but, withal a genius in song and poetry. When his brother came to know that he was ill treated by some boy and inquiries, Sathya would never name the boy. He would even resort to Sathyagraha in order, to save his tormentor! He was found always in the role of a peace maker and the words, "doing harm," did not exist in his dictionary.

Meanwhile, the brother had to go to Uravakonda as the Telugu pundit of the High School there and Sathya went with him, to join the eighth standard. Everyone was drawn towards Sathya by the fragrance of his personality. Then, suddenly, as if it was time to announce that he was no other than Bala Siva, Sathya fell down losing consciousness, announcing that he had been stung by a scorpion! This was at 7 PM on 3rd March, 1940. He came back to his body at 7 PM., the next day. When he came to, he appeared a different boy altogether, rotating his fingers, talking to himself, and smiling for no apparent reason.

The distracted brother brought him to the parents at Puttaparthi and it was decided to take him for treatment to a celebrated medicine-man at a village near Kadiri. Alas! That fellow was a big drunkard and his method of treatment was ghastly and ghoulish. He pasted some terrible burning drug into his eyes and the agony of the boy aroused the pity of even the stonyhearted. He rained merciless blows on every joint of the body, with a faggot; but, Sathya only sat smiling and unaffected; enraged by the failure of his efforts, he next shaved Sathya's head clean, gashed the shaven head with a sharp knife in several places and applied the juice of the lime fruit to the open wounds. He poured in an unending stream the waters of 108 pots, on the gashes on the head. Still, the smile did not desert the lips of the boy.

Unable to bear the distress, the desperate parents brought Sathya back away from that horrid devil-chamer back to Puttaparthi itself.

(To be continued)

The Supremacy of Faith in Science and Religion

It is faith in oneself or, in the object one desires to achieve that leads to success. It is neither possible nor practicable for a scientist to make discoveries of things hitherto unknown without faith in himself for in his object. Nor is it possible for a rationalist with his theory that "ultimate authority" even "in religion as elsewhere," to argue, without having faith in the efficacy of his own weapon, reason. To advance one's own arguments without faith in the cogency of the reasoning, amounts to groping in the darkness without a fixed object.

I do not say that it is desirable to dispense with reason altogether. It is as necessary as warm clothing in winter. But it is not useful in all seasons and climes. Its usefulness is limited. My view is that the rule of faith is as real and supreme in the progress of scientific knowledge as in matters of religion. There is strong reason to say that faith played a very important role in the affairs of man. Without it man could not have achieved all that he had. "Faith in oneself is the lever with which alone one can lift oneself to the higher plane," says the Lord. In its absence we will have a wavering and unsettled mind, that makes a mockery of our existence as human beings. The moment we withdraw our faith in reason it ceases to be a force in our arguments and fails to carry conviction. In the realm of scientific experiments and personal experiences, it has no place.

Reason is a force in argument and faith is a force in personal experience and experiment. The progress made by man either in religion or in science was based upon 'faith'. 'Faith' derives its power from the Divinity in man, whereas reason derives its force from his shadowy existence. 'One-pointedness', the secret of all our achievements in the world, has to be acquired through faith. The Lord says that everyone is able to gain success in his profession or occupation through concentration and One-pointedness in effort. So what all man has achieved either in a laboratory or library is made possible only through one-pointedness or single mindedness. And it is gained only when the person concerned works and concentrates on the object he seeks for.

Concentration and reason cannot go together. One begins where the other ends. They are like antipodes. Concentration subjects the mind to function in a particular direction and to a set goal, whereas reason (a powerful weapon in the armoury of nature) gives it a free play, that knows no discipline and makes it aimless and restless. Even though we draw conclusions in regard to the things of the world by means of reason, we cannot explain spiritual experience by its means. I know by experience that the spiritual Sadhaka knows many a great truth by intuition. Wisdom (Jnanam) is not a thing to be acquired by means of logic. It dawns upon ones mind by the Divine Grace when the latter ceases to function as an effective instrument.

Unlike reason, faith leads to concentrated effort in a chosen direction which in its turn brings about the desired result conditioned by the nature of the SADHANA of the persons concerned.

Though reason serves as a guiding principle in human affairs it cannot be said to be the ultimate authority in everything. The mere mental gymnastics based on the suggestive aspects of man's objective experiences and temporal behaviour lead to 'negation of negations' and the ultimate result will be the loss of faith in himself, because it starts with doubt and ends in doubt.

Can anybody explain by means of reason how Mahatmyams show forth by themselves in Baba? If God or the causeless cause remains an unsolved riddle, for anybody, let him go to Puttaparthi, for it exists there in human form and he can easily find solace. The Mahatmyams that we see in the presence of the Lord re-establish the vanishing faith of the present generation in Divine lore and in the spiritual glory of Bharat Desa.

Challa Appa Rao

From Coast to Coast

Baba left Puttaparthi for Madras on the 27th and stayed there for a day before leaving for Venkatagiri. That day the Bhaktas at Madras had the good fortune to participate in Bhajan in His Presence. At Venkatagiri, Baba blessed the Raja Saheb on the occasion of his Shastiabdapurthi. On the 30th, the devotees of Venkatagiri and surrounding places like Gudur and Nellore and Tirupati gathered in the Palace Quadrangle and Baba discoursed on the discipline needed for spiritual progress. On 1st May Baba left for Chebrole and Rajahmundry, meeting the Bhaktas of Nellore on the way. At Rajahmundry, He stayed for three days giving the Bhaktas the chance to have Darshan and the inspiration of His Presence. One evening, at a gathering of Bhaktas on the sands of the Godavari, Baba explained the Symbols of Godhead and materialised from the sands a 'double' Linga, a symbol of Antarlinga and the Bahirlinga, the Latent and the Patent, the Unmanifested and the manifested forms of Godhead. Baba returned on the 7th May to Madras. On the 8th May, Bhajan was held in the evening and Baba blessed all with His Darshan. Baba left for Bombay on the evening of the 10th May by plane and reached the city on the western sea at 7.45 P.M.

Baba had a very busy time on the 11th and 12th, at Bombay giving Darshan to hundreds of Bhaktas eager since many years to have His Darshan. On the 12th, a Bhajan session was held at the Lakshminarayana Temple where thousands had gathered. Baba also gave consolation and spiritual advice and blessing to many devotees and Sadhakas.

On the 13th May, Baba left Bombay for Bangalore by plane and reached Prasanthi Nilayam, the same evening. That evening the Gruha Pravesam Ceremony of the newly built “Santhi Nivas” at Puttaparthi was performed in His auspicious presence.

As A Mustard Seed

Sri Sathya Sai Baba is no respecter of wealth or status—never partial to anyone, His arms are ever opened to all without any distinction; but have YOU responded? If you look up to Him, He will look after you. The Sun shines on all; but many shut themselves in darkness. Unless you open the doors and windows of your house, how can the sunlight stream in? Baba is ever knocking at the door of our hearts; and whosoever lets Him in will be blessed with His Grace and Love in abundance. Who can describe the varied joys and ever new experiences that fill the life of the faithful—for in his heart is the kingdom of Heaven, His body a sacred shrine unto His Deity!

It has been said; ‘Ask and it shall be given thee; seek and ye shall find; knock and it shall be opened unto thee’. No half-hearted endeavour can ever reap a rich harvest. Doubts are born of ignorance; but they will vanish, like flimsy shrouds of mist before the rising Sun, if you can but touch the hem of His garment with FAITH even though that faith be as small as a mustard seed!

Venu

The Chronic Abscess

(Case report No. from the Sri Sathya Sai Hospital)

Padmanabha, a boy aged seven, suffering since more than a year from the swelling of the abdominal wall, had developed a painful abscess upon it. He was having persistent temperature also throughout the period. The skin of the abdomen had become tense and taut. The swelling had accumulated into a reddish ball in the region of the naval, upon the abdomen which had bloated into a balloon. Doctors at Bangalore had advised immediate operation as the only means of allaying pain and attempting to save the life of the boy.

He was brought to Prasanthi Nilayam on 7th Feb, 60. With Baba’s Blessings, treatment of a general nature like four-hour poultices, injections of dihydrostreptomycin and, penicillin, anti-pyretics etc was started. Within a week the abscess burst of itself and the boy was admitted as an inpatient soon after. The nature and quantity of the pus that poured out continuously from the open abscess surprised the doctors, for it was gaseous and curdy. It oozed out for nineteen days more but temperature subsided soon and the healing was quick and steady. The boy was discharged on 5th March, cheerful

and active, well on the way to normal health. Baba blessed and the boy was saved. May every suffering mortal come under His Maternal Care and Protection.

Dr. V. Brahmam

Sanathana Sarathi

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Every Bhakta hops ultimately to experience the joy of Supreme Bliss, as a result of his Sadhana. But, that Bliss is not something newly earned or acquired, some *new* experience to be won by Sadhana. It is always with him, in him; only he is not able to taste it now, due to the obstacles of the Ego, which acts as a screen hiding it from view. One has to rend that veil asunder. Sadhana, that is all that the Sadhaka has to do. Then the ever-existing Bliss can be cognised. It does not arise anew; it is there always, what comes and goes is the screen of 'I' and 'mine' which covers the Bliss.

While trying to remove the screen of Ahamkara and Mamakara, the Sadhaka should not hasten frantically and worry overmuch if he does not discover the Bliss expected. At such times, Santhi is an unfailing help. If Santhi is cultivated well at first, then you can succeed in any task, however difficult. Every one is entitled to acquire and benefit by Santhi such as this. All are children of Santhi; however many the progeny, she is 'mother' to each of them; for every one of them, old or young, great or small, she is 'mothers in an equal measure; when they call her, each one has to address her as 'mother'. Children brought up by Santhi avoid all pain and sorrows, bear all varieties of happiness and, at last, lay their heads on the lap of the 'mother' in perfect security.

To win such perfect security, one has to follow the path of full Bhakti, dedicating oneself to the Lord. It cannot be got by any other means. The path of Jnana is possible only for one in a million' is beyond the reach of all. Is it possible to negate the body and the objective world, so patent to the senses, by repeating, 'Neti' 'Neti', 'Not this' 'Not this'? And unless this is possible, how can the Neti Neti argument be applied? Under present conditions, Jnana-marga is indeed very difficult. Then, the Karma-marga too is not quite so feasible. It is also full of difficulties. To do work in the proper spirit, Love and Devotion, Bhakti and Prema are essential for success. So too the Yoga-marga; it also bristles with obstacles. Therefore, the Bhakti-marga is the smoothest, the most conducive to success and the most bliss-yielding.

Even this Bhakti marga, no one can define and demarcate, as such and such. Since it has many forms, many roads, and many types of experience, it is impossible for any one to describe it accurately and fully. Each Bhakta gets Ananda only through his individual experience; through the experience of other Bhaktas, he can get at best only encouragement and guidance. The experience changes from one Person to another and so, it eludes comparison, and even description. If anyone is able to describe it by examples and limits, then one can be sure that his experience is not real. The limited soul is immersed in the limitless Love of the Lord, and how can words describe that experience called by the Upanishads as "Akhandakarasa", the Unbroken Uni-flow of Sweetness? Man cannot express in human language that state of Unbounded Bhakti. By outward signs which can be cognised by the senses, one can feel that the Bhakta is in a high state of Bliss but, who can gauge the depth of that Joy? That has no relation with the senses at all. Bhakti has to be realised in your own experience, though great souls can illumine the path a little for you by their examples.

You can grasp something of the Path, with their help. But, always remember that words fail, when they approach the Beyond. They are useful only for purposes of the objective world. They are instruments of no value in regions of experience where comparisons are impossible. Still consider a few such illustrations. Maitreyi, one of the foremost Bhaktas among women, compared the mind of a Bhakta to a still lake, that is to say, all agitation is stopped, the mind becomes Jada, inactive, ineffective so to say, worn out into nothing. Kapila Maharishi, speaking of the same Bhakti, compares it to a flowing stream. Streams, and rivers like Ganga and Godavari, flow uninterruptedly without rest or any other thought towards the sea; so too from the very moment of birth, the Bhakta yearns to reach the sea of the grace of the Lord. Bhakti is that unbroken relationship. Whatever the task on hand, whichever road is trod, the mind dwells on the goal alone, the goal of attaining the Lord. Again in the Devi-Bhagavatham, it is said that Bhakti is as the flow of oil, from one vessel to another, thailadharavath. This is more or less like the image of the river. Sankara characterises Bhakti differently, in the Sivananda-lahari. Like the piece of iron that is drawn towards the magnet, the Jivi is drawn towards the Lord and it attaches itself firmly to the Lord. All modifications of the mind get merged in the Feet of the Lord. Ramanuja explained that Bhakti as well as Dhyana done through Prema are essentially the same. Though each interprets it differently, all interpretations are correct, for they are all based on actual experience, which cannot be negated. These statements do not exhaust the types; there are many more, for Bhakti is of thousand forms; it flows along a thousand streams, to reach the ocean of the Lord's Grace. The goal of all the forms is the merger of Jiva and Brahma, an absorption which is an experience.

Many people are disheartened by the fear that such merger is beyond their reach in this Kali age, however much they may try. But, this is a type of weakness and nothing more. It is not a question of the path of yoga adopted; whatever the yoga path, if one has Faith in Oneself and Faith in the sastras, the goal is bound to be won. Some pretend to have Faith in both, all the while doubting them in the heart of hearts. Each one can discover for himself the measure of his faith by the results. If the experience of merger is absent, it is due to the absence of these two. They must be in one, as the very breath of existence. Then only can they succeed in Sadhana and attain the Aikya. Of course, those without Faith are without anything. They cannot benefit by advice. The present state of affairs is due to men losing Faith in themselves and in the Sastras. Even those who claim to have the Faith do not conduct themselves according to the Sastras and nourish them. Consequently, Goodness and the Satwic quality have gone out of the world and wicked habits and degradation have gained the upper hand. If this atmosphere is to be transformed, and if the world must enjoy security and peace, every Astika, every pious God-fearing person, must cultivate Faith in himself and in Sastras and practise in one's own life the disciplines enjoined in the Sastras. Naturally, some modifications may have to be made out of consideration for the place, time and individual, but, the fundamental outlook and significant meaning should not be changed. The means by which those ideals are to be reached may be changed, but not the ideals themselves.

A child may refuse to swallow a pill, when it is in bed suffering from fever; it may clamour for a plantain instead. Do you know what to do at that time? Do not omit the pill; insert the pill inside the plantain and offer it to the child to be swallowed. Its desire is satisfied; the fever, too, comes down. The fundamental has not been discarded; it has remained unchanged; only the method of administering it has been modified.

So too, in the midst of the crazy habits and behaviours of today, there is no use presenting the Sastras in a language which most people are unfamiliar with, They can be explained in easy understandable language. The Fundamentals of the Sastra will not be affected by this. Then it can be practised, understood and experienced and enjoyed. As a consequence, the Faith in the Sastras will also be strengthened, and Peace too will be stabilised upon the Faith. So, every Astika must practise the important direction of the Sastras and demonstrate in his life the sweetness of such dedicated lives, so that all others might appreciate the truth and value of the ideals and the disciplines.

Big personages, claiming to be great, declaim about the Vedas, the Sastras and the Alma; They freely quote the similes and metaphors contained in the books but, by their conduct, they diminish their lustre. Of what use is it when the eyes are closed, to fill the rest of the body with vital consciousness? Not even a single step can be taken forward. Similarly, with the eye of Faith in the Sastras closed, what can one practise, if asked to carry on?

Therefore, from today onwards, readers who are Sadhakas in the spiritual plane should try to grasp the basic meaning of the Sastra. It is a sacred guide along the road. If it is not believed in, the Reality will elude them. To understand it, one must have peace and fortitude. Santhi is of great assistance in this. If only the great personages explain it in simple easily understandable language to the ignorant, then, discontent and disquiet will disappear and belief in God will increase. Concord will grow between man and man. The nourishing of the Sastra will promote the nourishing of the welfare of the world.

To nourish the Sastra, “Sathyam Vada”, Speak the Truth, to nourish the world, “Priyam Vada”, speak pleasantly. If these two are kept in view and practised, there is no greater discipline needed. It is only in an atmosphere of Santhi that such sacred maxims can be put in action.

To earn that calmness, steady effort and concord are essential, in the same manner as for the nourishing of the Sastra and of the world. When Santhi is acquired, then, it is all concord, Samarasa. Samarasa is the very nature of Santhi. Every one should be endowed with that Santhi and that Samarasa and establish an Age of Belief or Astikam devoid of un-Sastric behaviour, attitude, conduct habits and character.

For this purpose, an army of Sadhakas has to be trained in Ashrams and Centres of Astikam, working in various parts. This is the responsibility mainly, of those who run the Ashrams for, they must have Faith in themselves in order to train the army along sound-lines. Otherwise, things will get more confounded. The elders and the ‘great’, the so called big personages, they by their practices are responsible for the evident loss of Faith in Sastras, in oneself and the consequent discord and disquiet. Hence, they must all gird up their loins to re-establish and restore Santhi.

Bhakti is the very fountainhead of this Santhi, and so, if every one plants it in his heart and nourishes it with care and constant attention, a harvest of Goodness and Concord can be reaped. The path of Bhakti is the best, under present conditions.

That is why the Bhagavata is saturated with Bhakti, without Bhakti, the Lord cannot be understood, Shakti, however high and mighty, if it intends to protect and foster the world, has to assume the human form itself. That form alone will be suitable for all to listen to

and learn from. honour and serve; those who have no Bhakti will take that form as merely human, for they cannot grasp the Absolute Principle, the Para-tattwa. This is the reason why it is said in the Gita

Avajaananthi maam moodha maanusheem thanumaasritham
Param bhaavamajaanantho mama bhoothamaheswara m.

Men are failing to keep steady faith in such invaluable declaration. This is the worst sacrilege. Judged properly, Bharat-desa is of all countries, the holiest. The meaningful Yajna and Yoga that originated in Bharat-desa, the way of life followed by the people here are not found in any other country or the history of any other people. Such intensive cultivation of the spirit, such supremely useful spiritual literature, arose out of the experiences of the people of this country! It holds the very first place in this field. The Four Vedas, the six Darsanas, the Eighteen Puranas, the Bhashyas of the Acharyas, and besides these, the Disciplines and Methods of Sadhana expounded by the great souls, who have answered questions like, What is meant by life? What is the meaning of God? What transformations take place on death, in the Jivi? Etc. No other place is so congenial for Rishis and Mahatmas as this country. Here, there are persons who have tasted the entire gamut of spiritual bliss. This country played the chief role in spreading the doctrine of Ahimsa taught in Buddhism. The land that gave birth to Buddha is Bharat-desa. When the spiritual experience, the essence of the Sastras of the Sanathana Dharma of this sacred Land is being treasured by other countries, what about the fate of those who do not realise its worth but are engaged in squeezing the essence out and making it dry?

So, arise, all ye who aspire to take up the Adhyatmic Sadhana! Immerse yourselves in actual practice! Strengthen your Faith! Cultivate it! Make Santhi your secure possession! Saturate your lives with Ananda! Enjoy the Vision of Atmarama Arise and delay not!

Sri Sathya Sai Baba

Uttarayanam

Really, today is a holy day for every living thing objectively as well as subjectively. Every Jivi craves happiness not misery, joy not sorrow. Of joy, there are three varieties, Aihika, Aamushmika and Kaivalya. Aihika is worldly, the comforts and luxuries that one seeks here below. Aamushmika happiness is the joy of heaven, which too, is not eternal or full, for there is ever-present possibility of return to the cycle of births and deaths when the stock of Punya is exhausted. The Kaivalya Sukha alone is Sathyam and Nityam.

The thirty three crores formed out of the Siva-Shakti manifestation of the Panchabhutas have to be reduced to 33, and again to 3 and that again to one; this is the Advaita Siddhanta. This realisation is made easier in the Uttarayana months, for the Northern Path is the Daivamarga. The North being the direction indicating the Himalayas, full of Tapovanams and Rishyasramas, the direction in which Kailasa is, has always been associated with spiritual endeavour. The Pandavas too at the end their life-pilgrimage proceeded north, to reach the symbolic Kailasa, in concrete form. It is always easier to flow along the direction of the current, is it not? From today, the Sun Himself

the source of all Energy and Intelligence, is proceeding in the Adhyatmic direction and so, the next six months are very beneficial to Sadhakas. The Sun is the great consumer of our years: every moment, he shortens the life of man, or rather you lay at his feet a portion of it. And, so his moments, are very important for man also. The Uttarayana Punyakala is therefore considered very auspicious for receiving Upadesh from the Guru, for getting initiated into the spiritual discipline etc.

This is only the symbolic meaning. Who can say where Kailasa is? It is said in the scriptures that Kailasa or Swarga can be reached by an aspirant if He rides a fleet horse for three hundred days, without intermission. That is to say, a Sadhaka can attain the Highest, if he rides his Manas and keeping it strictly under control, does Japam and Dhyanam for 300 days, without break. That is a true guarantee. The stage reached by the aspirant at the end of the three hundred days is Kailasa.

That is why I want everyone here to raise up in the Brahmamuhurta and recite the Pranava and thereafter engage in Japam and Dhyanam. You may adopt any name of God; all names have the Amrita bija, the Agni bija and the Bijakshram. Stick to the one you have once chosen as most congenial to your progress. Do not doubt or hesitate or change from one to another in a fickle manner. Above all, remove by your own resolve and efforts all blemishes in your character and habits. A man cannot run fast if he has a thousand thorns sticking to his sole. Why even a single thorns is a great handicap. Remove the thorns and you can reach the goal quicker. Cleanse yourselves; purify your mind; strengthen your faith; intensify your Sadhana.

For success in Sadhana, the place, the time, and the method are important! The Sun is the presiding deity of Buddhi, just as the moon is the presiding deity of the Manas. From today, the Time is increasingly auspicious. Seek and you shall find Start and you are bound to reach the goal.

Baba.

(From a Discourse on Uttarayana Day at Prasanthi Nilayam)

The Grace of God

According to the Gita, the three qualities, Satwa, Rajas, and Tamas arise out of Prakriti (Matter) and bind the imperishable jivatma to the body. This Prakriti is said to be lower nature of Paramatma Easwara and emerges from Him, as elements of the Cosmic matter of the Universe in the shape of 8 elements of bhootas, earth, water, fire, air, ether, mind, buddhi and ahamkara. The Higher Nature of the Paramatma Easwara being the imperishable Atma (self) became the basis for individual souls of Jivaloka. (Gita, VII-5). This Jivatma without upadhis, is described as an Amsa or fragment of the Paramatma. This immutable Jivatma, the Easwara in the body, attracts to Himself the senses of which the mind is the sixth and which are seated in the Prakriti. (XV-7). The meaning appears to be that the soul, which is conditioned by the body, is a fragment of Easwara, in the sense that the Akasa (ether) in the pot (ghata) is a fragment of the maha akasa.

The jivatma is thus in essence possessed of all the characteristics of the Paramatma, though limited by upadhis, in the same way as a spark has all the characteristics of the big flame, in essence. Having attracted to itself the senses and the

mind, it became bound by the qualities of Prakriti. Then, modifications took place in the mind and bhavas coloured by Satwa, Rajas and Tamas arose. The Gita says that this association of the jivatma with Prakriti is anadi, without beginning. The jivatma, also called Purusha, seated in the Prakriti body enjoys or uses the qualities born of Prakriti. Attachment to the qualities is the cause of the Purusha's births in good (Sat) or evil (Asat) wombs. (XIII-21) In VII, 12-13, the Lord says that the bhavas arising out of the three qualities are from Himself. He is not in them, but they are in Him. The ignorant world deluded by these bhavas, which are full of qualities does not know the Lord, the One Absolute, who transcends the three qualities. "This, my Maya, consisting of the eight qualities, is difficult to overcome. Those who take refuge in Me alone cross over this Maya."

In XVII-40, it is stated that neither on earth nor on heaven nor again among the Gods is there anything which is free from the three qualities. The Bhagavad Gita thus affirms that God's Grace, is absolutely necessary to get over this Maya. This is got by taking refuge in Him.

J. Krishnamurthi Rao.

With Two Teeth

"Your letter has not reached me yet; but, I have read it already. You posted it to Madras, not knowing that I have come back here. I was near you when you wrote it. Your mother must now be very much better; is it not?" This is what Baba wrote to a devotee, some years back. He is Sarvantaryami; He is in all places, at all times.

Our letter did not reach Him. Even when it reaches Him, He need not open it and read the contents!

One day, I happened to be in His room when the post came. When He dropped on the floor one letter unread and unopened, some newly arrived person muttered, "Swami, you have not read that letter. It may be some tale of misery." Baba smiled and said, "No, No. It is a tale of joy, He says that a son has been born to him; but, he is worried that the baby was born with frontal teeth." Then, He told us the whole story with the envelop in His hand.

"A Vaisya couple from a village in Telengana had come on pilgrimage to Puttaparthi a year ago; they prayed that they may be blessed with progeny. I gave the man an apple and asked him to share it with his wife. He took it in his hand and examined it. Finding some marks on the skin, indicating that it might have been bitten by a rat or so, he asked me what it was, evidently nervous about eating it. I told him that they both could eat it. 'Only, the baby will have two frontal at birth. Don't worry.'

He has now written that the child has been born and, (here, He tore open the envelope, took out the letter and turning over the lines showed us the very sentence) "he has asked Me whether any Shanti has to be performed, to alleviate what he fears be a calamity!"

Looking at that sentence, we stood amazed, in the resplendent Presence of Bhagavan.

Baba is Sarvajna, Sarvasaktha, Sarvaantaryami.

(Ed.)

The Declaration

(Recapitulating the Bhagavad-Gita sloka, IX-11, on page 77 of this issue, in His Discourse – “Prasanthi Vahini” – Baba writes, “Men are failing to keep steady faith in such declarations.” The Declaration in IX-11 is further elaborated in the subsequent slokas also and so, the import of IX- 11 as well as 12-18 is given below.)

“Persons who are unable to discriminate, who are ignorant of My eternal nature, disregard Me living among them with a human body; they do not know that I am the Supreme Self, that I am more intimately connected with things than even akasa, and that I am the Great Lord, the very self of all beings. Such people are prompted by vain hopes and are immersed in vain actions; they wallow in vain knowledge for they are devoid of Viveka. Their prakriti is deceitful; they see no Self beyond the body; they are like Rakshasas and Asuras.

But, the high-souled Ones, the Mahatmas who have Daivi—prakriti, they worship Me single minded, controlling the senses; they are devoted to nothing else, for they know Me as the Imperishable Source of all beings and all elements of matter. They always extol Me, their Lord, the Para-tattwa, the Brahmaswaroop. They ever strive to subjugate the senses and cultivate the virtues of Sama, Dama, Sraddha, Ahimsa and the like. Firm in their vows and very steady in their Sadhana, they worship Me, with the fullest Prema, Me who am their very Self.

Knowledge of the Lord is itself a Jnana-yajna; the Brahma-nishthas, abandoning all other paths, worship Me by this Jnana-yajna itself. Others worship Me as the Viswathomukha, the All-faced, existing in all forms and all names. Some others worship Me as the one (ekatwena), the Parabrahman; while some worship Me with the knowledge that I exist as different beings (prithaktwena), as the Sun, Moon and the like; some others worship Me as Manifold (bahudha); All these Upasanas reach Me, for I am all this and even more!

I am the Krathu, I am yajna, I am svadha, aushadha, and mantra. I am Aajya, the hutam and the Agni. I am the Father, the Mother, the Dispenser, the Pitamaha. I am the Knowable, the Purifier, the Om, the Rik, the Saman and the Yajus. I am the goal, the Sustainer, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, Destruction and Stay, the Treasure House, and the Destruction-less Seed. As the Sun, I give heat; I hold back and send forth the rain; I am Immortality as well as Death, the Sat and the Asat.

Those wise men who are devoted to Me, who adore Me by the yajnas mentioned above, regarding Me as One or as Distinct or as Manifold, they all reach Me only (maameva praapnuvanthi), each according to His knowledge (yathaa vijnaanam).”

Guide Our Steps

Come Baba, Source of light!
Thy Grace is unconfined;
Dispel the gloomy shades of night,
The darkness of the mind.

Now to our eyes display
The Truth Thy words reveal;
Cause us to run the heavenly way,
Delighting in Thy Will.

Thy teachings make us know
The mysteries of Thy Love;
The Vanity of things below,
The joy of things above.

While through this maze we stray,
Oh, spread Thy beams abroad!
Disclose the danger of the way,
And guide our steps to God.

Venu

Football

Who is on whose side? Watch the field open eyed!
The thing called ‘living’—this is the game!
The world is the ground on which it is played;
Whom should you have as teammates true?
Choose Sathya, Dharma, Shanti and Prema too
Then, boldly face the rivals daring you—
The ill-famed six, the hefty gang,
Krodha, Moha, etcetera, their captain Kama
Clad in jerseys, Aham-hued! Be calm.
Your guide Viveka umpires the play;
His every whistle, at once obey!
Don’t kick the ball beyond the crease
Of Dharma or of Brahma, please!
Don’t yield the ball and bow
To the antics of the foe;
But, put your right foot out, and shoot!

'Tis goal! 'Tis Moksha! You have won!
Here is Sri Sathya Sai granting you
The golden shield 'Fulfillment'
And awarding you as reward,
The medal,
Shanti.

(Based on the Telugu song, Banthiyata, published in this number)

Sathya Sai Speaks

When Puja is done through Mantras, if it is done with an understanding of the meaning, it is good; if it is done without any attention to the meaning, it is bad; if it is done without caring to understand the meaning, it is neither good nor bad: it is fruitless.

Do not grieve that the Lord is testing you by inflicting hardships on you. Be happy instead, that the Lord is subjecting you to an Examination; for, Examination are held only for awarding promotions. If a student has to go from class to class he must welcome Examinations.

Do not believe descriptions of the Lord in which He is depicted as greedy or vengeful or angry or jealous. He is above all blemishes and all pettiness. He is Premaswaroopa, Karunasagara, Shantamurti. When a pot of nectar-sweetness is hit, only nectar sweetness will flow from it; never can the nectar be bitter.

When adjusting the rules of the Sastras to the needs of the changed environment of today, take care that the essentials are not thrown overboard. Do not act like the fool who cut off his own head, in order that he may more conveniently go through a lower door. Bend and proceed.

Direct all your efforts to win what you desire, not to avoid obstacles or overcome failings or escape from dangers. Let your Sadhana be positive, not negative. Pray, "may Narayana appear in my dream;" do not pray, "May the Donkey not appear in my dream." Concentrate on what you wish to attain; not on what you are afraid to receive.

Gurupoornima **8-7-60**

(The Message that Baba vouchsafed at Prasanthi Nilayam)

This day is very sacred; this is the day on which the First Light was lit, the Light that has not wavered since then and will not falter forever, though worlds may change and eras may end and begin again. That was the Light of Wisdom, which destroys the night of ignorance. And so a day is a Day for Eternal Celebration; throughout the land of Bharat, it is a day of joy for all pious people. Others of course, are not interested in the festival of Bliss.

Vyasa is the benefactor for all this Joy; he is, beyond doubt, the Primal Guru of all who walk in the Path of God. Vyasa planted and nurtured the seed of theism through Shruti, Sastra and Smriti, through the Vedas, the Mahabharata and the Gita. He gave the world the philosophy of Divine Leela, the idea of the basic Atma immanent everywhere and the secret of this changeful Creation. The sacred literature that arose from his efforts is the very head and crown of theism; and so, he is the Universal teacher of Humanity. Vyasa Poornima is therefore the day on which man has to remember him with gratitude.

Vyasa belonged to about 3800 BC; he was the grandson of Vasishta, the sacred sage, the son of Sage Parashara, and the father of that celebrated gem among Rishis, the famous Suka. It is said that he was the embodiment of Amsa of Vaasudeva Himself, come in human form, to teach the ways of the Lord to man. Since he collected the Vedas and elaborated their teachings in a number of works, he is known as Vedavyasa and his name, respected and remembered by disciples, reminds us also of his relationship with Vaasudeva. His life-story is a series of strange miracles, a divine Saga. Though it might appear as ordinary and even queer to the general observer, for those who delve deeper, it is both meaningful and sweet. For, it was laid down so, by the Lord. Deeds are dictated by the demands of need nature and change, and so they are of varied forms. But, one should try to grasp the purpose and the principle behind these.

Vyasa was born of Parashara and Sathyavati, the daughter of a boat man on the Ganga. The child grew up with the father. Initiated into the mission on which he had come, he rejoined the mother, played his part in the growth of the Pandava line and finally attained the Vaasudeva from whom he had come. He came from Vaasudeva, he announced to the world the Leela of Vasudeva, and he merged himself of Vaasudeva... this was his life work.

But, it may be asked, what is the connection of this day with the life work of the Sage of Sages? For those who essay to cross the Ocean of Samsara, the Guru is a veritable ship. Who, then, is a Guru? Not every person who instructs, not every scholar learned in the Sastras. The Guru must tread the path of Sastra, devoid of any trace of Lust of Greed or Anger, full of all the traits of right conduct. Such a person alone deserves to be accepted as a Guru. Again, he should have the skill to illumine in the disciple the flame of Jnana which dispels the darkness of his ignorance. He must avoid dragging him

down into Samsara, by any thought less words of his. The Guru will be true to his role, only if he gives the disciple the Mantra and the meaning and instructs him in the fundamental Reality. To the Human community struggling in the dark, unaware of the Divine, Vyasa brought the resplendent message of the Lord, which scattered the night and lit the lamp of Wisdom in the heart and established the era of Namaparayana, of the Upliftment of Man through the Constant Recitation of the Name of the Lord. He is thus the Guru of every man, par excellence.

Besides, today it is Poornima, the Full Moon. Today the Moon (Mind) that sails in the Firmament of the heart is shining in complete glory, untarnished by sensory desires and free from the markings of impulse and passion. The moon today reminds one the Paramatma, full, untarnished and unblemished. Vyasa first revealed the secret of making the Manas in every one as clear and full as the moon on Full Moon day.

For this reason, every Astika must refuse to content himself with a feast and a passing recollection of Vyasa; he must endeavour to bring the teaching into the field of experience; he must plant the Nama-seed the Bijanama that the Guru vouchsafed to him, in the soil of His heart, water it with Prema, fence the sampling by means of Shraddha, feed it with fertilizer Smarana and from the grown up tree of the Mantra pluck the fruit of Ananda and taste its sweetness. May he achieve success in this task!

Do not doubt whether such Gurus are available know. The Guru is one, not many; they may appear to be many, but, they all derive their power from one Source; to differentiate between 'my Guru' and 'thy Guru' is to foster faction. Ananda lies in cultivating harmony and unity. Faction breeds unrest; the title Shishya, can be rightfully borne only by those who are free from factiousness and have mutual respect and toleration. Only such deserve the Grace of the Guru.

The Grace of the Guru can be won only by the acquisition of certain virtues. One must get rid of lust, anger and envy. Prema towards all, full faith in the Mantra that the Guru initiates him into and a longing to realise its meaning to the full, steadiness in the discipline needed to have it and hold it, even in the direst distress, virtues such as these have to be cultivated. At least a sincere attempt has to be made to progress on these lines. That is the mark of a real Sadhaka.

Many aspirants have in their anxiety to achieve quick results sought a Guru in haste and, later discovering his defects, they are struggling and suffering, for they can neither give up the Guru nor discard the Mantra. Their fate is akin to the frog that that can neither be eaten by the snake nor escape from its hold. But persons in this condition need not despair. Whatever sort the Guru may be, the Mantra that he gave is concerned with the Lord, is it not? Deepen faith in the Nama, respect it as the Gift of God and proceed. Then you will forget the defects of the Guru very soon.

Those who see and do not come across the right Guru need not also be dejected. Let them have Faith that the Lord is their Guru, their Mother, their Father, their God and adopting the Name and Form that most appeals to them, practice the Sadhana with pure

and unselfish intent. He will, without fail, even from within, sustain like the mother, provide like the father, teach like the Guru and award the Bliss of Self-realisation, like the very God.

Therefore, O ye Sadhakas, ye Embodiments of Atma, do not fritter away your allotted time; offer it to Keshava who is Kala-swaroopa. Know that waking from sleep everyday is but another birth and going into sleep at night is but another name for death. On waking from sleep in the morning, pray, "O Lord! I am born now from the womb of sleep. I am deciding to carry out all my tasks today as offerings to Thee and with Thee ever present in my mind. Make my words thoughts and deeds sacred and pure; let me not cause pain and suffering to any one nor let me have pain and suffering myself, direct me on these lines." And when you enter the portals of sleep at night, pray "O Lord! The tasks of this day, whose burdens I placed on you, are over; You made me walk as I did; you made me talk as I did; you made me think as I did; so here they are, all, my thoughts words and deeds, placed at Your Feet as offerings. My task is done. I am coming back to you again." Adopt these as your daily prayers. This is the Guru Poornima Gift to you all.

Sri Sathya Sai Baba

Prasanthi Vahini

5

Sri Sathya Sai Baba

The Sadhaka

The mind should not be permitted to wander as it fancies. It must be controlled without the least tenderness of mercy. Why? If possible, one should aim even at its destruction, that is to say, making the mind keep away from contact with worldly objects. It is only when that is done that man can grasp his real identity. The realisation of that Reality is the state called Mukti. Then all varieties of troubles and travails, doubts and dilemmas, come to an end. Man then overcomes sorrow, delusion and anxiety and is established in the holy calmness of Santhi.

First, give up all impure impulses and cultivate the pure ones. Afterwards, try step by step to give up even these and render the mind objectless, Nirvishaya. Santhi thus attained in Effulgent, Blissful and associated with Wisdom; it is indeed the experience of the Godhead, God Himself.

The Sadhaka who wants to attain this Santhi has to constantly practise a virtuous life, overcoming all the initial obstacles. Santhi is a mountain of rock. It can stand up against the continuous floods of temptation from evil. This Prasanthi need not be sought anywhere outside: it emanates in the Antahkarana itself. It is the very basis of the urge towards liberation; it is the root of deep-grounded Dhyana; it is the pre-requisite for Nirvikalpa-Samadhi. Established in Santhi, the Reality can be known and experience: impulses and mental waves can be stilled. Atmananda or the Bliss of Realisation of the Self is proportional to the decline of I-ness and the identification with the physical body.

Do not shape your conduct with an eye on the opinion of others. Instead, follow bravely, gladly and steadily, the sweet and pleasant promptings of your own Satwic Manas, your own Awakened Conscience, your own Inner Self. Associate yourself with those who are richly endowed with Truth. Spend every second of your life usefully and well. If you possibly can, render service to others. Engage yourself in nursing the sick, but when thus engaged in service, do not worry about either the result, or the act of service, or the person to whom it is rendered. The service is made holy and pure if you ignore both the good and the bad, and keep on silently repeating in your heart of hearts the Mantram that appeals to you. Do not enter upon a task through momentary compulsion of some impulse, the impulse might appear very respectable, but you should not let yourself be dragged by it. You have to be always vigilant in this matter always steadfast and strong.

A joyful outlook helps Santhi to grow it should therefore be cultivated by the Sadhaka. His nature should be free from pomp and show. He should understand the secret of character, and strengthen his will for betterment. If he moves in the world intelligently and with care, he can demonstrate the truth of the statement, "Man is truly of the nature of Santhi." For example, valuable time should not be wasted in worthless talk. Conversation must be pleasant and to the point. Then, it can be kept polite and simple, and Santhi will become firm.

If everything is dedicated to the Lord, there will be no room for worry or sorrow or even joy. If you rid yourself thus of attachment, Santhi can never be disturbed. I, my, mine, my own, your, yours....when these ideas take hold of the mind Santhi suffers a set-back. To get the attitude of sincerely offering all to Him, Prema is essential, Prema combined with faith in oneself. That is what is called Bhakti. Cultivate it steadily every day and derive joy therefrom. Again, one should also have a mind filled with Samarasa, a vision of equality, the conviction that fundamentally all are game. The spiritual life is not a matter of meaningless talk; it is really life lived in the Atman; it is the experience of pure Ananda; it is just another name for the Full Life.

For a life of Santhi, you should keep your promises and never forget them, you should be courteous and well-mannered; you have to be impartial in your dealings. You should be immersed in the ocean of Bhakti, and as immovable as the Himalayas. Remove from the garden of your heart the thorny bushes of greed and anger, jealousy and selfishness, the evil breed of 'I' and 'Mine'. Uproot them even when they emerge as seedlings. All this discipline is truly discipline for earning Santhi.

First, be convinced that you are the Universal, Immortal Atma. That will make every subsequent Sadhana easy. Instead, if you fondle the illusion that you are the body, the senses, or only the jivi, this individual self, any Sadhana that you do is just tender rot-ridden fruit; it will never grow and become ripe, the sweet fruit of Santhi cannot be won even at the end of many lives. To experience yourself as the embodiment of Santhi, you must proceed from the faith that you are such an embodiment. Give up the theory that you are the body and the senses. This will lead to the receding of Vasanas also. When Vasanas recede, you acquire mastery and gain Santhi.

Santhi can also be defined as true Prema towards the Lord, towards Truth Itself and towards true Dharma. Hence, it makes realisation of the Lord possible. Have, therefore, the Lord as your sole aim, hold fast to the desire to realise Him in this very birth, remain unaffected by lust or greed, and by joy and pain, praise and abuse or any such pair of opposites. Fortitude such as this alone leads to Realisation.

Resolve that the purpose of human birth is to reach the Lord through worship. All experience, all knowledge, all actions are towards that end. All that is eaten, all that is heard, must be dedicated towards that goal. The Lord's name is like a mountain of sugar. Approach that mountain, have faith in it, taste it anywhere and experience the Ananda. The highest Bhakta is he who ever revels in that Ananda. Others there are who live beside the mountain, enjoying for some time the Bliss of the constant remembrance of the Lord and at other times experiencing the objects of the world. Such Bhaktas are of the middle class. Some among the rest devote a quarter of their time to the Lord and three quarters to the world. These are of the lower class of Bhaktas. There are also others who take shelter at the foot of the mountain (the Lord's name) when calamity hits them but move far away from it when the crisis is over. Of these four grades, the highest type of Bhaktas steadily cling to the path and enjoy Bliss throughout their lives. To persist on that path, Santhi is the best comrade; with its help you can render your life holy and fulfill its purpose.

But, one point has to be carefully noted here. When the body suffers from fever or when the mind is otherwise distracted, you do not feel the taste of the things you eat. So too when the Lord's name is uttered, if the heart is tainted by Tamoguna, or if the mind is otherwise distracted, you are not aware of the sweetness of the name.

So long as the sugar is on the tongue, you feel the sweetness in the taste. Similarly, so long as the heart has Bhakti, Santhi and Prema, you feel Ananda.

Instead, if the bitter qualities of lust anger and envy germinate in the heart, fear anxiety and sloth will be the fruits thereof. You must have noticed the crane walking silently or standing motionless, in order to catch fish. If it plunges head-long or runs about helter-skelter, can it get the fish? Similarly the Lord, in the fish-forms of Sathya, Dharma, Santhi, and Prema can never be won, when the hullabaloo of lust anger, greed, egoism, and envy is rampant in the heart.

The Ananda that transcends all ananda can be achieved, if a single Sadhana, the constant remembrance of the Lord's Name is practised and, if as a consequence, Santhi is attained. By this, the evil tendencies of the lower nature can also be conquered. Know that Paramatma is the goal of Man; direct all attention on that goal; control the mind that wanders away from it, this is the essence of the teaching of all the Sastras. Practise this one discipline, and you have practised all the Sastras.

Note this: the Kauravas enjoyed the benefits of the Punya that they did in previous births, but while so engaged, they revelled in evil deeds; the Pandavas, on the other hand, while suffering from the evil deeds of their past births, engaged themselves in Punya. This is

the difference between the wise and the unwise. When hardships overwhelm you, know that it is the consequence of your own past deeds, do not lay the blame on the Lord and develop a grouse against Him; do not pay heed, to trouble or take it as such; but, engage yourself in the service of others and in deeds of merit; continue relying on the Name of the Lord as support; that is the sign of the wise; that is acting Pandava-like. To strengthen this attitude, Santhi is a great source of help. Basking in the happiness born of Punya, you should not be tempted to commit deeds of evil. You should strive to perform even more meritorious deeds. Then you can make your lives holier and purer and reach the Divine Presence. Such striving is the sign of the highest character. Establishing oneself in Santhi through this type of character and attaining Liberation or Moksha —this is the secret of a successful life, the duty of every individual.

For, what exactly is Moksha, Liberation? It is the Samadhi (or Santhi) attained through the Sadhana of Chitta-shuddhi, or cleansing of the Inner Man—the Sadhana of negating the impressions that one gets through seeing, hearing, reading, learning, doing and getting done. A person suffering unbearable physical agony does not take any interest in an entertainment, does he? Similarly, a sincere Seeker and Devotee can have no interest in the world's theatre of objective pleasure, and petty passion. These inferior desires have first to be renounced and checked. They lie at the root of all misery. Passion is the product of delusion; it dwells in the mansion of Raja. Renunciation or Vairagya is resident in the Satwic guna. Passion is Asuric in nature. Passion, Ignorance, Egoism, all are born of Delusion. Passion brings about Death, while Vairagya brings about Liberation; it is Wisdom.

Stabilising oneself in Vairagya is itself the highest Tapas, the most exacting Vow. One has to be ever alert in that Tapas and strive again and again. Like a child endeavouring to walk, you might toddle a few steps, falter and fall, but like the child, you must lift yourself up with a smile and start again. Santhi is essential for such persistence. Failures are not boulders that block your way; remember, they are stepping-stones to victory.

Be bound to the Atma in you; take rest and refuge in That; meditate on That, without interruption. Then, all bonds will loosen of themselves, for the bond with which you attach yourselves to the Lord or the Atma has the power of unbinding all other bonds.

The 'unattached' has real love towards all. Their love is not only pure, it is Divine as well. It is the embodiment of Santhi. One can attain the Lord without doubt, if one becomes devoid of all Raga or Passion or Attachment and if he engages himself in the actions detailed above.

Vairagya, of course, does not mean the giving up of hearth and home, or of high estate and even kingdoms. It is the understanding of the Divinity immanent in everything, the fading away of all the distinct Names and Forms, the Ananda of experiencing in everything and every place the Divine which is its Reality, that is the true meaning of the Mahavakya, Vairagya, Raga-lessness. So long as one cognises the world of Name and of form, one is burdened with Raga. How can it be Raga-lessness when the mind is immersed in thoughts, feelings and experience of the objective world? One might have

given up all but yet be full of these. Such cannot be said to have Vairagya. Surely, even for the acquisition of this pure spirit of Vairagya, Santhi is very necessary.

Sri Sathya Sai Baba

President's Speech

When I promised you that I would only render Baba's Address in English for the benefit of those of you could not follow the Telugu language, I overrated my capacity to reproduce His Speech in a brief form. I was myself so immersed in listening to the Discourse and it was so enthralling that I have no courage now to say that I can reproduce it for you. Though Baba spoke in Telugu, I am sure you have all understood Him. You have listened with rapt attention and you have followed Him perfectly alright. The essence of His upadesham has been grasped by you; I am confident my fellow-Bhaktas are not at all behind me in this respect.

Baba's Discourse was a veritable Gangalahari and I came here today only to listen to the words that fall His lips. My own calling has kept me away from Him so much that I have not been fortunate enough to listen to Him often. In fact, this is the third occasion on which I have had the chance. I am really honoured to have the privilege.

Baba spoke to us in His own inimitable way; in a style that is unparalleled. He has told us many things, with a large number of homely illustrations to plant His words in our hearts. His speech, I am sure has become part of our inner selves.

The Convener began by citing me as a witness to give evidence to you regarding my experience of Baba, and like everyone who has been in that Presence, I do it gladly. He is Divine Presence in a Form that is easily intelligible to us, and which is both ennobling and inspiring. The miraculous things that happen under His Grace are beyond all our logical explanation, not amenable to rules of ratiocination. They are just specimens of Divine Manifestations. The manifestation is intended not for publicity but purely for personal experience and elevation. Any one can go to Him and can come away with a peace of mind that he cannot get anywhere else.

Baba wanted every one to ask himself four questions, "Who am I?" "Where have I come from?" "Where am I going to?" and "How long do I remain there?" He has also told us that it is difficult to discover the answers to these questions, but that, it is not impossible. The answers can be gained, not merely by logical thought but through Divine Grace also. "Know Thyself" is the command. Not that man does not 'know;' but, man has forgotten that he has the capacity to know himself, he has forgotten that he is already liberated. It is necessary for every person to be reminded every moment that he is essentially, basically and fundamentally Divine. This path of Jnana-yoga is indeed very difficult and can be followed only by a few. The answers to these questions will be revealed through Divine Grace too. How then are we to earn that Grace? Baba has told us

that the easiest method is Namasmarana—constant remembering of the Name of the Lord. The Lord is not somewhere outside us; He is permanently installed in the Body, Mind and Spirit of each one of us. The Deha is the Devalaya Baba told us. This is a symbolic way of saying that all capacities are stored in us and that our nature is wholly and essentially Divine. God has only to reveal Himself, to us as soon as the veil that separates Him and hides Him is torn asunder by our efforts.

Baba referred to the Convener's speech asking you to go to Puttaparthi in order to enjoy Prasanthi. And he said that you can as well go anywhere else too, for the real Prasanthi Nilayam is in your own heart and you can cultivate Prasanthi wherever you are. Because we forget, someone is needed to remind us of these. This service is done by mutts, religious institutions and great persons Sadhakas, Siddhas and the like to whom Baba referred just now. Such individuals cleanse the atmosphere and prepare the ground for the sprouting up of spiritual awakening. Great teachers are, as Baba said, storage batteries, which we can use for re-charging, when our batteries get run down, on account of misuse or disuse. Satsangs like this gathering are meant to rekindle the fire, which is covered up with ash and dust.

Namasmarana, Baba said, is very necessary for individual progress and welfare. It constitutes the clue to the solution of all the difficulties with which we have covered ourselves. Nations are in conflict with Nations; groups are opposed to groups. The pathway to Liberation is the path of Prema, that is, the path of mutual toleration, 'Anyonyatha', as Baba said. The Name of the Lord inspires to lead such a life. If once we start living thus love and toleration will spread from the individual to the family, from the family to society and, gradually in widening circles, it will spread to the state, the nation and the world. Baba teaches us the fundamental disciplines of such a life of love and mutual toleration.

While coming to this Hall, I put Him a question to which Baba made reference now. I related to Him my experience. Religion and quasi-religion meetings everywhere attract thousands of people and there is no dearth of such gatherings, too, in churches, mosques and temples. Even when empty words are spoken, thousands assemble! But, in spite of this large-scale interest in religion, we seem to be losing the spirit of our great culture. Life is becoming more mechanistic and the number of non-believers is increasing day by day. That is the impression of most of us, I told Him; and I asked Him about the apparent contradiction. He assured me that I was completely wrong in thinking that the spirit of our nation was declining. Of course we have today an atmosphere which is not favourable to spiritual awakening. The embers are covered with ash. Baba said that our people will soon rekindle the flame and turn to the path of duty. There is no danger of their becoming nastikas, said Baba. This assurance from Baba encouraged me greatly.

There is everywhere a serious attempt to recover the lost spirit of our national culture. Apart from these meetings and gatherings and lectures, I found some other auspicious signs of this era of hope in Kerala recently. I found young men, with cropped hair and donning modern dress, reciting the Vedas and Upanishads as correctly and with as much understanding and devotion as the men of the older generation. Scores of such

young men, employed in Government offices or pursuing various avocations, are evincing an interest in our sacred literature which was characteristic of an older generation.

So, let us take courage from Baba's assurance. We must be on guard not to lose our great spiritual heritage, in our pursuit of material prosperity. If we fail to lose it, then, all that is valuable in our nation, all that we can possibly contribute to the wisdom of the world will be lost. We can earn respect only if we practice what we profess. We must live the religion and the philosophy, which we all know intellectually. We pray to Bhagavan Sathya Sai Baba to bless us all and give us the courage of conviction, the devotion to Truth and to Dharma, so that we may liberate ourselves.

[Speech by Dr. B. Ramakrishna Rao, now Governor of Uttara Pradesh who presided over the Meeting at Gokhale Hall, Madras on 25-6-60. A summary of Baba's Telugu discourse is given in pp 105-110, in the article "Gangalahari"]

A Jutka from Nellore

On the 28th day of last May, I proceeded on cycle to the Training School, three miles distant from Nellore town, in order to plead personally with an assistant director for the admission of a boy into the Fitter's course. I meandered through Stone, housepet etc. and so reached the place only 12.30 PM to find the boy outside gate with the story that, since he has committed some blunder in the preliminary test given by the authorities, he had been sent out. He said the fault lay in the articles given and so I went in and persuaded them to give him another trial. As soon as he was taken for this, within a matter of seconds my eyes swirled; I started vomiting; I perspired profusely; my eyes were blinded. I could not speak nor use my tongue. I lost balance; but, still, somehow I managed to take out from my pocket the Vibhuti from Sri Sathya Sai Baba and applied it to my forehead. I fainted, lost consciousness and became stiff.

The boys who were there for the interview lifted me and laid me on a table. I too had vomited twice by then. I became somehow aware that my last moments had come and I felt that I had nothing else to do but repeat the Name of Baba. I had faith that Baba was with me, by my side. Nothing else came into my consciousness except the Name of Baba and the Form of Baba. With the loss of outward consciousness, these became clear and all else disappeared. Then free from all other worries, I prayed to Baba: "Swami! My bond with this body has ended; I shall cast it aside here; let my Atma merge in You."

An hour passed like this. Then (!) a jutka arrived and the person took me away, from off the table. The occupant of the jutka made me lie down, with my head on his feet. Thus, the jutka moved on to the shop of an old student of mine, in the Nellore Bazaar. The person driving it got down and, it seems, he told the student that the teacher who had taught him years ago had fainted and had been brought in the bandy. It seems he said,

“Go and see him,” and left. He ran towards the jutka and recognising his teacher took me inside the shop.

He hurried to treat me in several ways, at last, I opened my eyes at 6.30 PM. I knew that it was Baba’s Grace that brought me there and revived me. He saves his devotees at all times. There is no talisman of greater power than the repetition of the Lord’s Name and the remembrance of His Form.

O! Sathya Sai! Give this reborn individual the chance to serve Thy Holy Feet.

T. Subrahmanyam

Blessed Am I

Blessed am I that hath touched His very Feet.
Blessed am I that hath seen Him, whom I longed to meet.
Blessed am I that hath looked into His tender Face.
Blessed am I that hath kissed the edge of His garment’s lace.
Blessed am I that hath been spoken to by Him.
Blessed am I that hath seen His Glory never dim.
Blessed am I that hath oft sat at His sacred Presence.
Blessed am I that hath burnt at His Feet the fragrant incense.
Blessed am I that hath sung to Him my humble song.
Blessed am I that hath heard the resonance of His worship’s gong
Blessed am I that hath offered flowers for His worship.
Blessed am I that hath heard the truth from His very lips.
Blessed am I that hath seen Him in many a varied mood.
Blessed am I that hath partaken of His sumptuous spiritual food.
Blessed am I that lives in an age when He lives.
Blessed am I that takes all that He gives.
More blessed will I be, if I could kiss the very ground He treads.
More blessed will I be, if, with the vermilion of my heart’s blood,
I could paint the Feet of the God of Gods.
More blessed will I be, if each behest of His, I could readily obey.
More blessed will I be if, at His Feet, my head I could forever lay.
More blessed will I be if, His image in gold, I could forever install
In the sanctuary of my heart.
More blessed will I be, if from within that sanctuary, He will never part.
Who is He that hath blessed Me—does Thou ask?
‘Tis He, Sathya Sai Govinda, He, that now wears the eluding human mask.

Jaya Gopinath

Announcement

In view of the situation thereabouts, the journey to Amarnath etc is postponed. Bhaktas will be informed about the journey well in time when it is decided upon.

(Ed.)

Gurupoornima

On 8th July '60, the Celebrations of Gurupoornima at the Prasanthi Nilayam began with Parnava-japam in the Brahma-muhurtam. Baba gave darshan to the large number of Bhaktas who had arrived, when he went round in the morning to the residential quarters around the Nilayam. There was a gathering of devotees at 4 PM in the Prayer Hall. Baba Discoursed for over two hours. He spoke of the root meaning of the word, Guru and also related the story of the life of Vedavyasa. The Guru must help the Shishya to realise the Atma, immanent in all, and so, it is wrong, He said, for the Guru to name and treat the Shishya as if he is but a Dasa or a Sevaka of his. He dilated on the qualifications of the genuine guru and of the really deserving Shishya. He wanted all to live in constant contemplation of the Lord and announced two prayers which each should repeat daily.

Baba's Programme

- 21-7-60 The Thirteenth Akhanda Bhajan by the Bangalore Bhaktas at Vasavi Dharmasala , Basavangudi.
- 22-7-60 Discourse by Baba at the Vasavi Dharmasala President: Hon'ble B. D. Jatti, Chief Minister, Mysore State.

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Short Articles in English or Telegu based on authentic individual experience are welcome.

The Ocean is one and indivisible; but, it is called here, the North Sea and there, the South Sea! So too, the Lord, the Ocean of Grace is one; but He is assigned various names according to the Age or Era of Time. The holy rivers seeking to reach the Ocean flow from all directions; so too, humanity seeks the Lord through various spiritual disciplines and finally merge themselves, all of them, in Krishna.

Mankind can win happiness only through unity and not through diversity. If thoughts and feelings run along the routes of distinction and division, happiness is beyond reach, and Santhi cannot be experienced. Without Santhi, man has no chance to be joyful. Consider the One Indivisible Ocean as the goal; then, what does the direction of the flow matter? What does the name matter? They merge in the self same sea, is it not? Sadhakas and Bhaktas, adopting the path of Yoga or Bhakti, or the path of Santhi, Dharma, Sathya and Prema, when they reach the Ocean of Grace at last, Name and Form fade away; distinctions disappear; they are blessed with the merger in the sea of Santhi. So, Unity must ever be kept before the eye; never nourish ideas of difference, of distinct names and forms of the Lord, of paths which are divergent. Such ideas are obstacles for the attainment of Ananda. Avoid these obstacles; develop the equal vision. Remember, Santhi is the royal road to strengthen that vision and reach the Ocean of Grace.

To enjoy Santhi, mankind must be controlled and directed by ideals of Dharma; this depends on mutual toleration in the family; that again is based on individual conduct which is Satwic: and aims at pleasing every one. Such conduct has a charm, all its own. Avoid in your behaviour, your actions, and your speech all trace of the desire to pain others, to insult others, or to cause loss or misery to others. Find out the best means of reforming yourself thus, practise this type of living, desist from injury to yourself and your own good, and walk always in the path of Truth. That is verily the path of Beauty, that is conduct that is really charming.

For this, large heartedness is essential. One can acquire it only if he has (1) inborn impulse or Samskara and (2) Bhakti in every act. Through Bhakti or devotion to the Lord one gets humility, fear of sin, and faith in scripture. Through these qualities, littleness of mind is wiped out and man becomes large-hearted. Therefore, O ye Seekers First direct your efforts towards acquiring Faith in God and Fear of Sin. These two will promote Meekness; and, remember, Meekness is Santhi.

Some persons, the sort that have no experience and that do not put their words into practice, go about declaring that the way to Santhi is to keep Samsara at a distance. That is no Santhi; it is just the opposite. If the seed is taken far away from the tree, will it not grow into a tree again? If you do not want it to, you will have to boil it or fry it over a fire. So too, the impulses and vasanas that germinate have to be fried over the fire of discrimination or vichara and then, real Santhi can emerge. Instead, if one escapes only from the responsibilities of Samsara or life in society, Santhi cannot be enjoyed: it will never come. But, if vasanas are controlled and eliminated, there is no need at all to run away. Content with what one has, refusing to be worried by the absence of things which one has not got, trying as far as possible to reduce and eliminate vasanas and passions

and hatreds, one should strive to cultivate Sathya and Dharma, Prema and Sahana. Cultivate, and at the same time, practise them systematically.

This is the real duty of man, the real purpose of human birth. If the above mentioned four qualities are cultivated and practised by each for himself, there will be no envy between man and man; selfish grabbing will cease; the interests of others will be respected; and, world peace can be stabilised. Instead, if you yourself have no peace, how can you ensure world peace? Those enthusiastic about world peace must first learn how to experience and enjoy that peace themselves later, they can spread that Santhi to the world outside them, and help to promote it.

Everywhere now, one can hear the cry. "World Peace" "World Peace", but the number of persons who can tell how it can be attained is very small. There is no one who can even picture correctly what exactly is meant by Santhi or Peace. For, if one has acquired true Santhi and experienced it, the turmoils and confusions of the world will not be cognised at all. You cannot be aware of its absence if you have it. Santhi means, "the giving up of the activities of the senses." How can such Santhi be spread and 'promoted', by any one who has gained it? It can be experienced, but, it is incapable of being exchanged from person to person. The best that can be done is to show the way to others, to inform others of its sweetness. How can another's hunger be appeased by your eating your food? The diner alone derives satisfaction from the dinner. Santhi too is of such a nature. Each has to earn and experience it for himself, so that all may have it. Love and Fortitude are enough to confer Santhi. But, you should not concentrate on mere outward show; let these virtues saturate your through~, word and deed; that is the way to establish world peace also.

Certain others declare that Prayer can bring about world peace and they ask people to pray. Of course, it is good to pray; but, Santhi can never be gained by that alone. Prayer must be united with practice. You should not pray for one thing and practice another, Such prayer is only a means of deception. The words you utter, the deeds you do, the Prayers you make must all be directed along the same path. While repeating prayers for World Peace or Loka Shanti, if you cannot patiently put up with others, if you slander others and look down upon them, you yourself will have no Santhi you will have turmoil, instead and, with the turmoil, all the attendant sorrow and pain

Through world peace, individual peace too can be cultivated. When food is taken by the hand to the mouth, chewed and swallowed, the essence spreads to every part of the body, so also, if the hands are engaged in acts promoting peace, and the tongue engaged in prayers for peace, by these two means, the essence of Santhi will spread into all parts of the World, which is but the body of the Lord. The Santhi of the World is the basis for genuine Santhi.

Many do not know the meaning of the statement, "Deho Devalayam" "The Body is the Temple." For what reason did the temple arise? For the Lord worshipped within. If there is no such Lord, it cannot be called temple. But, the actions of man are now all against this plain fact. Now all worship is being done to the temple, forgetting that the temple is not God. The temple is to be preserved and cleaned and decorated for the sake of God therein, it should be made a good means of realising Him. That is all. Similarly, the body is the temple of the Lord, the Atmaswarupa. Forgetting the need for faith in the Atma, for

the bliss derived from the Atma, for the worship of the Atma, for dedication to the Atma, people are now immersed in faith in the body, bliss of the body, decoration of the body and dedication to the body. In spite of everything, the body is evanescent; but through the temple, the Lord can be seen. Through the body, the Atma who is within can be realised. That is the main task of man; conscious of this, try always to keep watch over the body and protect it. Do not neglect the Lord within; do not hold fast to the unreal, temporary, outer building. Of course, you should not ruin the temple, either; its maintenance is also essential. Only, you should never forget that what gives value and purpose to it, is the Atma within.

Similarly, with Loka-shanti and Atma-santhi, world peace and individual peace. The temple is Loka-shanti; the Lord within is Atma-santhi. World peace is a means to subserve the Santhi of the individual. The World is the Lord's Mansion. Know it as such. He is moving about in that mansion, in its many rooms. God's worship can be done well only if the temple is clean and pure. So, engage yourselves in winning the two, Santhi for the world and Santhi for yourselves. Do not ignore the Lord whose mansion is the world. Without Him, it is a tomb, not a temple, Savam not Sivam. If you always remember Him, that is Joy and Victory, that is Sarvamangala.

Loka-shanti is the life-breath of all beings; so, strive ever for that. The Lord can be won only when the sacred motherland is immersed in Santhi. When Prakriti merges in Paramatma, it is called Moksha. So, seekers of Moksha must yearn for the Santhi and Prema of Prakriti as much as they yearn for the Prema and Grace of Paramatma. Without the Grace of both Prakriti and Paramatma, the strong and subtle evil of the senses cannot be conquered. That is, the destruction of the mind, the stilling of the agitations of the mind cannot be done. Therefore, everyone has to achieve Santhi, as his chief duty.

There are many who argue that Self-respect is Santhi. But, they confuse Self-respect with the respect given to the inferior vehicle, the body, or to one's status. That is, respect to the person, not respect to the Self or Atma. The respect given to the Lord within, the Atma, that is real Self-respect, not anything else. Truth is Atma; pure Prema is Atma; the Lord is Atma; self-less Service is Atma. Respect for these is Self-respect; of this type is, of course, Santhi; not the other types. Keeping the All-merciful Lord, the Personification of Truth, the Lord whose very nature is Prema, always in the memory, that is real, Self-respect. To earn this, one has to cast aside as worthless, the respect that the world accords to wealth and status, to ignore praise and blame, derision and flattery, and engage in Sadhana with full faith in Truth and the Lord. That is real Santhi, pure Santhi, eternal Santhi.

There is no status higher than that of the Lord; no embodiment of His, higher than Truth; no beauty of His, higher than Santhi, no, not even in all the fourteen Lokas and in the entire Creation, now, in the past and forever and ever. This is the truth, and I repeat it. Truth enveloped in the darkest Maya will still shine brilliantly; however strongly you may imprison it in darkness, its effulgence cannot be suppressed.

Truth can never die; untruth can never live. You must all get firmly established in this belief.

Sri Sathya Sai Baba

The First Darshan

I first heard of Bhagavan Sri Sathya Sai Baba nearly twenty years ago at Madanapalle when news of certain breath taking miracles by a strange rustic youth of Puttapparthi was beginning to spread all over the Rayalaseema and people were astounded by this remarkable manifestation of Divine Power.

Years passed, and again in 1955, through some friends I learnt of Baba's remarkable powers. After their few visits they told us of Baba's wonderful omniscience, His infinite compassion for those who needed solace and strength and His intuitive understanding of the problems of His Bhaktas.

My children were the first in my family to fall under His Divine spell and made a number of trips to Puttapparthi seeking His Blessings and each time they returned and told us of Baba's Grace and Love, the desire in me and my wife grew to go and pay our homage to this radiant incarnation of the Divine and seek His blessings. This particular period especially was full of stress and strain for the family with a number of unsolved domestic problems oppressing us. It is a common human trait that in moments of stress, our thoughts turn with peculiar insistence to some Divine guidance and our hearts then are keenly sensitive to even 'the softest whisperings of the infinite.'

So, a few weeks ago my wife and I made the long cherished trip to Puttapparthi where our children had already gone when their college holidays commenced. The delays and discomforts of the journey were hardly felt and throughout, we were sustained by the ecstatic prospect of Baba's Darshan.

The six days we spent at Puttapparthi constituted a unique experience in spiritual awareness. Prasanthi Nilayam is situated in lovely surroundings and as the name rightly indicates, it is the Abode of Peace. But the pivot, the focus, and the centre of the place is Babaji. He radiates Ananda and Prema and Shanti. The first interview we had with Him is unforgettable. Babaji has the unique power of making every Bhakta feel that He is a special favourite of His. Often our own petty pride makes us think that we are His chosen disciples. Nothing is far from the truth. His love and understanding are universal. There is nothing forbiddingly solemn and austere about Him. With a sweet and heart warming smile on His radiant countenance, His eyes shining with the light of Love and Wisdom He makes you feel quite at home as if you are talking to a dear old friend who has been waiting for years to meet you. In His presence there is no fear, no faltering. Your heart opens like a Lotus to receive the Amrita of His benediction. He seems to read your innermost thoughts, probe into the very recesses of your being and yet He does it with such love and understanding that you are immediately vanquished. His is the conquest of Love—the conquest of the human heart by the ever-pursuing Divine being. From His Power and Love, there is no escape for mortals.

But, those who come to Him with real devotion are uniquely blessed and uplifted. Baba's Love is so universal he makes no distinction between man and man. As hundreds gather in front of the Prayer Hall or under the trees just to catch a glimpse of Him, one can see His eyes light up with Love and Compassion and His hand raised over the crowd in silent blessing. Both morning and evening hundreds gather on the verandah of the

prayer hall under the portico and on the lawn waiting expectantly and earnestly to be called up by Him for brief interviews when they could place before Him their personal problems, difficulties and doubts and get His solace and guidance. He is tireless in His ministry of compassion. His heart goes out in love and sympathy to the poor and the oppressed. No one who goes to Puttaparthi with genuine Bhakti has returned without being uplifted in every way.

To the true Bhakta, the experience of being close to Baba of listening to His words of courage, understanding and wisdom is bound to be unique one. Not only elevating him to a high plane but also subtly transforming him into a more responsive, responsible and wiser individual. Baba's words do not merely soothe but open up new levels of consciousness and reveal the hidden strength and goodness of once nature. The Bhakta is enabled by His grace to know himself, to realise more keenly his duties, responsibilities and even shortcomings. This 'self-knowledge' is one of the greatest 'gifts' that Baba confers in His infinite wisdom on the Bhaktas.

Baba is no peddler of cheap nostrums. Peace or 'Shanti' is not just a passing 'sensation' of the moment. It must rise from the depths of the heart, its roots fed by the waters of 'jnana' and 'bhakti.' In all His utterances, Baba insists on Sadhana—purposeful dedication to atma-jnana, for salvation is not a gift to be conferred by some external agency, however exalted, but a positive real state of 'being' a sort of a spiritual 'chemical change. He asks the Bhakta, therefore, to strenuously prepare himself for the great spiritual adventure—cleanse his heart, conquer his lower self, concentrate his mind on the Supreme reality in what ever name or form that the Bhakta desires, to rise above the lure of low thoughts, words and actions and to probe into the inmost recesses of his heart so that before the knowledge of Reality is attained, the Bhakta acquires in some measure a knowledge of his own 'self'. There is nothing esoteric or mystifying about Baba's teaching. It is meant for the learned as well as for the ignorant.

All this, He does in the most natural way, patting you affectionately on the back, His eye lit up with a merry twinkle, and speaking words that you can understand, and yet there is such power in what He utters, such depth of conviction, that you are left speechless at the omniscience of Baba and His miraculous perception of your individual problems and needs.

Baba is not a gloomy, solemn looking person, the picture one usually conjures up when one thinks of a religious or saintly personality. He always wears a smile and His laughter has the refreshing and warming quality of the morning sunshine. He loves jokes and banter and often teases His Bhaktas in affectionate playfulness. He has the unique gift of pricking one's pomposity or egoism without making him feel the pain of the prick. But no one can mistake the deep earnestness, the urgency and the tremendous of His Message. Many Bhaktas have seen as He sits in the Bhajan Hall, just a passing shade of the world's burdens flit across His shining Face. The true Saviour of men must needs be the 'man of sorrows' and yet transcending the dark levels of human sinfulness and misery.

"From darkness, leads us Light." The work of Baba in this incarnation is to show men the path that, if only they are able to see and understand, can lead them to Light. In this stupendous adventure, this exhausting pilgrimage, Baba is ever by the side of his

Bhaktas, cheering the depressed, giving a helping hand to those who falter and drop by the way and encouraging all to struggle and reach the ultimate goal.

His is clarion call to right thinking, right speaking and right action, to destroy the ego that corrodes and corrupts human personality, to liberate the inner self from the trammels of the temporal attachments, to make life a passage (withal a difficult and an hazardous one) from the cheap market place of this world to the eternal impregnable Citadel of God.

May Baba's Blessings be on all.

H. S. Rao

“No More Trouble for You”

On the 29th of July '60, my wife had a sudden attack of diphtheria at sunrise, within five minutes, it became serious; she could not speak, nor drink any water or medicine. Her throat choked up and we were all in great dread. She clenched her teeth and her eyes rolled listlessly. At about 9.30, we got an Ayurvedic physician and he poured the green juice of some leaves into her ears and tried to make her drink a mixture prepared with a powdered pill. The condition became critical; we were desperate.

At 10 AM, the Kurnool bus came to our village and we put her into it and took her to the General Hospital there, at 1.30 PM. The doctor, who examined her, said that she had no illness at all and he suspected that it was an injury caused by me, while we quarreled and fought! I pleaded with him and protested, all in vain. In the end, he melted a little and said, “We can't admit her today; give her this pills and this mixture; she will improve, bring her tomorrow at 8 in the morning we shall take her in.”

We did not know what to do with the suffering woman. We laid her on the open verandah of a house opposite the Hospital. In spite of all efforts the pill and mixture could not be swallowed by her. Whatever we poured, even coffee, fell out her mouth. Saliva and froth exuded from her lips. We spent the hours in sorrow and prayer. “What can we do? It is all Sairama's Will,” we said among ourselves.

By about 6.30 we noticed she was lying with the sheet pulled over the head and ears. In about ten minutes she sat up in a trice and glanced this side and that, very quickly. We looked at her and we were surprised to see Vibhuti on her forehead and inside her mouth! “Where did you get Vibhuti from?” we asked her, she replied, “Baba came here now. He asked me what the trouble was; He said, ‘Poor thing, how much did you suffer! I did not know!’ He patted my back, opened my mouth and put Vibhuti inside; He also applied it on the forehead; then, He said ‘No more trouble for you now; Go home all of you; poor things, you have come very far from home.’”

Saying thus, she drank a cup of water and also a cup of coffee. That night we went to the Sai Baba Mandir at Kurnool and had Puja done there. On the 28th we returned to our village by bus, freed from all trace of worry.

We had our first Darshan of Baba six years ago; this is the second such occasion. The first occasion was also very interesting. My wife was then sitting in front of Baba's photo and performing Ashtotharanama puja. All of a sudden, she fell into a swoon. I was not at home then. My mother went into the shrine room and finding her in that condition, she called out, but, could not wake her. She waited by her, she said, anticipating some strange happening, for she feared it might be some Divine call. My wife awoke in about ten minutes and started weeping aloud, for, she said, she was happy at the Prayer Hall of Puttaparthi, listening to the Bhajan and sharing in the singing, but that she had been brought back to the house. "What!" my mother said, "You have been here all along. I am sitting by your side since you fell." "See, I have the Prasadam in my hand!" my wife said, and wonder of wonders there were some pieces of plantain fruit in her palm, the prasadam given at the Prasanthi Nilayam. They both wanted that I should see the prasadam first, before they ate it and, so they kept the pieces in a bottle by the side of the photo of Baba. They related the whole incident as soon I came home and took me to the shrine room, where the Prasadam was. The bottle was brought to me, but, lo, it had Vibhuti in it in place of the plantain pieces! I felt that Baba was telling me that I should wait for the fruit, viz. a child, to complete our domestic felicity.

Three months later, we went to Puttaparthi pilgrimage. We sat in the verandah in front of the Private Room of Baba (expecting to be called in for interview and given permission to leave) every day, for fifteen days; but, Baba did not call us in! On the sixteenth day we had the chance. Patting me on the back, He said, with a bewitching smile, "You did not get the fruit, is it? Poor chap!" and, taking a date fruit by a mere wave of the hand, He gave it to my wife and she ate it in the room itself. We had no children until then; through His Grace, we had a child, which He Himself named, "Sai Leela" and He blessed it further doing the tonsure too, with His own Hand.

We are happy beyond words, for, His Grace is on us.

M. Nagireddy

God's Name, the Very Breath

In His Discourse to the devotees at Bangalore, after the Akhanda Bhajan on the 21st of July, Baba spoke mainly on the value of Namasmarana, as the best among spiritual disciplines.

Just as each must take in food for removing hunger, just as each must breathe himself for sustaining life, each must do Sadhana himself for his uplift and ultimate liberation. The repetition of the Lord's Name will help control anger and hatred, for when these feelings arise in the mind, the diversion of ones thoughts towards the All-merciful God and His attributes of Prema and Karuna will sublimate the lower passions and purify them. It will calm all agitations of the mind. Like a fish thrown out of water man is subject to suffering and suffocating sorrows when is thrown out of the joyful Remembrance of the Lord; when He resumes living in the constant memory of the Lord, it is as if the fish has re-entered water; it is happy again, unruffled, able to breath freely and fully. Love-Peace-Truth, that is the Life-giving water in which man can live in joy. Anything else means sorrow, pain, travail.

How easy the Namasmarana has been made for you! He is everywhere, in everything; in fact, He is everything, if only you have the eyes to see Him. As yarn in the cloth, mud in the pot, gold in the ornament, water in the wave, He is the substance, the subsistence, the sustenance of all. So, it is easy for man to sense Him and remember Him in a thousand ways by a thousands names.

This is the real Vairagya; not running away from everything but the understanding of the Reality of everything, of the Nature of everything, as has He and He alone, and the consequent transmutation of values. This tumbler, this tape, this table, this festoon, these are no longer distinct items that attract or repulse, but they loose their name and form and become part of the great Divine substance that all Creation is. The object is no longer comprehended as object; it is absorbed in the All-pervasive Chaitanya. The stone, the wood, the cloth is forgotten; the one Basis Divine is grasped and enjoyed.

So, My advise to you today is this: At all times under all conditions, have Namasmarana, the uninterrupted remembrance of the Name of the Lord; let it become as automatic as the very breathing which you carry on from the moment of birth. The name will purify you, it will make you free.

Prasanthi Nilayam News

On Saturday, 7th August, Baba materialised a pair of magnificent silver padukas, for installation at the Gita Bhavanam, Eluru and He handed over the precious Prasadam to the founder of the Gita Bhavanam, with His Blessings.

On Sunday, 14th August, Krishna Janmashtami was celebrated by the large number of Bhaktas who were present at the Prasanthi Nilayam, in the Holy Presence itself. The evening gathering was held on the sands of the Chitravati; Baba gave a Discourse and He materialised from the sands two beautiful images of Sri Krishna, one of Dwarakanath and other of Muralidhara.

The Navaratri Celebrations this year at the Prasanthi Nilayam will begin on Wednesday, the 21st September and will continue till Vijayadashami, on the 30th. Details of the programme will be published in next issue of Sanathana Sarathi.

Sathya Sai Speaks

Namasmarana is the highest Yoga; in the Treta Age, the Name was Sita-Rama; in the Dwapara Age it was Radhe-Shyama; in the kali Age it is Sarvanama, that is to say, All Names of the Lord, for now you may select any that appeals to you.

Prema is of three types, each higher than the other: Anyonya Prema, which, like the lamp in a room, illumines just the room only; Samanjasa prema, which like

moonlight illumines everywhere but not quite brightly and Samartha Prema, which like sunlight, illumines everywhere clearly and well.

The Vasanas that hamper spiritual progress are like oil, sticky, viscous and smelly. Put into the mind the wick of Namam, or Name of the Lord, and burn it quick and fast, repeating the Name with intense devotion and Shraddha. The oil will soon be exhausted. The more intense your effort, the more quickly the Vasanas will get exhausted. That is the way to success.

Radha is a mystic word, which signifies Dhara, the Prakriti aspect; it also signifies the Adhar of everything; it indicates the Aradh or worship has to be done as a Dhara, or stream, uninterrupted and ceaseless. Do not mistake it to be just a Name and nothing more.

Sri Krishna

He, from whom all this is manifest
From whom all this was born
Through whom all this was born
Who is himself all this
But, yet, who is still distinct from all this
Who illumines all this
Who resides far beyond the reach of speech and thought
And even beyond the reach of the mind.
Whose essential Form neither the Devas nor the Sages have known
Not to speak of the other seekers
He, Sri Krishna, ... to Him, I bow.

Narayaneeyam

Dasara Celebrations

Prasanthi Nilayam

The Programme for the Dasara Celebrations from 21-9-60 to 30-9-60 includes Daily Puja, Abhisheka and Bhajan, as well as Discourses on Religion, besides Namasankeerthana, Parayana and Music, as detailed below. All Devotees are cordially invited to attend the Celebrations and to receive the Blessing of Bhagavan Sri Sathya Sai Baba.

PROGRAMME.

September,

21 st Wednesday	8 AM 5 PM	Prasantha Pathakotsavam Fourth Anniversary Celebrations of the Sri Sathya Sai General Hospital. President: Dr. N. Jayalakshmi, Medical College and Cheluvamba Hospital, Mysore City.
22 nd Thursday	5 PM	Nadaswaram Recital, by 'Nadaswara Raja' Thiruvengadu T. P. Subramaniam, Madras.
23 rd Friday	4 PM	Social Work by Bhaktas
24 th Saturday	4 PM	Children's Fete.
25 th Sunday	5 PM	Kavi Sammelanam
26 th Monday	4 PM	Annavastradanam to the Poor
27 th Tuesday Chokkalal	5 PM	Orchestral Music: The T. P. S. Hari Ram Sait Sangeetha Sabha Orchestra (32 instruments) Tinnevelly.
28 th Wednesday	6 PM	Music: 'Ganasudhakara' Sri M.Balamuralikrishna and Party, Vijayawada.
29 th Thursday	4 PM 7 PM	Music : Vidwans B. V. Raman and B. V. Lakshman, Vidwan P. Bhuvaneshwariah(Volin), Vidwan Arunachalappa (Harmonium), Vidwan Veerabhadrappe(Mridangam) and Vidwan Seshagiri Das (Kanjira) Music: Srimathi K.B. Sundarambal M.L.C. and party Madras.
30 th Friday	12 noon	Mahabhishekam

7 PM Burrakatha: “Bhadrachalam Rama Das “:
‘Burrakathasamrat’ Nidadavole Achyutharamiah and
Party.

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Note: Devotees are informed that a Special Bus Service “Prasanthi Vihar” between Prasanthi Nilayam and Penukonda Station, has begun on 16th September, 1960. Persons coming from Mudigubba R. S. and Dharmavaram Jn. can come via this Bus, if alight at Kothacheruvu.

Prasanthi Vahini

7

Sri Sathya Sai Baba

Of what can man say, “This is permanent”? Yes, how can he ever believe that anything is permanent? Truly, when he sees from his birth all things changing around him, his experience itself undergoing various transformations, and the atmosphere in which he grows constantly being transformed, when he grows up in an environment that has no permanency, how can that belief arise? Observing all this, it can be declared without any fear of contradiction that this is an unreal word. For, if this is Real, how can it change? All that suffers change is unreal; reality alone is changeless, stable, and permanent. The changeless, stable, permanent entity is the Atman alone; that alone is real, that alone is permanent. The Atman is the Form of the Lord it is the Power of the Lord.

Man alone has the capacity, the credentials for the realisation of that Power, for earning that Shakti. It is indeed tragic that, even after achieving human birth, persons do not realise that eternal Reality, nor even make an attempt to understand It. If this chance is missed, when can they attempt it?

Why, they do not concern themselves with the very purpose for which they have come! Did they come only for living like all other animals or birds or insects...eating, wandering about, sleeping and seeking pleasure? If the answer is, ‘No’, then, for what else? Can we say that man is just another animal, like the rest? He has three things that they have not, the power to reason out, the power to renounce, and the power to decide on right and wrong. These are special powers in man; but, of what use are they, unless they are applied in actual practice? If they are used, then the name ‘Man’ is apt, otherwise the name ‘animal’ has to be used.

The three powers mentioned above should be applied not only in worldly matters by man, but, even in the investigation of the Ultimate Truth. Really speaking, if discrimination and renunciation and inquiry are carried out while passing through the joys and sorrows of life, the conviction is bound to dawn in a moment that all this is Unreal, that all this

has no basis in Truth. When such knowledge dawns, man is certain to tread the path of religion and Sadhana and take up the inquiry that will lead him to the Truth. This is the task which Man must be engaged in.

Well! If only every one asks the questions, “Who are we? Whence did we come? Where have we come to? How long will we be here?” the truth can be easily grasped. That questioning is the sign of discrimination, or Viveka. When by means of this Viveka, the idea that the world is impermanent gets deeply rooted in the mind, all attachments cease automatically. That is the stage of renunciation, or Vairagya. Is it worthwhile to be caught up in this unreal world one asks? This is false, misleading, one tells himself; he then turns his efforts to the realm of the Lord, the Sathyaloka; that is the right decision, Vichakshana.

It is through Viveka and Vairagya that man understands who he really is. Without them, it is impossible to know it. The Lord has blessed only man with these two. He has endowed him so that he might use them for that purpose. Hence man is truly fortunate. But, alas, man has forgotten the task for which he has come, ignored the question whence he came, closed his eyes to where he is, diverted his intelligence towards amusement and creature comfort, and wasted all, his powers. What a tragedy, this! If in this most propitious human birth itself the Godhead is not sought after, when else are they to succeed?

“If today is squandered so
Will tomorrow help you to?”

If one’s real nature is first understood, the rest can all be easily grasped. One will thereafter know where one is, whence one is going, how long one exists etc.

These four issues are dependant, one on the other. If one is solved, all the rest can be known; but, not one of these can be ignored. For example, suppose you write a letter to somebody. Whatever be the contents of the letter, if it is put into an envelope and posted, whom will it reach? It won’t be given to any one. Well, will it come back at least to the person who wrote it? No. In the end, it will be neither here nor there. Instead, if on the cover the address of the person whom it should reach and the address of the person who wrote it are both written, one can even predict when the letter will reach its destination, is it not? So, too, what do you do with your letter, your life? To whom do you address it? Where do you write it? When can it reach? Whom should it reach? Ignoring all these, not caring even for the time, if you simply worry yourself, how can you ever hope to know the Reality?

First, you must know your own full address. Who are you? The Atman. Whence did you come? From the Atman. Where are you going? To the Atman, itself. How long can you be here? Until you merge with the Atman. Where are you, now? In the Unreal, the Ever-changing. In what form? As Anatma. What are you engaged in? In evanescent tasks. Therefore, what should you do, hereafter? Give up these three and try the other three—to enter the Eternal, to engage in never-changing tasks, and to enjoy the Bliss of the Atman.

This must be the chief effort of the Jivi, its perpetual aim, the greatest adventure in this world. All other tasks are humdrum and silly; they glitter a moment and vanish. You will realise this truth if only you turn your back on them and watch wisely.

There is a short story which illustrates these points. There was once a Raja, who had transferred all responsibility of ruling to his Mantri (minister) and who was spending his time in ease. He never worried about anything, be it big or small. He had a personal companion, whom he had always by his side, more or less as a bodyguard. This fellow was very wise, for he never did anything without deep deliberation, about the how and the why and the wherefore. The Raja took all this deliberation to be just foolishness and he nicknamed the companion, “Avivekasikhamani” or “The Crest-Jewel of Fools”. He went to the length of actually engraving the title on a plate of gold and compelling him to wear it on his forehead for all to see! Many people were misled by this and they took him to be an ignoramus at court; they did not heed his words.

Meanwhile, the Raja fell ill and took to bed. The kingdom was combed for physicians who could heal the king. Messengers went to the eight corners, seeking drugs and doctors. Hundred were busy round the royal patient, but, all efforts failed; the illness worsened day by day. The Raja was at the very door of Death.

The Raja suspected that his end was near; so he hurriedly made some dispositions, spoke to all those whom he wanted to meet, and was immersed in sorrow. He had no thought of God or any other auspicious Power. He was in terrible fear of Death and could not think of anything else.

One day, he called Avivekasikhamani to his bedside and whispered feebly in his ear, “Well; I am going soon, my friend!” Then, the Fool asked without any compunction, “What? You are weak and cannot walk a few steps; I shall order a palanquin, please wait till it is ready.” “No palanquin can take me there,” said the Raja. “Then, I shall order a chariot,” entreated the Fool. “The chariot too is of no use,” replied the Raja. “Of course, then, the horse is the only means of journey,” wailed the companion, who seemed eager to come to the rescue of his master, and spare him the toils of travel. The Raja said that the horse too could not enter there. The Fool was at his wit’s end. Then suddenly an idea struck him, he said, “Come on master! I shall carry you there.” The Raja became sad; he said, “My dear friend, one has to go alone to that place, when one’s time has come. No companion can be taken.” The Fool was thrown in great doubt; he asked the Raja, “It is curious, is it not? You say that the palanquin won’t reach there, that the chariot can’t go there, nor the horse; you say that no second person can join you! Well, can’t you tell me at least where that place is?” The Raja replied, “I do not know.”

Immediately, the Fool unwound the Golden Plate with the engraving of the title, ‘Avivekasikhamani’, and tied it round the brow of the Raja, saying “Raja! You know so much about the place, even, which things cannot go there, but, you do not know *where* it is, and still you are going there soon. O, *you* deserve this title much more.” The Raja was overcome with shame, “Alas,” he said to himself. “I wasted my years in eating and sleeping and pursuing pleasures, never caring to inquire who I am, whence I came, what I

am doing, whither I am going, and why I came. The precious time allotted to me has come very near its end. There is no time for me any more for all that inquiry. Death is knocking at the door; children have started weeping; my subjects are in great anxiety. Can I, under such conditions immerse myself in inquiry? Can a thought that I never entertained throughout my life suddenly arise now, during my last moments? It is impossible. Yes, I deserve the title, Avivekasikhamani more than anyone else, for I wasted my life in useless pursuits; without any thought of the Reality.” The Raja let it be proclaimed that Inquiry is the best means of knowing the Truth, that the inquiry must be directed to separating the true from the untrue, the eternal from the temporary, that people should arrive at the conclusion that, ‘God is the only true and eternal Entity’ and that by their own independent investigation, his subjects must not only grasp the entity intellectually but must also attain the Grace of God, by their pure lives. Announcing this lesson to his subjects, the Raja breathed his last.

Note how the Raja blinded by material power and pleasures misdirected his energies towards the world, away from God, and ended his days in agony.

Every Sadhaka must enter on the path of inquiry. Then only can the conviction dawn and grow, that nature and all learning connected with nature are unreal; then only will these be given a relative, not an absolute value. They are of course to be learnt and experienced as necessary for existence, as a kind of daily routine. They should not be mistaken to be the Highest knowledge, the unchanging Eternal Truth. That mistake, if committed, leads to Asanthi, an agitated mind. Agitation produces worry and anxiety. They in turn destroy peace.

If you aspire for Santhi, Peace, Equanimity, the basic thing is have faith in the temporary nature of Nature, and be engaged in the uninterrupted contemplation of the changeless Godhead.

Therefore, do not be bound by selfish attachments; engage yourself in the discharge of your duties, do not allow yourself to be gladdened by success or saddened by failure; be ready to renounce all that is harmful; and, then, through Discrimination, you can beat the Drum of Victory ! Great Declarations like these, reveal the Highest Truth and the Glory of Godhead.

If the two paths, Jnana and Bhakti, are compared, it can be said that the Lord’s Grace is won more easily by Bhakti, then by the other path. In Bhakti sadhana, there is the need to grasp the reality and its inner meaning, fully and clearly. For this, the objective world is itself the proof and argument, the effort and the means. To know this, spiritual inquiry has to be pursued; such an inquiry will grant unshakeable Santhi. Inquiry alone can reveal the Truth behind all the objective world. It is your experience, is it not, that when you do some task carefully for a long time, correcting your mistakes as and when you discover them avoiding the repetition of the same while continuing with the task, you invariably achieve even more success than you hoped to get? What is wanted is just the unflagging desire to achieve victory. That will lead you to discover the means thereof, to develop

earnestness and care in the pursuit of those means, and to get success. The wish must be strengthened by the will and the will by the effort.

Well, take the example of a person anxious to become stronger. If the wish is powerful, he will first learn the means of realising his aim—the exercises, the diet, the disciplines etc. Then, when he practices them his will is changed to steadiness in effort. But, one important thing must be noted. There are many who say that the absence of wish and will is the best. This is not so good as having one wish, more than all others or, rather ‘one wish’ and one alone, to the exclusion of all else. Even more superior is the person who has steadiness of effort, in realising that one wish. For he can promote not only his own good, but even the world’s good. Let your wish and will and effort be directed to your own good; do not divert them to worldly pleasures for that will cause harm and destroy Santhi.

Sri Sathya Sai Baba

The Search

The limitless sky is Your home; how can I seek you there?
The countless stars are the steps; how to climb them all?
The blue of the sea is Your Form; how can I grasp You so?
You reside in every speck and sphere; how can I search for You?
You stay, they say, in saintly heart, and righteous deed;
How am I to enter there, and worship Thee?
You are Truth, You are Goodness; but, how am I
To picture You, in both these shapeless things?
You are everything and everywhere; but, elude all search!
You are here; you are near;but, where? O where?

The Sathya Sai Avatar

II

(Continued from the May Number, page 58)

Then they took Baba to another physician, but he had a reputation for being a worse torturer than the one whom they had run away from, Baba was taken by force in a bullock cart to that village, but, on the way, He just held up His Hand, and the bullocks halted. They refused to move forward, though beaten mercilessly, so, the cart was turned back and, lo, the bullocks ran speedily in glee and everyone reached Puttaparthi. The parents gave up all idea of drugs and doctors for curing Baba.

Then, Baba too decided that He would no longer hide His Identity, and move about without a name and place. On October 20th, 1940, He made the Declaration. He announced, “Give up from now on the illusion that this Child is yours; this child is Sai

Baba; know that; understand that; do not forget it and take Me to be just a Man; listen all those who have seen Me and who are to see Me; I am Sathya Sai Natha, the Lord, the Sai Baba who appeared in Shirdi.”

The parents were surprised by this unexpected declaration; they did not know how to react to this Divine Manifestation. They permitted the brother to take Baba again to Uravakonda, to put Him again to school! Under the impression that He had still to be closely watched, they even locked Him in a room, but can the Divine Fragrance be shut by the locks and bolts? When hundreds gathered before the house to have the Darshan of Baba, the brother had to open the room. To the supreme satisfaction of everyone, Baba ‘took’ ‘Udi’ by a mere wave of the Hand; He ‘took’ and gave everyone whatever they desired! He read as from an open book the thoughts of all those who came to Him; and, He was going to school too!

Then, one day, it so happened that Baba went from Uravakonda to Hampi along with many others. There, when every one was worshipping the idol of Virupaksha in the temple, suddenly, the idol assumed the Form of Baba; thus, He confirmed His Divinity. Returning to Uravakonda, He blessed the distressed and the sick and the sad, without any rest. “Bhaktas are my kith and kin, not you,” He said to His sister-in-law; He announced that He would not stay with them any longer. So, the brother got the parents to Uravakonda and, they too realised that He can no longer be theirs, under their ‘care’. So, they told Him, that they would not interfere at all with Him and His work, and persuaded Him to return to Puttaparthi. The Bhaktas of Uravakonda and the neighbouring places were very much affected by the news that Baba was leaving; so, they engaged two special buses and followed Him to Parthi and spent full 10 days in joy, in His Company.

Hearing that Baba had come to the village people came from all quarters, anxious to have His Darshan. The village overflowed with pilgrims. Baba gave them all objects, materialised by a wave of the Hand—Udi, Talismans, Locketts, Kumkum and many others. He cured diseases and restored their health and gave them joy. The news of the Divine boy reached Bangalore and hundreds hurried from there, bringing garlands and offerings. They arranged grand festivals and processions and prayed that Baba should visit their place. Baba agreed and the devotees fixed up a Dharmasala for His stay. Thither came one day, a young girl in acute agony caused by stomachache. In full view of the assembled Bhaktas, Baba materialised a complete set of surgical instruments. In a trice, He operated and removed the disease, causing no pain, and, without even single stitch the wound was joined and skin made whole; He only applied a little of the Udi that he ‘took’ by a wave of the hand. The girl had no pain or weakness, during or after the operation.

This news reached Sri Thirumala Rao, who had also a similar terrible illness and he hurried to Puttaparthi to be benefited by His Grace. While he was engaged in the seva of Baba one night, he dreamt that Baba operated on him (!) and when he woke up there was no pain at all. The bed was soaked in blood, and the cut made by Surgeon’s knife was there for all to see. Overcome by thankfulness and devotion, Thirumala Rao built on

the site given by Karnam Subbamma, the Mandir, now know as the old Mandir. It was occupied by Baba in 1945.

But, caravans of Bhaktas descended on the village every day and the Mandir became too small, in no time. So, Baba whose will is deed, willed a New Mandir, where thousands can assemble and find Peace, Prasanthi Nilayam, as He named it. The foundation was laid in 1948, on the side of a hill, a little outside the village, a short distance away from the Chitravati River. Within two years, the Nilayam rose, splendid and sublime to the eye, an Abode of Shanti, as the name implies. Baba shifted to that Building on November 23, 1950.

Like Krishna in the midst of the cowherds at Brindavan, or Rama in the midst of Vanaras or Siva in the midst of the Pramathaganas, Baba shines in His glory at Prasanthi Nilayam. He also reveals His Grace as the Mother, wearing yellow and red, sitting on the Lion seat, as Rajarajeswari on the silver Throne, greeting all children with a loving smile, shedding the cool shower of Maternal Kindness. In fact, He gives Darshan in whatever Form each one prays and meditates upon.

Pleasure is the Head; pain is the Foot. You cannot welcome pleasure without at the same time inviting Pain. They are both always together, inseparable. Understanding this, live always in peace.

Baba

Significant Words

Last Dasara, on the day when the poor were fed, I and few others were holding back the thousands, beyond the gate of Prasanthi Nilayam for over two hours, when suddenly, in obedience to some one's orders, they broke all barriers and rushed pell-mell to the pandal, to the left of the Nilayam! I was very much annoyed that all our labour gone to waste; but, Baba called me towards the pandal saying "Menon! Go and see that all are seated in rows. I am coming." I went to the pandal and was surprised to see all that motley mass arranged in perfect rows. Baba came there in a few minutes. He walked along the rows, and turning towards me, said "Menon! Look at the wonderful variety of Creation!" That was a revealing remark. Those words opened my eyes. Yes, there must have been present in that pandal, at that time many pious souls, sadhakas, saints, seekers, pretenders, penitents, idlers, idealists, castaways, morons, misfits, and many other types besides, making up this vast multicoloured panorama of humanity. The scene was not something to be viewed with disgust. As I was prone to; it was something to be watched, and studied with sympathy and discrimination.

A few hours later when the Feeding had started and Baba had served with His Hand the sweets to the poor, Himself to each and everyone, I was in the kitchen near the pile of the rice, straightening my back to relieve the strain. Suddenly, Baba appeared

before us. He asked me, “Grand, isn’t it?” I replied, “Yes, Swami. There must be at least three thousands.” But Baba smiled and said, “Not that! The Shanti and the Ananda here now... How is that?” Significant words those two! Yes, they revealed to me my error, in getting disgusted with the noise and confusion all around me. I must have concentrated, instead on the Ananda that the poor got and the consequent Shanti that prevailed in their minds. These were more real, than the noise and confusion, certainly.

Thus does Baba, by a casual remark, a word or two, reveal to the ignorant the significance of things and events. He is the Sadguru, the Great Teacher.

P. S. Menon

From Pain to Peace

H. S. Rao.

The clouds are massed in deepening gloom, the storm breaks out,
The dazzling strokes of light make fearsome designs
On the ravaged face of the night-sky;
The heart beats in pain with silent agony of hopes
Lying on the ash-heaps of nothingness;
And defeated dreams rise like dark shadows to perplex the mind.
But breaking the gloom, the pain and despair,
A Voice, sweet, soothing and serene
Startles me out of my hopeless reverie.... The awful numbness of the spirit...
“I am with you always, and you are Mine forever;
I am by your side in sorrow and a silent Sharer in your joys:
In your struggles, through inward seeking, to know God,
And in your despair to attain the Peace that knows no end,
I am your Guide, Friend and Teacher to show the path
Which all mortals must tread, through many cycles of birth and death:
For Life’s ways are rugged
Often dark and desolate
Full of unknown danger and evil
And mind’s bewilderment and heart’s unuttered pain.
And yet, I will lighten your burden,
When you trust Me with the fullness of your faith.....
Be your Friend and Path-finder
Over ways that dark and dreary.....
I want only your simple faith, your humble heart;
And silent remembrance in Love.”
The Voice trailed away like the soft fall of a heart-stirring melody
merging in the Silence of the Universe
Baba’s radiant Face gleamed through the thick veil off gloom; The darkness fled...
And my heart thrilled to a new Life, of Hope, Love and Peace.

The Navaratri Festival

Navaratri is celebrated all over India, in a variety of forms, but the central theme of the Festival everywhere is the Worship of Devi, that is to say, Shakti, the primary Force behind every act of every being. Shakti is Prakriti; Shakti is all this Creation. If only that Shakti is imbued with Prema and Discrimination, World Peace is won, the very next moment! Such Shakti is the Parashakti, the Mother, the Source of all Power and Energy. As the Sea is to the clouds, the Parashakti or the Premashakti is to the manifold Force that causes activity. It is the one all comprehensive Shakti. But, used without Vichara or Discrimination and without Prema, it is producing harm to the World, at present. Shakti must be sought after in the form of Love. That is the highest Goal of man, that is the path of Moksha. Cling to that path whatever may be your lot, praise or blame, honour or dishonour, life or even death. Never deviate from it, even in the slightest measure. Never neglect it even for the smallest fraction of a second.

Sri Sathya Sai Baba

Sanathana Sarathi

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Man is a bundle of impulses and intentions. He reduces his innate divinity and inner peace by giving free vent to these two. The impulses are the fuel, the intensions are the fire. The fire can be put out only by placing the fuel aside. The dying down of the fire is the attainment of peace, Dive deep into the ocean of peace and earn the invaluable pearl Atmananda, the Bliss of the Atman. When that opportunity is seized, man becomes the personification of the effulgent, holy state of peace. That is why the Vedas declare that man is the embodiment of Santhi. Therefore, you should not delude yourself by imagining that you are the seat of disquiet and untruth, know that you are the embodiment of Santhi, that Prema is the blood that flows in your veins and that your very nature is Joy; realise this by actual practise and experience.

Without Santhi, it is impossible to see the Truth. As the rays of the Sun are for the blossoming flower and the ripening fruit, so are the rays of Santhi necessary for the full development of Man. Then only can he ripen into the realisation of the true, the eternal, the blissful Brahman.

Brahman is a shoreless bottomless ocean. That ocean is the basis for the ever shifting waves, the evidence and result of its power. The waves emerges from the sea, leaps forth from it, falls back into it and dissolves itself into it. Though the power of the sea is thus manifested in ups and downs, rise and fall, the sea is steady and fixed. But, the world is concerned more with the temporary and the sifting, and thinks that the waves are very important. So also, the sadhaka is more concerned with attainments that are evanescent and changing and not with the unchanging experience of the principle behind, the Brahman. All the senses, all the impulses rise up in overpowering strength like waves from the sea, roar in fury, and subside in the waters; they do not confer peace. The wise thing is to forget these waves, and to direct attention towards the sea beneath, which is without change. Then only can you attain Santhi, swim about happily in the deep undisturbed waters.

Why are those denizens of the deep sea so happy? The reason is they have water all around them—above, below, and on all sides.

They cannot survive even a second, outside it. Even when they have perforce to come out of it, they struggle frantically to reach water again, for the disaster will bring about death itself. So too when man is immersed in Santhi, he will experience the joy and exhilaration of that state, in all ways. A person who has tasted that joy and exhilaration can never tolerate even for a second the state of Asanthi, and he will never desert the Santhi stage. If it ever happens that he is forced into Asanthi, he will struggle furiously and desperately to return to the state of Santhi and might even die in the attempt. But, why should such a person ever be thrown on the shore of Asanthi and ever risk his lire in escaping back into Santhi? He can ever be in a state of bliss, immersed in the Ocean of Santhi, isn't it? He should not float on the upper waves of impulses and intentions of Vasanas and Sankalpas. He must dive deeper and try to revel at the calmer levels. This is the most urgent task. Then, you will not endanger yourself by being thrown out and beyond, upon the dry shore.

This type of pure and holy Santhi alone will remove the walls that now divide man from man. It will transform all the absurd hatreds, misunderstandings, disgusts and prejudices that warp human behaviour. Santhi is the manifestation of the greatness of Prema. It will endow all who come under its authority with tremendous power for good. It can place God within man's grasp and man within God's grasp.

Sadhana can confer no higher power. It is the very secret of the life-principle in creation. It is the highest individualisation of the glory of the Atman. It is the magic wand in the hands of the Bhakta, with which he can master the entire world. Besides, it confers the greatest degree of contentment.

But, Santhi does not mean inactivity, the mere inert life of eating and squatting. You should not spend your time in eating and sleeping saying to yourself that the Lord will come to your help, when the need arises. You must arise and work. God helps those who help themselves, and He will help no other. Learn from the life-history of Prahlada the lesson, that the Lord alone is to be loved; learn also the technique of that process. Do the work that has fallen to your lot, sincerely and efficiently. Give up everything that is outside the service of the Lord. Follow the footsteps of Prahlada. You can win, through the Grace of the Lord the joy of Santhi, the thrill of Fullness and the Bliss of Immortality.

Work has to be undertaken, in order that time might not hang heavily on you and be a burden. Work is the mission of Man. Without it, Man will get lost in the darkness of ignorance and he will be overwhelmed by Tamas. Ignorance will multiply his doubt: these have to be chopped off with the sword of Jnana.

On one occasion, when such mystic subjects were taught to Arjuna, he got puzzled and asked Krishna, "At one time You say that we should renounce all Karmas; at another time, You say that Karma-yoga has to be adopted. Now, tell me which among these two paths is the better? For this, Krishna answered thus:

"Sanyasa and Karma Yoga both lead you to the same goal of Liberation, O Arjuna! But, know this. There is greater joy in doing work than in giving up work. Sanyasa and Work are not contradictory; they are interdependent, complementary. By giving up work, man will only decline, without the progress derived from activity, and the training achieved through it. The real Sanyasi is he who does not desire one thing or hate another. The word Sanyasa can well be applied to work done without regard to success or failure, profit or loss, honour or dishonour, to any activity engaged in as offering to the Lord. Mere inactivity announced by the gerua cloth and the shaved head is no Sanyasa at all. He who has avoided the duality of joy and grief, of good and bad, he alone deserves the name. So, better than the giving up of Karma, is the renunciation of the fruits of actions; it also yields greater joy. That is the best path. Therefore, of these two, Sanyasa and Karma Yoga, whichever is followed, the fruit of the other too, can be won. For there is Ananda in Karma: there is Ananda too in Renunciation.

Sanyasa devoid of Karma Yoga will lead to grief. For, how can anyone get away from Karma? However much you may avoid Karma, is it not necessary at least to engage yourself in the remembrance of the Lord, in Dhyana or Japa? That too is Karma. If these are given up, there is no joy in life, whoever he be, man has to do some Karma, whatever

the form of the work. He who engages in Karma Yoga, renouncing all idea of action and following the discipline of silence, can, within a short time, realise Brahman. Karma will not stick to such. Karma for them is akin to breathing. Life is impossible without the Karma of breathing, so too for the Sadhaka, work is essential. Asanthi comes only when the fruit of action is desired. If the fruit is disregarded and joy is derived from the very Karma itself, than one gets Prasanthi. No one thinks of the results and benefits of the Karma of breathing, is it not? So too, when Karma is done, never worry about its result; that gives real Santhi.

Many and many an idea takes shape in the human heart; they wander to the very ends of the eight directions. Some of these are mutually supporting; some are mutually destructive. But without leaving them free, they must all be canalised and disciplined to subserve some high purpose. Then only can you be established in Santhi. You must have the cleverness needed for this canalisation. It is not merely cleverness in the use of external things; it lies more in the control and subjugation of the mental faculties: this is essential for the blossoming of the Atma. For understanding the faculties of your own mind, you must move with elders experienced in that line or in the sublimation of the vagaries of the mind.

Until you intelligently fix upon a certain direction for all your thoughts and activities, you will be only building shadowy castles in the air and roaming about in them. Why, even your senses will be pursuing contradictory paths and distracting your attention to such an extent, that you cannot easily come to a decision regarding the ideal. They make you feel that their paths are the best; but, you should always strive to change the course of the senses and the imagination, to subjects and desires that are conducive to the ideal, whatever be the difficulty, however serious the crisis. That is the sign of real intelligence; that is the road to real Santhi.

Every one has, by virtue of human nature itself, the discrimination needed to strive for the ideal. You should not allow the slightest idea of neglect to hinder you, or stand in your way. The Santhi based on Jnana can arise only out of actual experience; the end and the consequence of each and every act is and must be Jnana. The Progress of the individual consists in activity, done with discrimination.

Take one small example: Even if a person has all the means of comfortable travel through the grace of the Lord, namely, cars, planes or other conveniences, he has perforce to walk, in spite of everything, for the sake of his health! So too, whoever he is, whatever the Sadhana he is engaged in, he has perforce to experience the activity and learn the consequence himself for the sake of his mental health! Otherwise, mental weakness cannot be cured.

In order to achieve this, one must move with experienced men and men who are basic supports of the good life. One must grasp the Reality with their help and experience the Reality oneself. Then only can Peace be established in the personality.

In this created world, wisdom is enveloped in ignorance, Jnana in Ajnana. That is inevitable at all times. So long as the lamp is burning, there will be a shadow beneath it; so too when the flame of illusion is burning, the shadow of Ajnana is inevitable. If the

ignorance surrounding the Atman is destroyed by Jnana, then everything will be illumined as at sunrise, and Santhi will be the result.

If the above result has to be got, some effort has to be made to provide the necessary conditions.

The mind is conditioned into good or bad, by the environment. Hence, man has to create for himself, the environment he needs. The reformers of today do not strive to transform the qualities of man. They try to bring about equality, in economic matters, in outer life. But, these can be lasting only when the qualities of character are built on the basis of equality. If the quality of equality is not developed, even if everything is divided and shared equally, that state of equality cannot last. So, there is need to reform the character by means of the knowledge of the Atman. This reform alone will bear fruit, the fruit of Santhi,

Therefore, culture must be directed towards the reform of character. Along with that reform and to the extent it is gained, the outward standard of economic life too can be adjusted. First, man must be trained in the technique of Santhi and Santosha, peace and happiness. These do not depend on the outer, the external, the visible objective world. So there is no profit in worrying about or debating about these matters. You must take refuge in the Atman and the contemplation of the nature of the Atman, that is to say, in the real I. All this objective world shines, only through the glory of the Atman. The body does not deserve to be identified with the immortal; it is inert matter, and nothing better. You are not the thing connoted by the word, "I". You are the One, without a second. The body is subject to change, it is evanescent, liable to decline. How can it be the Atman? No Atman is One and Only. It cannot coexist with another entity. It is only when every Sadhaka, every man, is aware of this that Equality, Equanimity and the Exhilaration can be established on earth.

Therefore, contemplate on the Tattwa. Leaving aside the seen, concentrate on the seer. That will illumine the Truth.

Sri Sathya Sai Baba

Upadesa Panchamrita

This year's Dasara Festival was marked by certain features which must be thrilling to the hearts of all Bhaktas. Vidwan Doopathi Thriumalacharlu read before Bhagavan on four evenings, portions of the 'Sathya Sai Gita' which he composed through His Grace. Sri N. Kasturi, the Editor of Sanathana Sarathi placed at Baba's Feet the Life of Bhagavan Sri Sathya Sai Baba (Part I) which he has written in English with the title, "Sathyam Sivam Sundaram" on the evening of Vijayadashami day. On the 1st October, when Baba was worshiped by the devotees on the Uyyala, Sri Veerabhadra Sarma performed a Harikathakalashepam "Sathya Sai Baba", describing the significance of the Sathya Sai Avatar and detailing the various miraculous Mahimas of Baba.

Baba Himself blessed the Bhaktas with five Discourses, the Upadesa Panchamrita, one on the 21st, on the occasion of the Fourth Anniversary of the Sathya Sai Hospital, and the rest, on the 27th, 28th and 30th September and on the 2nd October.

Speaking at the Hospital, Baba spoke about the flag that was hoisted at the Inauguration of Dasara by Him. Baba said that the flag was as old as Dasara itself; it was the ageless symbol of spiritual Bliss. Every Incarnation had the same symbol and on every occasion, the Avatar had reminded the world of its real Nature. By revealing its Atmaswarupa, it encouraged people to achieve Atmavikasa. He said that Ashanti is the prime cause of all illness, mental as well as physical. “Courage, joy, enthusiasm these are the greatest drugs, the panacea for all diseases. The constant remembrance of the Lord’s Name will ensure all three. Physical health is very necessary; good food and clean habits are essential for this. There is no use forcing abstruse Vedanta down the throats of the starving and diseased persons. To understand the Reality, nerves of steel and muscles of iron are needed. Discipline is vital, for the student, the housewife, the employer, the employee, for everyone, in every stage. Control of the senses, moderation in speech a heart that throbs when others suffer, that is happy when others are happy these are to be cultivated.”

“Let your words and thoughts be pure, unsullied by hatred or envy. Inquire, but, do not descend on criticism, discuss, but do not deride. Respect the other person’s sincerity. Try to live in concord with all. Pray that all beings everywhere may have joy and happiness.”

ii

The Gita, Baba said, does not advocate Sanyasa or the life of the ascetic; it teaches the secret of work the secret of a full life in and with the world. The music of the Flute has mingled with the wind and is not accessible to modern years; but, the voice of the Gita is still murmuring in millions of ears, in all parts of the world. The Gita was spoken for the purpose of removing the delusion born of Ignorance. In the last chapter, Krishna asks Arjuna, “Has your delusion born of Ignorance ‘Ajnana sammoha’ been destroyed?” and Arjuna replies promptly, “Nashto mohah”, “My delusion is destroyed”. Krishna also asks, “Have you heard this with Ekagratha?” For, the only person who heard the entire Gita at the same time as Arjuna, the blind monarch Dhritarashtra, did not have his delusion destroyed, because he was more worried about the fate of his children and the fortunes of the battle, he had no Ekagratha, and so, he did not reap the fruit of the Lord’s Teaching.

Arjuna had no qualms of conscience when he revelled in many fights previously and slaughtered many warriors; but, at Kurukshetra, he was over powered by a wave of pseudo renunciation because of the false identification of his self with his kith and kin. Krishna thought him the secret of unattached action, by showing him that all beings are but bubbles and waves arising out the one sea, namely, Himself; and therefore, no one need feel that he is the doer, the doer or the deed. There is the Avinabhava, or non-separate unity between the Paramatma and the Atma. ‘You are the eternal Atma, full, pure and complete.’

People glibly speak of Atma-arpana, but, what they can offer to the Lord is only the Ahamkara, the feeling of ‘I’ and ‘Mine,’ which keeps them away from the Reality, which can be grasped only by relentless enquiry. They complain that Samsara or life in the world bristles with misery, for they do know how to live unaffected by pain or sorrow. Like men possessed by ghosts, they move about terror stricken; the Objective

World and the Vishaya Vasana are the ghosts that have exorcised by the wand of Jnana; or, by the simpler and sweeter method of Namasmarana, repetition of the name of Hari; He will 'hari' or destroy the bonds.

“The Gita strengthens your faith; cleanses the activities of your mind; directs you along the path of Right; removes your delusion and ignorance; and endows you with the knowledge of the Atman”.

iii

A few more passages from the Sathya Sai Gita were read on the 28th September.

The Principle of the Markandeya Oriental College, Aukiripalli, Krishna Dt. Brahmasri Venkateswara Sastry read out a Navaratnamala Poem on Baba and he dedicated it at His Feet. Baba in His discourse referred to the Upanishadic exhortation, “Awake, Arise, and stop not till the goal is reached.” He said that there was no need to go anywhere, for the Truth is here, in you; in fact, you are the Truth; only you do not know it. There is nothing new to be posited and sought for; It is only forgotten, ignored; nothing comes or goes.

But the Upanishadic injunction asks you to perform Karma, correctly for that is inevitable, inescapable. Karma is the flame that uses up the oil of Vasana quick; the body is the wick and so it too must gradually burn itself out; perform Karma keeping Dharma always in the mind, then, you will grasp the Marma of the secret and your Janma will be worthwhile. Engage yourself in Dharma-marga as well as Brahma-marga; you need no other Ananda than what such a life confers on you. Earn contentment and courage by re-orienting the senses internally; turn the flash inwards, repeat name of the Lord and if you get Shanti, that is the highest Wisdom, too.

iv

On Vijayadashami day, at the gathering of devotees in the Prayer Hall, after the Dedication of the Book, “Sathyam Sivam Sundaram” and a talk by Sri Venkateswara Sastri, Baba said, that the Lord insists that the individual should develop and utilise the talents and capacities he has endowed him with; that he should make good use of the limited freedom He has permitted him to have. It is a gift of God which should not be tarnished or lost or wasted. Prema is one such gift and it should be sanctified by proper use. Pothana, Nandanar, Gouranga, Jayadeva, Tukaram and Meera had progressed in Prema yoga and shown how Ahamkara melts away before it, how it confers immeasurable Bliss. Baba warned Bhaktas against some pseudo-spiritualists who misuse their progress and go about demonstrating Samadhi, Ecstasy, and the like, equipped with a bundle of “brokers” and flatterers. Declaring that they have renounced everything that they look upon honour and dishonour with equal eye, they heighten the pride of their followers by conferring upon them titles extolling their spiritual attainments and their moral qualities! No wonder the pride and pomp of both multiply beyond calculation!

v

On the 2nd October, the chapter on Jnana-yoga in the Sathya Sai Gita was read and Baba concluded with a very thrilling discourse. Baba said that no one can describe the Reality as ‘such and such’; it can best be characterised as “Not This” “Not This”; for,

the world which is a creation of the imagination is amenable only to names and forms that are imaginary. The prince who was lost in the forest and who grew up for some years in the midst of robbers, was still a Prince throughout, though he might have lost all memory of the Palace; so too, man is the Atman, enveloped by the world, which is but a figment of the imagination. Even the statements Sarvam Brahmayam is incorrect. It posits two things, Sarvam and Brahman, is it not? Sarvam idea also should go. Only Brahman should remain. That is Jnana. This state can be reached by Bhakti also, for, with the Grace of the Lord, what is it that is beyond reach? So, the essence of all Tapas for you is, Develop Bhakti; purify and strengthen Prema. That is the best Karma; that is the path to the highest Jnana. Jnana-yoga is not the only means of getting the knowledge of the Reality. Jnana can be acquired by Karma Bhakti and even Raja Yogas. There is no conflict between the various paths to the Reality.

There is no use quarrelling over the relative utility of this Yoga or that; what is required is actual, immediate, practice of any one of the disciplines, which are preparatory to the spiritual life.

There is a belief that spiritual discipline shall be taken up only after superannuation and that the young shall not have anything to do with it. This is very wrong; for, the spirit is the very breath of life, it sustains, strengthens, encourages, consoles and calms. Just as the alphabet has to be learnt first and the words next and the sentences later, the A B C of spiritual sadhana has to be learnt and practised even by children. Parents should feel happy that their children are equipping themselves with an essential accomplishment like Japam or Dhyanam. In this world of hurry confusion and conflict, the capacity to withdraw into oneself is a valuable antidote. So, all encouragement should be given to the young to contact the sources of spiritual power. No one need be afraid that his children will be spoiled by this.

(Ed.)

_____The Five Garlands

Once I brought five garlands for Thee, O Baba!
The first is of flowers rare and fair.
I wove the garland with my heart
And it gleamed
With inner joy, on feeling Thy Touch!
But, Thou..... O Baba!
Took the garland and kissed, but did not wear it
Round Thy Neck..... Soon, the flowers faded
And let fall their petals,
Shorn of beauty, fragrance and life.

Another garland—of pearls,
I gave Thee, O Baba!
Thou didst see it and didst smile and took the garland
In Thy soft and gentle Hand;
And, in the end,
Thou didst pluck each one them

From golden string which held them together
And, didst throw them
One by one, on the dust
Caring not for their worth
And glistening whiteness!
I wove

A third garland out of lace
Which shone like a stream of Light
Circling in joy and mirth and spreading its lustre
Far and wide
As if it was Heaven and not of Earth.
But, Baba laughed and took it in His Hand
And crushed
With His flaming Fingers
And threw it away!

A fourth garland I wove
Of my smiles
And handed it to Him, for His Joy.
He saw my smiles woven well and skillfully
But they were not the sparks of my soul!
So, he grinned and mocked at them.
He did not care
For my smiles free and fine

At last
Tears flowed from the eyes;
I gathered them in drops and strung them together
Into a sad, shining garland
And offered Him. Ah! Baba closed His eyes and Joy
And, heaving a deep breath, extended His Hand
And, though it drenched His hand, Face and Heart,
He felt a peculiar joy
And, there, my garland rested Round His Breast

K. Vaidyanathan, M.A. Ph.D

He Blessed a Child

Sai Prabha (age 8 years) had typhoid fever which ran through full three weeks; after touching normal for a week, she had a relapse. The temperature was 104 steady for 4 days and thereafter it wavered from 101 to 103. So, she was admitted to the Sathya Sai Hospital.

On Sep 24, her condition caused anxiety; she was talking deliriously from 10 PM. But, at 3 PM she called out, in her usual voice, "Grandma, grandma! See, Baba has come! Get up Baba is giving me Vibhuti He has applied to my brow." We rose and went

to the bedside. Yes! There was a big patch of white Vibhuti on her brow! Baba had come in His Subtle form and blessed the child. The thermometer showed that the temperature had come down to normal!

When I went to Him, Baba made fun of me, saying, “Well! What shall I say of your bandobust? You do not know who comes and goes!”

It was the fifth day of the Dasara Festival; so, hundreds of Bhaktas came to the ward and saw the mark of Baba’s Grace on the face of the sick child. Jai Sri Sathya Sai Ram.

Dr. Brahmam.

SATHYAM SIVAM SUNDARAM

The life of
BHAGAVAN SRI SATHYA SAI BABA
PART - I
(1926-1960)
(Written by Sri N. Kasturi M.A., B. L.)

The book has fourteen chapters: In Human Form, Natanamanohara, Gana – Lola, The Serpent Hill, Bala Sai, Prasanthi Nilayam, From Cape to Khilanmarg, The Wave of the Hand, The Same Baba, The Rain Cloud, Sai Sadguru, ‘I am Here’, The Sarathi and For You and Me. It also contains 15 pictures, besides a triple portrait of Baba on the wrapper. The price of the 300 pages book is three rupees only.

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THE EDITOR SANATHANA SARATHI
Prasanthi Nilayam P.O
Via Bukkapatnam,
ANANTAPUR Dt.
Andhra Pradesh

Sathya Sai Sweeties

With

Birthday Blessings

1. The love that glows in every heart, know, that love is God. If you yearn to reach Him, love all.
2. The Truth that shines in every one, know, that truth is God. If you seek to merge in God, practice Truth.
3. What is Love? It is the cream of the life that is lived in the holy light of full morality. If you aspire to be happy, experience Love in every act.
4. Love is the charm which can transform the stoniest nature into the softest sweetness.
5. The love that you bear to yourself is the basis for all forms of love; therefore, love your Self, your Atma; without it, you cannot really love at all; without it, your heart is but a stone.
6. Taste the elixir of the Love that sweetens all the various form of Prema; then only can you realise that in all beings there dwells the self-same Atman, the Atman that is One without a second.
7. Cultivate Prema, if you wish to escape the agony of partitions and divisions and differences.
8. No. Prema is not the common stuff so miscalled. It is the nectar of the lotus of the human heart. The heart that has no nectar is but a cell of darkness.
9. Have you the desire to have Ananda, at all times? Then, speak in Love; act in Love, remember in Love. Be Prema-ful.
10. Do you crave for the fruit of Sujnana? Then, seek it in the winding vine of Faith, lovely with the fragrant flower of Bhakti. The Bhakti flower alone can give the fruit, Jnana.
11. Develop Humility before elders, Dread of sin and steadfast faith in all things good.
12. The purpose and goal of life here is the Realisation of the Atman. Do you yearn for it? Then, take up the Sadhana: Renunciation, Service with no desire for the fruit thereof, and constant Remembrance of the Lord.
13. Whatever you feel is wrong when done by others, avoid doing them yourself.
14. However you crave others should honour you, honour others likewise.

15. Those who consider world peace essential, must seek the welfare and happiness, the comfort and joy of all and pray to the Lord to bless all, with these; but, they should, along with the prayer, comfort and help others, to the extent possible.
16. Four prides destroy the humanity of Man: the pride of Riches, the pride of Ancestry, the pride of Scholarship and pride of being Young. The farther you are from these, the fuller you are with Love—the nearer you are to the Lord.
17. Four forms of Faith help Man to progress along the path towards Divinity: Faith in One's scripture, faith in one's Religion, faith in one's Country and faith in one's Village.
18. The respect rendered to individuals and to Status is no respect at all. Status is short-lived; individuals rise and fall. The Atman alone is the untarnishable, changeless gem! Respect it; that is the real Self-respect.
19. Are you struggling to destroy your egoism? Then, do not run after positions of authority over others: that will only foster it. But , through His Grace, if you are in such a position, do your duty with considerations for the needs of others and respect the feelings of others. That is the crown of glory for that position.
20. Are you seeking Peace, Happiness and Equanimity? Then, seek them in thoughts of God; nowhere else can you get the permanent brand. All three got from elsewhere are yours only for the moment: the next minute, you are plunged in suffering.
21. The greatest happiness is to be rid of lust, greed, envy and malice.
22. Not causing harm to others, that is Punya. Not doing disservice is the greatest service.
23. Why waste precious time in searching for the faults of others? Search for your own, discover at least one and correct it. That is the best use to which you can put the precious time.
24. Time is the very embodiment of God: so, frittering it away is as bad as ignoring God.
25. Are you planning to spend your days without malice or hatred? Then, do this: speak gently and with moderation.
26. Do not worry about others and their nature; try to acquire a good nature, yourself.
27. Far better is it to practice one virtue yourself, than repeating parrot wise a crore of suggestions to others.
28. Be at all times full of courage, enthusiasm and joy; this gives you strength, physical mental and spiritual.

29. Do not yield or become sad when you are calumniated or threatened; do not swell and get conceited when you are praised or honoured. Both these delude you and plunge you into malice and hatred.
30. In the name of Bhakti do not cause mental pain to others; do not disturb their peace of mind, or cause inconvenience to them.
31. Never disparage the Ishtadevatha of another or his mode of worship, in the mistaken view that your God and your mode are higher and better. Never laugh at another's faith; that is heinous sin.
32. God is immanent everywhere, in everything; all spots are holy, all moments are sacred, all acts are observed by Him, knowing this be vigilant; do not err anywhere, at any time.
33. Let your mind dwell on the name and Form you like most. Worship Him so. Do not change them to suit the whims of another or to please another.
34. When you are engaged in Japam, Dhyanam and Bhajan let your mind too experience the sweetness; do not merely exercise the body and the tongue. Genuine joy will be yours, only when your mind is fully immersed in them.
35. These thirty-four points should be well pondered over and put into practice, from today; this Sadhana will lead you on to Realisation and you will experience Inexpressible Bliss.

BABA

Prasanthi Vahini

9

Sri Sathya Sai Baba

The nature of Light is to reveal objects, by illumining them. But Real Illumination is the property of the Atman only. The Sun and Fire can only 'penetrate' Darkness: they do not destroy it completely, because Darkness and their Light are opposed to each other. But, the effulgence of the Atman has no opposition at all; all objects, all natures are favourable to it. It illumines all. Hence the statement: 'Tham Devaa Jyothishaam Jyothih'—'The Gods acclaim It as the Light of Lights.'

Its form is Jnana, Wisdom; not things, like the physical body. The body is ever changing; it is not eternal. The Atman shines equally everywhere and illumines everything without any distinction. It is of the nature of Ananda and of Chaitanya. So, it becomes automatically Brahman! This conviction is the essence of Jnana.

He who sees a pot can know that it is a pot clearly, by himself, is it not? But, how is it that one identifies oneself with the *body*, simply because, attachment makes one feel that it is one's own body? This is the Ajnana; the My-ness, the I-consciousness. Jnana which is of the nature of the Atman is indestructible; Ajnana of the nature of the Body is destructible.

The Atman is Formless; hence, the Three-fold Affliction, the 'Thapathraya' does not affect It. The Six-fold Mutation will not affect It, for, it is always Sat, always It and It alone. It is a guest, distinct from the Body which It inhabits. The Body is subject to illness, growth and decay. The Atman is free from all mutations. The Atman has no desires, impulses or intentions. It is above and beyond the Tamasic, Rajasic, and Satwic qualities. The Prakriti is the Doer: Purusha is as the lotus on the water, unaffected, unattached; "Prakrithih karthaa, Purushasthu pushkara palaasavannirlepah."

The Atman is misleadingly denoted by the word, I, Aham. How can the seen be the seer, the eternal? How can the body be the real I? When this mistake is made there can be no peace and no joy. It is only when this truth is understood and experienced that one can have Santhi.

The Atman has to be realised, as distinct from this drishya world, all this that is 'seen'. This is possible only when one has the Viveka to be freed from the bondage to Prakriti, and to release one-self from the Avidya that tells him that the 'seen' is indeed the real. Such Viveka has to be acquired by the practice of the Ashtanga, the Eight-fold Discipline, which cleanses the Avidya that darkens the Intellect. Then, the Intellect becomes pure and sharp and it gets directed towards the Atman. Ignorant people, to whom the understanding of the Atman is beyond reach, delude themselves by the belief that they can derive joy from the objective world which their senses can experience. If only one reflects a little, even the little joy thus derived will be found to be only the same Atmananda and not something separate! For, everything everywhere is Ananda, is Amrita. All Ananda is Atmananda.

But, when one can rest in the endless coolness of the actual Full Moon sailing in the sky, who be content with the painted moon and its painted light on a piece of canvas? Who will care even to cast a glance at it? As the saying goes, "Will a honey-sucking bee ever drink the bitter juice?"

So too, the Sadhaka who has tasted the nectar of self knowledge, the knowledge of the Atman, can never relish, thereafter, the sensory objective world. The person engrossed in a painted moon can never know the real moon. So too, men deluded by the attraction of Prakriti grope about in their ignorance of the Atman, and wallow in the unreal manifold world shaped by the three gunas. On the other hand, the learned man who seeks the reality gives up glittering falsehood and revels in the Atman, deriving Santhi therefrom.

So, never mistake the Drishya the "seen" to be permanent or true! You cannot exult in anything else except the Ocean of the Ananda of the Indivisible, Undivided Atma, or Brahman. You can get real and full contentment only in the significant, sweet

meaningful experience of the Parabrahmam Itself; only *that* can give solace from this cycle of birth and death. These unreal things can never afford contentment; the present is without existence and significance. Nothing other than the Atman can ever, at any time, in any manner confer any benefit, or bring about any Santhi. It cannot put an end to sorrow and shower Ananda.

Everything other than the Atman is Asat, like silver in the mother of pearl, a delusion, like water in the mirage, a mistake, with no real silver which one can take or real water to slake one's thirst. So too, when you base your life on the sensory objective world, which is An-atma, and produced by ignorance or Avidya, you can never derive happiness or joy. Such pictorial products of fancy cannot appease hunger or slake thirst or satisfy desire. Only the Real can produce those results.

So, too, the removal of the recurring sorrow of Samsara can be effected only by the attainment of Brahman. Genuine Santhi cannot be earned by means of desires and intentions, study and scholarship, pomp and publicity. It can come only by experiencing the Atman, to however small an extent.

By mere force of intention, one can imagine in an instant a scene in America, but can it also be experienced in actuality, at that very instant? No. There is no use imagining and framing in the fancy; it must be experienced, in mind and word and body. Then only can one claim to have genuine Santhi. Therefore, merely knowing about Brahman, or Santhi or Sathyam or Sakshatkara leads nowhere; you may even know that there is Ananda in these; but, all that is of no use. You have to dedicate your life to *win* that Ananda and experience it and enter upon the discipline needed to acquire it. Then only do you deserve the Grace of the Lord and the attainment of Brahman; then only can you get the true Ananda.

It is this subject that the "Vivekachudamani" also teaches in many ways. He who follows its teaching, without deviation, can taste the nectar of Atmic Bliss, can attain the goal of Life. Devoid of the sorrow that is inevitable in dealing with sensory objects, having no intentions and desires, one should be immersed in the Bliss of One's Own Real Reality. Man alone, of all creation, has the qualification to achieve this Supreme Joy. What a sad tragedy that he should neglect his right and wander about seeking petty pleasures empty tinsel! Like children playing with dolls and sticks, calling them elephants and horses, man plays; but does not make them real elephants and horses. Ignorant men play in all seriousness, imagining the objects of the world to be real, and they laugh and weep, in joy and in sorrow, they blossom and droop while up or down. But that does not make the Maya Jagat less unreal!

When you are immersed in Sushupti or deep sleep, what happens to your joy and sorrow, your profits and losses? They have no reality then; nor have they any reality, later? At both times, they are but the creations of your fancy. He who knows this secret, will always exult in the Joy of Companionship with Oneself, the Contemplation of One's Own Inner Reality. That is real permanent Joy.

Therefore, listen, all Sadhakas! You, whose Real nature is Atmic! Seek to discover your true Self, your genuine Reality; attain the knowledge that You are the Atman itself; exult in the Atman alone; taste the Undiluted Incomparable Unlimited Bliss of the Awareness of the Real Self. Let Time merge in Him whose Form is Time; that is the legitimate task of Man. As taught in the Vivekachudamani,

‘Jnaana rakshaam samaadrthyaa Jnaneer sudrdhavaan bhaveth
Sa eva niratham svasmin svaanandamanu-bhunjathe’

‘With the amulet of Jnana around his arm, one can escape the evil influence of the vile stars called sensual attractions’. But, one should not, out of the boldness born of the consciousness of Jnana give free vent to the senses. One should be always vigilant regarding the external world: one should always be immersed in the contemplation of one’s own Inner Reality. That is the sign of the knower of the Higher Truth. When one is ever in that stage, the self-illuminating Truth will ever be before the mind’s eye and the drishya or the objective world will melt away. If the seen or drishya world is superimposed on that undivided indivisible Brahman it will only be as real as the turrets and bastions of a city among the clouds. Can anyone build castles on the air and live in them? The Akasa, of course, is your basic Form, or Rupa; but, for that reason, you cannot erect a city hereon. The turrets and bastions you seem to see in the clouds are unreal, baseless creations of your own fancy. So too, in the akasa-like formless Parabrahman all this superimposed Jagat is false, baseless. Everything is but the Chaitanya of the Non-dual un-equalled bliss-pervaded Parabrahman.

Always enjoy the Santhi that is the result of the stoppage of all mental agitations. Do not allow the mind to run after this and that. Train it to keep quiet. Keep away and afar, the mental reactions caused by contact with the external world. Then, you can become mere Existence, Sat; that is the state of the Muni or the state beyond the realm of the senses, where their fiat does not run. That is the real Sakshatkara, that is the Goal of Life.

“Mounam bhajaswa” it is said. But, what is mounam? Not the keeping of the mouth shut; it means, the getting beyond the influence of all the senses and getting established always in the consciousness of one’s own Reality. Perpetual Ananda is also perpetual Santhi. When the mind withdraws from the external world, the tongue too becomes silent; all senses follow suit, that is the genuine Mounam.

This stage cannot be described in words; it cannot be communicated to others as ‘such and such’. It belongs to realm of experience. Mounam Means “the Parabrahma swarupa that is beyond all this”. He who has reached it will be in the highest Santhi and the highest Ananda. If the activities of the intelligence are stilled, and if the Intelligence is harboured in Brahman, one will become suffused with Brahman, “Parabrahmamayam”. One has to observe all this world as from afar, with an uninterested attitude. Prakriti can be overcome only by this means. Such persons will escape the viles of the intellect, which breed doubts, delusions, and dualistic diversions, away from the Atmic reality.

The Buddhi or the intellect is the prime instrument; it should be cleaned of the rust of the sensory world or Prakriti, and made to shine in its own pristine effulgence. Buddhi should not be wavering, or agitated or even activated; for, when it is so, the world appears manifold and multi-formed. When the Buddhi is tranquil, Santhi envelopes man; he is immersed in Tejas, splendour; he is in the Akhanda paripurna ananda. This stage is also called Nirvikalpa, the Nirvikalpa-mounam.

Therefore, may all Sadhakas, by their disciplined lives and ceaseless effort, establish themselves in the knowledge of their own Swarupa, their own Reality. May they keep their minds away from the Drishya world, contemplate on the Paramatma always, acquire peace of mind, withdraw from all contact with the sensory world, saturate themselves in Ananda, and know themselves as the One, without a Second.

This is the Udaseenabhava, the stage of Disinterestedness, the condition of the person who has grasped the Truth. There will never more be, *another* everything that *is*, is himself. The holy Suka, Sanaka, Sananda and others achieved the Bliss of this incomparable Santhi. They have no affliction or doubt or distraction, because they have no need for further thought or inquiry; they are not bothered by any change or modification, for the Atman has no such! Once a person has tasted this sweetness, he will never more give ear to any other word or disturbing argument; he will never more entertain any distracting thought; he will never more be drawn towards any diversionary attachment. He will hold on, steadfastly, to his conviction.

The special characteristic of man among all created beings is his Viveka; his power of discrimination. He is therefore bound to act always, using his discriminating capacity. But, there are two forces putting obstacles in his way: one, the ignorant who prompt towards inaction and two, the Teachers of Sankhya. The first set of people, though they may desist from activity through their senses, are unable to withdraw their minds and they continue to commit acts in their minds. So, their inactivity is meaningless and unreal; it is Mithya.

The Sankhyans use a number of arguments against Action or Karma. 'Karma causes both Punya and Papa, Good and Evil,' and so, it is said, 'the wise must give up all Karma.' In the Gita, Krishna has met this argument and shown the way to get the good out of Karma and avoid the evil. They further say that if Karma is engaged in, the results are a mixture of pain and pleasure, of benefit and loss, and it leads the doer either to heaven or hell or back again to the earth, that is to say, to bondage of some sort. So, they ask people to give up Karma and take to inaction. The Gita has a reply for this also. Karma will bring about bondage, only when it is engaged in with a view to the fruit there of. When done without any *thought* of the fruit, it leads, on the other hand, to Liberation, or Moksha itself! Why, even liberated persons; engage in Karma, though they do not derive any benefit therefrom, just for promoting the welfare of the world! Or rather, whatever a liberated man does must automatically be conducive to the welfare of the world. Karma has to be engaged in; that is the means of securing the Santhi already won.

Sri Sathya Sai Baba

What is good of visiting a hospital often and often if you have no mind to undergo the treatment and follow the regimen recommended? What is the good of your coming to the Bhavaroga Vaidya if you have no steadiness and patience to follow the discipline of Sathya Dharma Shanti and Prema proposed for your ultimate good and immediate welfare?

Baba's Glory

Twinkle twinkle little star!
Have you wondered what you are?
Often pondered where you are?
Shall I tell why you are
Up above the blue, so high?
Like a diamond in the sky.

You have got to twinkle, little star;
You are but a spark of Baba's Will.
You twinkle is an echo, the Real is here;
You are only a flash of Baba's Eye!
When a star doth fall, its twinkling flame
Doth merge in Him, its duty done.

For fear of Him, the Fire, it burns
When He orders, it lowers its hood.
When the leaping rage His command receives
Its fang recedes, the victim freed.

The Sun each day comes round to spread
His glorious news from East to West;
The Moon is sad, since its misty glow
Is not as cool as Baba's Grace.

They Sky, when clasped in His Lovely Palm
This formless shapeless colourless sky
It hardens, sweetens, shines or shapes
Into concrete lasting things for Him.

A heap of sand, a stone, a pebble
The inert seeming idiot stuff
It has sense enough to hear His Voice
And mutely change to what He Wills.

The roaring flood doth part in twain
To make a pathway for His car.
For fear of Him, the rain, it pours;
When His Flag is flying, the showers end.

All day long, the trees are full of song
From a thousand tiny throats;
Each little note proclaims His Love
His Greatness and His Grace.

Each puny bud yearns quickly to bloom
And scatters its scent on His delicate Feet
The dewdrop glistens, like you, below,
On His Foot rung, carpeted green.

The clouds, with wondrous bricks of light
Well baked in solar kiln
Do built a welcome arch for Him
Beautiful to behold

The firmament, His Tent, is lit
By a billions suns and balls of fire.
Time is a wink, space but a span
In His Eternal Play.

The Milky Way whereon He rides
Is paved with glittering globes;
The music of these spheres is in His praise
The nebulae babble His Name.

The silent mountains all around
Samadhi-bound from ages past,
Are waiting for the chance to get
A vision of Him, some day.

The wind is surely blessed;
For, He has allotted it the task
Of bearing on its wings
His Voice, that soothes and heals.

All minds do thrill with His sweetness,
All hands must fold and pray to Him;
All feet must tread the path to Him;
All souls shall one day merge in Him.

Twinkle twinkle little star!

You have to twinkle little star.
You are but a spark; I am but a spark,
Of Baba's Will, O Brother Star!

The Lord

Ten years ago, I stood to face to face with the Lord. I feel as if it is just today, just now; I see that Divine frail graceful gentle yet majestic Form, standing before me. The face radiates something deep and intense that makes the whole being throb and choke with a sob.

I saw in Him, then, a compassion beyond my comprehension and a universal Love, that made me feel so small that I felt I was not deserving enough to touch His Feet.

Ten years have passed: they have been so rich and full for me. He has made me realise, one by one, the answers to all my queries and although I have changed from a college student to a more settled status. He is the same: Unchangeable and Eternal.

Swami has often told us, "Do not get attached to his human form; do not be deluded into believing that this form is Swami." Ah, it is indeed the truth. Is He not the Antaryami, who pervades every inch and every pinpoint of the Universe? So, let me ask His Forgiveness for calling that Divine Form, Beautiful. If the Vedas and the Sastras, and the Rishis and the Saints have in their rapture called Him lovely and enchanting and beautiful, can I not in all humility call Him so?

And how Graceful is Swami! So lithe, so nimble, so ethereal! He glides so lightly that if your heart is at His Feet, He will glide into it. He will not crush it; he will only make it ache! How can I speak of His compassion? He treats equally the sage and the sinner, the rich and the poor, the literate and the illiterate, the simple and the celebrated. To every one, He is so kind and tender; he will talk to us as if our matters are of great moment to Him; He will listen to our woes with rapt attention, as if He is so keen on their removal; ah! Who can be so gentle as He? Who else can have such patience, forbearance and love?

Parthi to Sai Bhaktas is heaven on earth. Prasanthi Nilayam is their dear home; once they are within the precincts of that sacred place, they are no more harassed with worldly worries or beset with obsessions of physical comfort. In this Paradise on Earth, there is absolute peace and joy. Everyone has the Darshan of the Supreme to full satisfaction; that good fortune of nearness to the Lord, is enough to make us feel grateful to Him for life.

Every day is an auspicious day at Parthi, for He is there! On each festival, something novel and soul elevating takes place in the Prasanthi Nilayam. While sharing in that atmosphere, one finds himself entwined in gossamer meshes of certain deep

feelings form which one cannot extricate oneself, feelings that shrink from words. It is the beginning of the restlessness, of the urge, to detach oneself from worldly bonds.

Many of us have heard His words of guidance and of love. They are jewels which one should treasure in the innermost recesses of the heart. They are the truest and simplest philosophy, the broadest and the most universal. He has often told us, “Do your duty” “I shall look after you” “Do not speak ill of others; first, correct yourself” “There is nothing like courage for giving you success” “Go ahead! Why do you fear when I am here?” “Be gentle, modest and loving” “Serve men, for it is like serving the Lord Himself” “Be true to yourself first” These are the rain drops, which, if only we open our hearts like oysters, will turn into priceless pearls. Sathya, Dharma, Shanti and Prema, this is His Message. “In every walk of life in everything you do, adhere to these,” says our Swami.

It is easy to go into emotional ecstasies about Him. I must confess I have been a miserable failure in adhering to His Teachings. Deep down within me, there is a feeble protest—how dare I mention it? Yet, I shall—I feel that the greatest Sathya, Dharma, Shanti and Prema is—to sit at His Feet.

How dare I be so presumptuous? How dare I presume that I can sit at His Feet, so holy and so sacred? At this hour of agony, I only turn to Him. “Swami, forgive me! Forgive this erring child. Let me cry my heart out, at Thy Feet. Purify me, lest my tears stain Thy Divine Feet. I am a castoff reed; please, O please accept it and play on it Thy melodious soul stirring tune. Ah! Make it sing, make it throb, make it live, forever and ever”.

Jaya Gopinath

Do you know the real significance of the story of Anasuya, the story of how she humbled the Gods, Brahma, Siva and Vishnu? (Anasuya means, “Envy-less.”) It is that if you have no envy, you get such unshakeable Shanti, that no Power can overwhelm you.

BABA

The River and the Bunds

One of the basic fundamentals of the Dharma-marga which Baba requires us to follow, along with the Brahma-marga, is the acceptance of the duties of life, in a spirit of joy and thankfulness, of the training it gives to our emotional and intellectual faculties. Rakti leads one on to Virakti, He has said.

Baba has always counselled householders to take their life as a spiritual pilgrimage; in fact, he speaks of life in the family as the ideal Guru! So, invariably, in His discourses, He advises women to exercise patience and to use all their talents and

qualities to educate and reform the men and their children into disciplined Sadhakas, leading purposeful and worthwhile lives.

In the following extract from an article by Sri. K. Kondala Rao. M.A., I.A.S. (Retd), the points generally emphasised by Baba in His Discourses are finely portrayed.

“A woman during her life plays many beneficent parts. To the babies and infants, she is the guardian angel. To youngsters, she is the bounteous mother, a haven to repose, an embodiment of love, service and sacrifice, as well as a teacher, in many ways. To young men, she is the mistress. To middle aged men, she is a companion. To older men, she acts as a nurse. What a fine combination of endearing roles? Her place in a happy human society is as indispensable as it is inestimable. May the women realise their own innate worth, and not cry for the phantom of a supposed equality which is both self-deceptive and self-degrading!

The main venue of work for most women should be the home. It is a place far too sacred to be treated with disdain by women. On its proper management with absolute devotion and loyalty depends the well being of the entire family and the society. It is a place where the young folk who constitute the future assets, not only of the family, but of the nation, are bred and brought up. It is indeed a holy institution, the efficient management of which calls forth all the ingenuity, and resourcefulness of the women who presides over it which she does at all hours aided by her partner in life.

As a mother, she acts as a powerful centrifugal force in her house and all her children as well as boys and girls in their teens and even the grown ups flock around her, off and on as their alma mater to confide their hearts' yearning.. and more often than not, make her the channel of communication to their father, whom they adore none the less, but would rather approach with or through their mother. This is normal and quite a natural phenomenon in every household and this vividly brings out what a key position the mother holds in the family life and in shaping her growing children in their flowering stage. She can be a force for progress or stagnation or even regress depending on her equipment. So, such a place with such potentialities should be presided over by a women well qualified for this purpose. It will be a great misfortune, if not a tragedy, if the women happen to be a passive and inert soul.

To ensure a sweet home and mutual happiness, the wife as well as the husband must each constantly endeavour to exhibit the highest qualities of head and heart and show deep understanding of and unfailing accommodation to each other, at all times, holding in check every unsavoury attitude, likely to mar the even tenor of life. They should endeavour to evince mutual regard, bordering on adoration. They should be living examples of manly and womanly behaviour not only to their growing and observant children, but to other younger folk among their kith and kin and to their neighbourhood.

The marriage vows in vogue from time immemorial enjoin, among other things, on man an obligation to protect his wife at all costs and on woman to show obedience to her husband. These vows constitute an unchanging tradition among humans down the

ages and embody the crystallized essence of wisdom, based on experience of life's vicissitudes. The duty to obey cast on the wife is no less grand than the protective role assigned to man, by virtue of his masculinity. Obedience correctly understood is the hallmark of a disciplined and efficient soul. It calls for greater comprehension, courage and faith to wield it and it is fittingly assigned to women with her ingrained greater receptivity, equanimity, and imperturbability even under trying conditions compared with men. Such an attitude easily disciplines her ere long to be the real queen of her household which is indeed her destiny. Verily, no one can hope safely to rule, unless that one is glad to be ruled and learned gladly to obey.

The roles of man and women can be compared a river and bunds. One ceases to exist without the other. There can be no river without bunds. The rushing water will get dispersed and dissipated unless controlled and contained by the protecting bunds which give shape and poise to the current. Without the water the bunds remain purposeless. The banks of the river are not intended to serve the same purpose as its current. Because the functions are dissimilar, the river continues to flow.”

Peerless Lord

Sathya Sai Baba, Hare! Beloved and Peerless Lord!
A Vision of Infinite Joy and Tender Compassion!
Thou Glorious King, enthroned on high,
Honoured and crowned with the glistening gold of Prayer,
Yearning over Thy devotees, far and near,
Anchoring the weary to Thy “Abode of Peace.”
Sai! O! Sai Hare! Thou art my God;
All in All; I see Thee everywhere....
In the blue of the Heavens, in the green of the Earth
Baba!..... ever glowing with the shimmering aureole
Alight with an opalescent glorious Magnificence!
Beauteous Spirit.... Burdened with the joys and sorrows of the Earth;
An Eternal and Gentle Refuge.... Of Divine Splendour!

S. S

Prasanthi Vahini

10

Sri Sathya Sai Baba

If there is anything sweeter than all things sweet, more auspicious than all auspicious things, holier than all holy objects, verily, it is the Name of the Lord or the Lord Himself. Give up the company of the worldly minded, the association with those infected by Asuric qualities. Keep away from every type of wrongdoing. Seek always the company of the wise, the Good. Take refuge in Narayana; He, the Pure one, is the perfect Embodiment of Santhi, of Happiness and of Jnana. He, the Sri Han, is seated within every one. He stays constantly in the place where devotees honour His Name, sincerely and with single mindedness. Therefore, first, you have to practice intense Bhakti towards the Lord. Then, you can certainly attain real and permanent Happiness and Wisdom.

Of what use is it to pursue the fleeting pleasures of the senses? Worship the Hari who lives in the cavity of your heart, nearer to you than your thickest friend, your father, mother or guru, who is all these and more to you. The physical body for whose sake you crave all this comfort and luxury is subject to damage and decay, one day, it becomes food for dogs and jackals. Hari, on the other hand, makes for Joy and the thrill of Holy Love. Surrender your heart to Him; He desires naught else from you. He can be won by no other means, neither by unlimited scholarship, nor by pompous vows and colourful ritual.

Of the span of human life, one half is wasted in sleep; the other is frittered away in satisfying stupid desires, in the inanity of old age, the helpless ignorance of childhood and boyhood, in misery, travail, and illness. You can devote to some worthwhile activity. Beware of misusing even these for the silly pursuit of sensual pleasure. Use at least these precious years for the contemplation of the glory of the Lord, for fixing your mind on His Lotus Feet ever more firmly, and for thus transporting yourself across the vast ocean of Birth and Death.

Therefore, practise at all times and under all conditions the remembrance, with love and devotion, of the Name of the Lord. That name is a thunderbolt which will pulverise mountains of sin. It is the unfailing cure for the dread disease of sheer worldliness. Surely that name will endow you with Santhi!

The name of Hari is as the effulgence of the Rising Sun, which scatters the darkness of delusion; It is as luminous, as universal, as sacred. Do not misuse that sacred Name even for a second. Do not let pass even a second, without bringing that Name to mind. Remember, the sweetness of that Name when repeated by Prahlada overpowered the hearts of the Asuras who heard him; the children of the Asuras repeated the Name along with Prahlada, and led by him, they began to sing and dance with joy arming themselves with axes to defend their leader!

The Name of the Lord that can transform the Asuric character and purify it into nectar is verily the heaven of santhi for all, for the world. To repeat that Name without break, to love that Form and that Name with intensity, that is what deserves to be called Bhakti. Bhakti means the highest, purest Prema, directed towards the Lord. Any one can attain this Bhakti. The door of Bhakti-

yoga is open to all. The only passport needed is the desire for liberation, for Moksha. That desire entitles Man to his heritage.

Of course such Prema will dawn only after knowing the glory and the splendour of the Lord as well as His Innate Characteristics of Omniscience, Omnipotence, and Immanence in all Creation. He who is endowed with Prema of this Nature, who lives always with the Lord, he will certainly be liberated.

What does it mean, the expression “to know God”? It means, “to love God”. Knowledge without devotion produces hatred; such knowledge leads to power that is misused; it is not knowledge worth the name; it is ignorance, mistaken for its opposite. It is only through Bhakti that Jnana becomes established and deep-rooted.

What is the sign of a Jnani? It is Prema, the possession of ever widening Prema. When Bhakti or, in other words, love towards the Lord dawns, Ignorance will vanish, step by step. Bhakti and Hatred cannot co-exist; they are contradictory. Bhakti and Love, however, are of the same nature.

The worldly man is infected with love towards material objects only; but, the same love when it assumes the form of Bhakti or Love of God leads one on to the realisation of Godhead itself. The word, Rasa, indicates the attraction of worldly objects as well as the longing for the joy of God-realisation.

The consequences of Karma are diminished by undergoing them and then, you are born again. But, the fruits of Bhakti are never diminished at all. They last forever. Liberation lasts; it does not end. Verily, Bhakti is the real technique for human liberation. That is the Sadhana *par excellence*. Every other technique is built upon that.

Bhakti and Jnana are like the pair of bullocks for the cart both have to pull in unison Each must keep pace with the other and help the other to drag the weight quicker. Jnana has to help the increase of Bhakti; Bhakti has to contribute to the growth of Jnana.

It is on account of this mutual help, this collaboration that the Gopis of Brindavan were able to attain Moksha; their Bhakti towards Lord Krishna endowed them with the Highest Jnana also. Now, the essence of Bhakti as well as Jnana is Santhi the highest type of Santhi, Prasanthi. Prasanthi leads one on to Prakanti, the Glory of Spiritual Effulgence, and thence to Paramjyoti, the Super-effulgence of the Highest Revelation.

Jnana is a concomitant of Bhakti; it is its component part. Love fixed on God is most beneficent. It produces the greatest Subha. It will not bind man to the earth. It will take him by hand along the road to Moksha. It will release one from all types of bonds and attachments, automatically; one has to strive only to avoid evil company. Constant association in good company will promote the feeling of detachment.

More than the adherent of the path of Karma, Jnana or Yoga, the follower of the path of Bhakti is declared fortunate and superior. He is better than the Yogi the Sanyasi, the Jnani and the Sadhaka who takes up the discipline of Karma.

This is the reason why Krishna directed Arjuna in the Gita to become a great Yogi. He also said besides, "Among Yogis, he who meditates on the Self as merged in Me, steadfastly, is indeed with the highest Bhakti. Then, Arjuna asked Him, "Among these those who worship Thee ever like that and those who worship Thee as Indestructible, Imperceptible, etc.,...who among these, O Lord, have triumphed in Yoga more?" For this, Krishna replied, "Whoever fixes his mind on Me, and worships Me, whoever is steadfast and exulting in this, he has achieved greater success". So Shraddha is ever essential, in matters spiritual, related to God. Shraddha has no limitations and so, its results too have no decline. The fruits of all acts done in the pursuit of God-relisation depend upon Sadhanas, Jnana more on internal Sadhana and Bhakti more on external Sadhana.

When Brahman itself is the object, it becomes Jnana. Shravanam, or listening to discourses on Sastra etc., Mananam or calling to mind what has been heard and Nididhyasana or ruminating on things thus recalled to memory.... until Bhakti is fully developed, these have to be gone through without interruption. Instead, Bhaktas often deal God in a bargaining spirit or in the spirit of a tradesman! This attitude should be given up. Whoever he is, he should not ask from his God, or Ishtadevata, anything other than Bhakti or Prema. If he does he is no true Bhakta. Uninterrupted flow of Prema towards the Feet of the Lord, that is real Surrender. Such surrender alone guarantees Santhi, and ensures Santhi, the genuine Santhi.

Sri Sathya Sai Baba

Birthday Festival

The Dawn of Bhagavan's Birthday, the 23rd day of November, was heralded by the sound of drums, the ringing of bells, the piping of Nathaswaram, the note of the clarinet, and the harmony of the band! Bhaktas had gathered in thousands, from Palamcottah to Pathankot and Calcutta to Cambay. The Prasanthi Flag was hoisted by Baba on the Nilayam at 8-30 A. M. At 11 A. M., while the Prayer Hall was resounding with Bhajan, Baba entered and seated Himself on the Silver Chair. The parents, Sri Peddavankappa Raju and Srimati Easwaramma then ceremonially applied oil on His Head and offered worship. Later, Dr. P. Ramakrishna Rao, the Governor of Uttara Pradesh and Mrs. Ramakrishna Rao, followed by Dr. S. Bhagavantham, Director of the Institute of Sciences, Bangalore and Mrs. Bhagavantham and other devotees offered their homage and worship. Every one of the assembled devotees was given an opportunity by Baba, to approach Him and personally offer Him homage, in the form of a Flower Garland, which He graciously accepted.

In the evening, a flower-bedecked Jhoola was arranged, as usual, at the Eastern End of the Hall for, the Uyyalothsavam. Baba took His Seat in it and after Bhajan, Brahmasri Bairagi Sastri addressed the gathering, selecting as topic for his speech, the Upasana of the Nirguna and Saguna aspects of the Atma in then light of the Brahmasutras.

Baba clarified the entire problem. of the Atma and its nature by referring to gold, which takes on various forms as ornaments, but still does not change its basic nature. "The Atma is apparently covered by various sheaths, the body the senses the mind the intellect etc. and so its effulgence is hidden. To be born is to become an ornament; to escape from the processes of heating and heating; in order to be pulled and flattened, so as to be shaped into an ornament, to continue ever as gold, that is Moksha.

The vast immeasurable ocean is beyond human comprehension; but, if a part of it is taken in a pot, it assumes the form of the pot; so, too, when the vast immeasurable Nirakara condescends to assume human form, it becomes amenable to your understanding.

The manifestation with form can alone promote realisation,, as the experience of Jayadeva, Gouranga, Ramakrishna and others prove. What is wanted for this Realisation is Prema, towards the Lord. And, for to cultivate this Prema, how to start, having it even? Well. No one can learn it from books or from others; it will emerge automatically and grow with experience, like all other forms of love, towards the parents, the children, etc. Th. first step will make the second easier and sweeter. The sweetness of the Name of the Lord will overpower all other sweetnesses and lead one on to the highest Bliss. So, like the lamp which must be kept burning so long as there is darkness to be kept away, the Name must be illumining the mind, until the dawn of Realisation.

"Every day on which you thus purify the mind with the holy name is a holy day. I have come to remind you of this Dharma and to re-establish it," said Baba.

At the end of the Bhajan session Baba proceeded to the "Dynamo Douse" and switched the current on to the newly laid main supply lines from the Andhra Electricity Board Sub-station at Penukonda, thus inaugurating the provision of constant electricity for all the various purposes of Prasanthi Nilayam.

The 24th day of November 1960 is a red-letter day in the history of the Village of Puttaparthi. The people of many surrounding villages shared in the joy. It was not merely the pleasure of welcoming His Excellency Dr. B. Ramakrishna Rao, the Governor of Uttar Pradesh into their midst and witnessing the laying of the Foundation Stone by him for the School Building donated by Baba. It was not merely the pleasure of listening to an inspiring discourse by Baba, who presided over the function. The day saw something far more thrilling and momentous: the melting away before the impact of Baba's overpowering Prema and Karuna of the dark cloud of feud and faction, that was fouling the atmosphere of the village of Puttaparthi for many many years. The villagers led by the President of the Panchayat and the Karnam and the Reddi enthusiastically celebrated the occasion.

Dr. B. Ramakrishna Rao dwelt on the significance of the day and the holiness of the village, which must be constantly remembered by the inhabitants. "Puttaparthi has acquired worldfame as the place where Bhagavan has incarnated, from where He guides humanity along the path of Dharma," he said. He also spoke on the duties of Panchayats in the light of the new responsibilities that are being laid on them, particularly of the duty of active and intelligent industriousness in a spirit of service and unity.

Baba declared that He was more pleased that day witnessing the enthusiasm and unity of the villagers than on any previous festive occasion at the village. "You are today laying two Foundations, one for the School Building and another, for the far more fundamental Vidya of better living. India won Swaraj by the twin forces of Prema and Unity; this village too can achieve all progress through the same two instruments. Of course, man is, by nature, bound to be influenced by selfishness, greed, envy and hatred; but, these must be constantly controlled by Viveka, Vairagya and Vichakshana and by the constant remembrance of the name of the Lord," He said. Expressing satisfaction at the way in which the elders of the village had put their differences aside and decided to work together for the welfare of the entire village, He announced, that, in spite of many Bhaktas suggesting to Him that He might shift to some town or city where, according to them, there were more facilities for carrying out the Mission for which He has come, He has been systematically ignoring their entreaties, for, He always knew that Puttaparthi will one day recover its balance and the people will soon understand the role they have to play. "I shall never move to any other place;" Baba declared. "This place is destined to shine and continue as a Holy Kshetra, a Tirupati," He announced. "Why should you wallow in misery poverty and backwardness with the Kalpavriksha by your side," He asked?

It was indeed a great day! And, Baba multiplied the joy, by visiting the houses of the Karnam (where He resided as a boy for some years giving the late Sri Subbamma of hallowed memory the fortune of tending the Lord) of the Reddi as well as of a number of other villagers.

Reduce speech to the minimum ; you can then avoid needless hatred jealousy and anger; your physical health, too, will be considerably improved, because the agitations of your mind get calmed. Heartaches, high blood pressure, intestinal disorders can all be avoided or cured by Silence. Your intellect will become sharper, for your attention will not be distracted; your power of concentration will increase. So, practise Silence, from now on.

BABA

Paramjyoti

Baba says that the highest type of Shanti, namely, Prasanthi leads one to Prakanti and then, to Paramjyoti, the super-effulgence of the Highest Revelation. The emblem on the Prasanthi Flag and the symbol in front of the Nilayam display the flame of this Paramjyoti at the finale of the central Yogadanda like pillar. Last month, in His article in the series, "Prasanthi Vahini," Baba wrote on Jyoti and (quoting the Brihadaranyaka mantra,) "Thaddevaa Jyothishaaam Jyothih" He said that the Atma alone has the effulgence that can destroy darkness, that the Sun, Fire etc. have effulgence only to a limited extent because they can only drive darkness somewhere else, that the Atmic effulgence is the result of Jnana, which is the certain product of Bhakti.

The Paramjyoti, which according to Baba, is the final Bliss of the Sadhaka, is the realisation that the Jyoti in the individual is the same Jyoti that pervades and promotes all Creation, as mentioned in the Chandogya Upanishad, 111-13-7: "The Jyoti that illumines this sky, and beyond this sky, beyond all living things, beyond all created worlds, beyond the inferior and the superior worlds, that same Jyoti is the one that illumines the Individual." The Jyoti in the Individual is the Brahman itself, for, it is through that Jyoti alone that one sees and hears:

"Thasya eshaa drishtih; thasya eshaa sruthih." That is why the Upanishad advises the aspirant to contemplate on That as, "to be seen" and "to be heard," "Thadethad drishtam cha srutham chethyupaaseetha."

As a matter of fact, the words Jyoti and Paramjyoti are used to denote not merely Light, but, all types of what we understand by illumination, or revelation. "The Word," too, illumines, sheds light, or dispels ignorance and, therefore, the Brihadaranyaka says that "when darkness falls, the word makes clear, by its light," "Vaachaeva ayam jyothishaasthe." So, too, the word jyoti is used to mean the illumination of the mind. The mind becomes jyotiswaroopam, it is said, in the Taittiriya. "Mano jyothir jushathaam." The Brahman can be meditated upon, according to the Shruti, in the Sun, the Eye and the Heart, as Jyoti in all three. "In the Agni, the Yajurvedins worship and realise only this same Super effulgence," says the Aithareya Aranyaka: "Agnava-dhvyryava etham."

The highest Bhakti is the meditation on one's own reality, "swa swaroopaanusandhaanam bhakthi-rithyabhidheeyathe;" and, the final fruit of that "anusandhaanam" is the Illumination of the Atmajyoti, for as Baba has said, "The Atman shines equally everywhere and illumines everything without any distinction." That is why in the Chamakaprasnah, Man prays "Jyothischa me," "May I achieve Jyoti." Prof. K. Narayana.

*God is the Dynamo,
Viveka and Vairagya are
the Positive and the Negative,
Shraddha is the Fuse ,
Bhakti the Switch ,
Bhava the bulb,
Ananda, the Light!*
BABA

My Right Eye

It was six years ago, in 1954 to be exact, that my left eye was operated on for cataract; the right too was affected and I had to go to my ophthalmic surgeon again, for operating the right eye in 1957. I was getting on fairly well with both, until about two years ago; but, the left began to fail and the right developed secondary cataract. The doctor advised, 'needling' for my right eye, and I was postponing the visit to Bangalore. Months rolled by.

Meanwhile, I was fortunate in getting Darshan of Baba at Anantapur as well as at Puttaparthi. The first full account of His earthly manifestation and Divine Leela was published in English as "Sathyam, Sivam, Sundaram" during the recent Navaratri Celebrations. I was very eager to read it, not only for my own information but also for the sake of my wife to whom I offered to translate the pages, as I read along. So, I managed to decipher about ten pages a day, with the help of a magnifying glass, held before my left eye. My right was of no use to me.

I finished all the 300 pages of the English Book and, when my wife pleaded with me, that I should read out and explain for her the "Prema Vahini," written by Baba, I brought out that book the next day, at the usual time. Turning over the pages, preliminary to the reading session; with the magnifying glass within reach, I found, that I could see the print without the glass! I was surprised to find that my right eye too could see, clearly!

Yes! Both eyes had clear vision; my right, no longer needed 'needling', The doctors confirmed this, in evident wonder. I scarce could believe the evidence of my own eyes!. . . It is all Baba's Grace!

Srinivasulu

The Sathya Sai Avatar

III

(Continued from the Sept : Number, Page 140)

Baba will be Hari or Hara, if you like Him as Hari or Hara; He will be a Man if you see Him as just that! If your mind will not accept the evidence of your eyes, who can cure that blindness? He is the Pillar of Brahma-tejas; the charming Siva with Jataajoota; He is the Nishkamayogi, wearing silken robe; He is Siva-Keshava, the unison of Virakti with Royal Splendour. He is the coolness within heat ; the heat within the coolness.

Baba is the Lord who has come to revive the Dharmic life in the world. Acting for our sake in both Dharma and Karma, He teaches us Jnana, like the perfect Guru. He has not come down to this earth for mere fun; He has come to correct and guide and train and teach.

What is the purpose of the 'miracles' He vouchsafes? It is to plant the seed of faith in the minds of the unbelievers, and foster humility and veneration. When Bhakti sprouts, it slowly leads on, step by step, to Vairagya and strengthens the Jnana of the Reality behind all this Seen.

That the Lord of Shirdi should make Himself our Beacon in the Spiritual Struggle of Sadhana is indeed our good fortune. He is extending His Hand to take us across, and land us on the other shore.

The Kali Age has made Dharma and Adharma so evilly mixed that it has all become topsy-turvy. Good men find it difficult to survive the onslaughts of enemies from all Sides. Morality, righteousness, honesty, sacrifice, service, all have become signs of weakness and ignorance. Worthless arguments and points of view get honoured and valued. Therefore, Baba has come and started to save mankind, with His insistence on Dharma and good conduct (irrespective of consequences) treated as the command of the Lord within.

He asks us to give up tall talk, vain pomp, precept without example, Sanyas without renunciation and every other variety of hypocrisy. The wicked Rakshasas were easily recognisable in the past ages, when the Lord came as Rama and Krishna to smite them. But, now, the Rakshasa nature is all-pervasive, it is well-nigh universal. Ravana, Kamsa, Surpanakha, and Indrajit can now be

counted in millions! Therefore, killing is no remedy now. The pest has to be destroyed and the tree saved. One cannot afford to cut down all the trees or uproot them dry. Baba has come for this new difficult Mission of reforming, revealing, revolutionising, transmuting human values and character.

(Telugu Bttrakatha: lines 336-425)
(To be concluded)

Vaikuntha Ekadasi

Vaikuntha Ekadasi is so called because, in many Vaishnavite Temples, that day is celebrated as the day on which the doors of Vaikuntha, or the Heavenly Residence of Vishnu are kept open, so that all who observe the Ekadasi Ritual can enter and attain Bliss. In Srirangam and other shrines, this is demonstrated by appropriate ceremonies and the distribution of Amritam, or the Heavenly Nectar of Immortality, symbolised by a sweet compound of honey milk ghee sugar and plantains. All this is in keeping with the Hindu practice of concretising in understandable language the great verities of spiritual science. It does not mean (nor is it taken to be such) that Heaven or Immortality can be won only on one day in the year or that mere partaking of the sanctified sweets will grant Immortality.

Vaikuntha means the Abode of Bliss; Baba often addresses gatherings of persons who have assembled to listen to His Discourses, as 'Anandswaropulara' `Amritaswaropulara' etc, that is to say, as Embodiments of Bliss or Embodiments of Immortality in order to draw attention to the Truth which is hidden from our consciousness, for, according to Him, we are in Vaikuntha, all the time, though we have forgotten to recognise it and we feel we die and get born, out of sheer ignorance of our Immortal Reality!

The doors of Heaven are ever open at Puttaparthi, for Lord Dakshinamurti is ever giving Atmabodha here, the Atmabodha which makes man, "Sarvavith, sarvagatha and amrita," all-knowing, all-pervasive, and immortal. The Sadhaka in Vedic times prayed "O Rudra, O Tryambaha, Give me release, just as the cucumber gets release from its stem; release me so, from death, but, not from Immortality." He wanted to be immortal, to escape from the cycle of birth and death. He wanted that the death at the end of this life be easy and the last experience for him. Baba too gives release from death while binding one to Immortality. Mrityu is spoken of in the Rig Veda as a bandhu, man's unseen companion, and Baba educates us all to develop an undisturbed and unfearing attitude towards that bandhu.

On Vaikuntha Ekadasi He `materialises' the symbolic Atmamritam, as sweet as His Teaching and as Fragrant as His Glory. He vouchsafes it as an initiation to the discipline that will carry the Sadhaka to the very door of Heaven, the very Fountainhead of Immortality. May He bless as all with the Shraddha and the Bhakti needed to treasure that Initiation.

(Ed.)

Readers are informed that copies of "Sathyam, Sivam, Sundaram" have been sold out. Copies of Premaval.ini (Telugu) are also out of stock.

The second edition of 'Sathyam Sivam Sundaram' and Telugu and Tamil Versions of the same will be ready soon. their Publication and other details will b., announced in this Magazine.

(Ed.)

Sathya Sai Speaks

Yama is the 'photographer' of Heaven ; he takes your flash photograph and if it is - a good photo, it is kept on the walls of Heaven ! The earthly photographer warns you and says "Ready" before clicking ; but, Yama takes his snap, you don't know when ! He gives you no notice. His flash is the last moment of your life. So, be ever ready for his snap, the flash, with the ; name of the Lord always warm within you, so that your photo might be good.

There was a man once whose name was Sivaramabrahmanarasimha vamanamadhusudana-mahadevasankara. Men called him, Siva or Rama, or Brahma. or Narasimha or any of the other names included in that long compound, and he answered to each! So too, the Lord has a compound of a million names; call Him by any component, and He will answer, "Here I am."

The child plays very long and very intently with the dolls and forgets the Mother who gave the dolls. But, certainly, the child will get bored pretty soon and it will remember the Mother and the sweetness of Her affection. and, throwing away the dolls, cry out for Her. Viveka will sprout and Vairagya will dawn in every one.