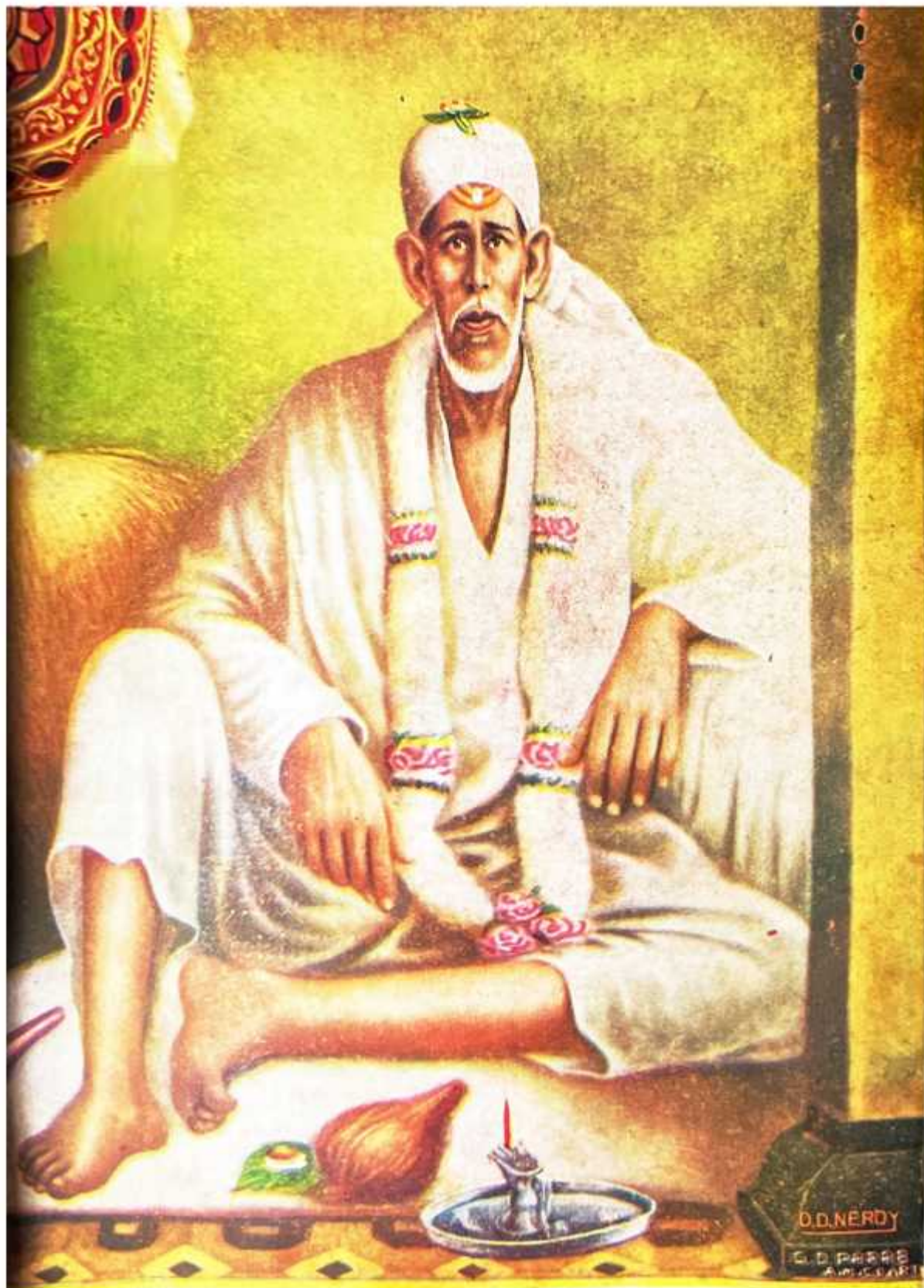


# SHRI SAI LEELA

VIJAYADASHAMI SPECIAL NUMBER 1973



Sai Baba in Dwarkamai

Price Re. 1

# SHRI SAI LEELA

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# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



VOLUME 52 VIJAYADASHAMI-SPECIAL NUMBER No. 7.

## TRANSCEND THE BARRIERS

**Dashhara** stands not merely for going beyond the limits of territory and a commemoration of victory of Ramachandra over Ravana. It stands much more for transcending barriers of our petty self, our ignorance, our divisions and conflicts, our untouchability, crime, class struggles, religious prejudices—one and all!! One and all we have to transcend—the fetters which we have to cross, to dissolve in our efforts to be **Free Men** ! The symbolic meaning of this victory over our shallowness, our narrowness is to be realized today, more than at any other time! Victory over evil which is within us primarily and as a reflection in the outward relationship is to be attained. Let us bind ourself to a pledge as Sai-devotees that we will ever go beyond our barriers; that we will enter the realm of light—we will be light to ourselves and also to those around us.

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Shri K. S. Pathak

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# SHRI SAI LEELA

## VIJAYADASHAMI SPECIAL NUMBER

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## Editorial :

### SHIELD OF THE ALMIGHTY

We are glad to place in the hands of our readers this special number, which is being published in commemoration of the anniversary of Shri Sai Baba (Dassara day).

In response to our call to our readers to contribute articles regarding their experiences about their devotion to Sai Baba, we have received a number of articles from our readers of the Marathi issue and they have been published in that issue. The response from the readers of the English issue is comparatively poor. However the articles received from our readers in this behalf have been published in this issue.

Mahabharata is a great epic of India. It contains everything. Truly did Vyas say about this epic यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् । (Whatever is here will be found elsewhere and that which is not here will be found nowhere). This epic contains a number of stories which have attracted the attention of all the thinkers in the world. A number of them have formed the nucleus of plays, films and novels. Hence we also intend to publish a few of them in our issues. The first such story viz Ashtavakra is published in this issue. We hope that our readers will like this new introduction.

We mortals are under constant strain and stress. We require some protection from somewhere which will make us fearless. The saints all over the world have shown the way to become fearless and that is by keeping faith in God and by being His faithful devotee. Sickness, Oldage and Death: these are the natural cala-

mities that every human being has to face sometime or the other; but those that have no faith anywhere, are totally upset under such calamities. They simply do not know what to do and where to look for inspiration and protection; but those that are devotees of God or the incarnation of God like Shri Sai Baba, know that these are the calamities that are bound to fall on every human being one day or the other and it is only He (Shri Baba) who has got power to protect them or shield them in these adversities. They are, therefore, never afraid of these calamities and are able to face them boldly. The experiences of Sai devotees go to show that Shri Sai Baba has shielded them, inspired them and protected them under adverse circumstances. The shield of the favour of the almighty is always protecting the devotees of Sai Baba and showing them light in deep darkness. May this shield, which the devotees obtain because of their devotion to Shri Sai Baba, protect them for ever.



**Note:**

The readers will get their next issue on the first of December 1973. By that time Diwali will be over. Hence we take this opportunity to wish a happy Diwali and prosperous new year to all our readers and well-wishers.



# VALMIKI'S RAMAYANA

—Vaman H. Pandit

Unquestionably the immortal epic—the Ramayana of Valmiki is one of the precious gems of literature. It is a vision of faculty divine. From the dawn of time and for centuries past it has been throwing an undying light—a sacred halo—upon the domain of letters.

The theme of the great poet's song is the unceasing contest between good and evil; it is a phenomenon—rather mysterious of human nature—going on everywhere in the world and bound to go on till the end of humanity; sometimes seemingly ending in the victory of the former and at other in that of the latter, vitally and spiritually results in the utter overthrow and confusion of evil and final conquest of good.

Shri Rama, the hero of the poet's song, belongs to a long and illustrious ancestry of sovereigns. He is the brightest of the effulgent luminaries amongst the heroes of the world, the like of him this planet will never behold. He was born when iniquity and injustice were rampant and to deliver humanity from the chastising and repressing influences typifying in his own person the spirit of good and righteousness that is rarity in this world.

Lakshmana, the younger brother of Rama shuns the splendour and pomp of the princely life, to follow his beloved eldest brother into the forest cheerfully braving there a world of trials and privations and day and night keeping watch and ward over Rama and his spouse in the hermitage.

And Bharata, stoutly and persistently declining, despite the exhortations of the elders and the spiritual guides, to govern the kingdom during Rama's absence in the forest, and holding the royal umbrella over his brother's sandals, are personifications of "ne plus ultra" of fraternal love and consummate and perfect ideals of their kind.

The righteous Bibhishana, who for Rama's sake forsook his royal brother and set small store by the splendours of royalty; who suffered no earthly considerations to interfere with his entire and absolute devotion to his friend, embodies in his person the sterling virtues going under the previous name of friendship.

The ever devoted Hanuman glorying in the appellation of Rama's servant,—ever prompt at the beck and call of his master to lay down his life—is the grandest and loftiest conception of the faithful servant that is to be found in all literature.

Imaginatively set up is the beautiful scene when the kingdom of Ayodhya is astir and alive with the jubilations of the multitude at the prospect of Rama's coronation; penances by thousands are streaming like meteors in the air at the tops of stately edifices; and drums and panavas and other musical instruments are sounding forth the auspicious announcement. The royal household swims in a sea of bliss surging and heaving on all sides. Delight and joy move about and laugh and talk under the names of Dashrath and Kausalya.

Anon a shattering roar of explosion of an atom bomb, a trip of hammer over one's head, under one's feet, through one's body, a roll of thunder shakes and its vibrations beat in the chest in the midst of merrymaking and converts delight into dole, the sounds of laughter and hilarity into loud wails and lamentations issuing from hearts knowing no consolation. All is lost! Rama is to be banished into the wood for fourteen years. He cheerfully makes up his mind



and repairs to the forest in consonance with his father's promise. Wonderfully dramatic is the scene that this writer has not come across in any song of the world of literature. It is marvellous! It is only one of its own kind!

And what about the heroine? Sita—O! she steps forth clad in flesh—she would follow the fortunes of her lord. She considers it as the height of undutifulness to remain behind, continuing to enjoy the pleasures of the palace, while her beloved Rama is leading a life of toils and privations in the far, far away forests. The daughter as well as daughter-in-law of kings, brought up in the lap of luxury and amidst the soft ministrations of those pleasures that pertain to a royal household. Sita, the idol of everyone's love and regard, boldly and with alacrity faces all the toils and terrors of a forest life, in preference to remaining in Dasharatha's residence, bereft of the company of her most dear lord.

Sita, the fairest and the best of womenfolk, the embodiment of all loveliness, both physically and mentally graceful, she, who rose from the sacrificial fire of inspiration—a goddess in all her manifold perfections and unsurpassed excellence, whose name carries the Himalayas of pathos. She, who has become the idol of Hindu women of purity, chastity and wifely fidelity. She, whose influence has crossed all the horizons of this universe over the hearts of her own sex—O! its a spiritual impact of incalculable value. She, who turned away from the budding prime of youth from the primrose path of dalliance and in preference followed virtue. She, who stirs and influences by the example of her matchless self-sacrifice to make up the minds of Hindu ladies to tread in her footsteps. She, whose footprints are garlanded at the threshold of life when entering the nuptial bower. She, who is unrivalled pearl of Indian womanhood—an anchor-sheet and a hope of her sex. Aye! drawing the deepest prayers of our people and a warmth of welcome in the hearths and homes of this ancient peninsula.

Most astonishing characters are these and others which have been portrayed by Valmiki to the full size; all of them have a Promethean spark and occupy most unforgettable positions in the ideal world of Ram Rajya—brought into being by a highly gifted intellectual wizard—O! Thy name is Valmiki.

Rama's regime or Ram Rajya embodies the popular conception of administrative perfection—the ideal ruler or the ideal of monarchy. By and large, more often reference is frequently made by the Indian people to this type of Ram Rajya, it means that the State exists for the benefit of the people and not that individual exists for the benefit of the State.

Ravana is remembered not only in consequence of the prominent part he plays in the Ramayana, but also on account of his famous advice to Rama immediately before his death—namely that the execution of evil projects should be deferred, but that good ones should be promptly executed—a very sage counsel doubtless, answering partially to Macbeth's observation on hearing of Macduff's escape :

*“—From this moment  
The very firstlings of my heart shall be  
The firstlings of my hand—”*

Valmiki's Ramayana is a grand exhibition of various characters. It is indeed a classical cavalcade of heroes and heroines. They are the perennial fountains of joy and sorrow, never suffering the good and the beautiful to degenerate into cant and commonplace in our minds. It is only his genius that could call forth these superhuman men, women and animals. It may be said that these characters wield a tremendous influence on the thoughts and sentiments of people. Its a most beautiful privilege and a rarity of a creative genius wherein all aspects of humanity are reflected and its vision

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and sentiments still operate within an unlimited radius. Its humanity magnified, obviously, Ramayana has become the classic seed-bed of our Bharatiya culture.

Consequently, the Ramayana has become an omnibus household volume of Hindu society. Its words pass current expression in daily chanting of all ranks of the people. The book exercises immense influence upon the proletariats in all ages and climes. The memories and incidents celebrated in the epic poem are alike to the surpassing and matchless excellence both in its dramatic and lyric character, hence it attracts high and low, prince and peasant, mahatmas and diplomats, and men of letters. Such absolute and all-commanding and comprehensive way and influence of literature is perhaps unknown like the 'Earth Shine' in this world.

In Ramayana cosmogomy and theogomy and the genealogies of kings and princes—of human and extra-human beings; folklore; and anecdotes and legends and stories half-mythical and half-historical; description of cities existing at a period long anterior to the age of Troy and Memphis and the chronicles of kings that reigned before Priam and Basairio—all those and others too numerous to note here have been woven into the splendid web and woof of the magic drapery composed by the marvellous poetic art of Valmiki—the most sublime poet—indeed, a Mahakavi who has mesmerized the Hindus by his song like a huge vapour trail of a launching rocket still visible to the present generation of the space-age. And it will be more and more visible to the generations to come.

Subsequently Ramayana has become all along a Reserve Bank of literature upon which many a writer have drawn valuable cheques. Kalidasa, Bhavbhuti and Tulsidas have dipped their pens in Valmiki's treasure.

Ramayana is a repository of wisdom and learning; the manners and customs of ancient Bharat are clearly mirrored. It has been translated into all the regional languages of India and is highly honoured by our present constitution.

I know no other force for integrating and unifying our country than the intensive study of our epics. It is a living culture possessing extraordinary educational value. That which exists is one. You may call it by various names. It is the infinite teaching and the renunciation of the interest of the self is the crying need of the hour. Our epics have illumined the path of many a life in the past and I hope they have the power of illuminating our future too. Let us sit awhile and turn the pages of Ramayana which throws a larger and brighter light over this planet arched with rainbows of LIGHT.

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The truly spiritual man does not make a display of psychic powers. The joy of a truly spiritual man is in communion with the ATMAN. the spirit of spirits, the Divine Breath that is the In-Soul of all life, the Over-Soul of all the world.

— Sadhu Vaswani

# THE REAL POSSESSIONS OF MAN

—Shrilalji-Ram Shukla, M. A.

The possessions of man are two-fold. One is the outward and the other is inward. The worldly wise think of the outward possessions and find out various means of obtaining them. The driving force behind the thoughts of such people who think of outward mundane possessions, is the thinking process regarding the benefits to be obtained from such possessions. Their friendship with any individual is guided by selfish ends. The definition of justice or injustice in their case also depends upon the fulfilment of desire or its failure. The sense of justice therefore in the minds of such persons who give value to outward things, is not to be relied upon.

All the thoughts about outward actions of man are directed by his inner promptings and desires. The man whose passions and desires for sensations are very forceful and he who cherishes in his heart great ambition for selfish benefits, does not at all consider the comforts of others. He is disinterested in all the things which do not afford a means to attainment of his desires. It is obvious therefore, that such people who are always thinking of earthly benefits for themselves are not qualified to dispense with justice.

After all, property or possession is that thing which gives happiness to man and such things are called the really valuable things. All valuation is done by the mind of man. That about which man is thinking and desiring is important and valuable to him. If we see, we find that desire to amass money and desire for sexual fulfilment accompanied with other pleasures and comforts, are the two main

passions which direct, provoke and divert a man to act. The desire to be called righteous also forms another very important driving force. There is sometimes conflict amongst these desires and this conflict gives birth to the process of choice for better, higher, nobler actions than the baser, lesser and cruder actions. Any conflict compels man to think deeply. That thinking aims at raising the the level of his consciousness above the level of conflict. The man who has not to face the outward conflict in the world, remains at a low level in society. The man who has not to face inward conflict also lives in his narrow consciousness of simple concepts. So long as the state in which he is does not become painful or undesirable, why should he try to go beyond it? Because of conflict, the consciousness of man transcends the state of conflict.

The end of every kind of outward possession is definite. It may be money, house, shop, position—everything has an end. Even the physical body of man has an end. It is left behind at death. The relatives leave him. There is nothing permanent in outward things. In view of this, the man who depends on outward things and values them in his mind above everything else is not an intelligent man. Maturity breeds renouncing of temporary values. A mature man seeks that which is more durable. Then seeing the ephemeral nature of outward possessions, he does not lose himself in seeking them. He only tries to get them according to his bare necessities and not further.

Almost all valuation is based upon the emotional involvement in the particular object. The object about which we think becomes our pet one and because of our liking, we continue to think about it again and again. The accumulation of pleasurable things—pleasure itself, in other words—, is the highest attainment for man. We have seen that mind conceives of values. The man whose mind is under his control, can also keep under control the range of valuation of things. He does not become slave either to others or to his desires.

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He remains self-contained and compared to this contentedness, there is nothing more important.

This inner self-reliance can be attained in two ways. In one way, we can obtain maximum worldly possessions with skill and industry, and in the other way, we can be introvert and live in an inner world. Just like others, even a very learned man has to perform his worldly duties. This gives him a lesson not to think too high of himself. In other way, he becomes mature by this physical occupation and mental attention to outward things also. After getting all that he wants, a man becomes developed and mature and has no desire left unfulfilled. Loss of anything may take place, but he does not lose himself.

But intellectual maturity is not for the man who is simply and solely attached to worldly possessions. Such a man remains immature even though he may be old in age. Sometimes, a teenager may be a mature minded being. Such a maturity found in boyhood is the result of the effort of the collective minds of the individuals in the society. When we see an example of total renunciation and devotion to god in a child, we have to take it for granted that this is the result of the social evolution in which the child is born and brought up. Sometimes, the desirelessness is evident in childhood even before the intellect is fully developed. This intellect can be developed by thoughtful application of mind and by remaining in the vicinity of intelligent and great men. The emotional richness can also be developed by remaining in the company of devoted saints who are high in their divine emotions. This is the cause why many children are influenced for good if one great soul with desirelessness and divine qualities walks amidst the people. The company of great men is always beneficial for such development. By their mere presence, they inspire young men and children towards nobler life, infuse enthusiasm in them and develop them wholly. By constant identification with such great saints, the whole society

raises its level of consciousness at times. By comparing trend of thought with the saint's thinking, the society is lifted out of the mire of complex problems and frustrations.

The other way of self-reliance is to concentrate our consciousness inwardly. This concentration inwardly is called Yoga. Bhagwan Patanjali and Bhagwan Buddha taught this Yoga of concentration, meditation and contemplation—which is the inward withdrawal of consciousness. For this, discrimination must be awakened by which gradually the mind of man is turned away and inwards from the attachment to outward objects. But if a man tries to turn away the mind at the very moment when the mind is overpowered by senses and sense-objects, he is not able to concentrate its power, but on the other hand, he is a prey to bifurcation of mental power and becomes neurotic. Without purification of the mind, which means the gradual cleansing of the mind of the dross of passion and sensuality, it is dangerous to practice concentration as a form of Yoga. It is seen by a study of the case-histories of mental patients in psychiatric wards that they had in their life, sometimes tried to suppress their strong passions by force, by practising Yoga immaturely. Such people who want to practise Yoga but who are yet attracted towards worldly things should make themselves engaged in works which bring in mental purity and intellectual maturity, works such as helping others in organizations, giving in charity, teaching others good books, etc. etc.

There is another means of attainment of mental maturity and that is to love radiantly. Whatever a man does and earns, he does not do for himself alone. He does it for his kith and kin. Everybody thinks for the welfare of his children. Everyone tries to please his friends and make them happy. But these efforts go in vain. Instead of thinking of the little circle of family and friends, if you work for the general welfare of society, and always think about the result of your actions on the society, it will give you a



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maturity and a wider outlook which makes for undeterred and undisturbed strength and peace of mind.

The inward motives behind all actions, which the people cherish in their hearts are really responsible for giving them happiness or bringing about miserable conditions. The real possession of man is his study of these inward state and the happiness or sorrow are results of emotional attitudes and persistence. If we are emotionally steadfast not to changing and temporary things, but to some permanent tenet or principle, we are not likely to feel sorry by the changing happenings. The faith of man according to which he daily behaves, is his spiritual sheet-anchor.

The miracle of love is that the man who has compassion and love for the sufferers, is very very happy though he himself may not be very rich or opulent. It is therefore necessary to practise the attitude of friendliness, compassion and love towards everybody, the ordinary human beings, if at all we want to be happy. To meditate and brood over the benefits for the self, the body, the sentiments and the conceptual pleasures, bring in imbalance and sorrow, but to meditate on the general welfare of others makes for purity of feeling, and is the real accumulation of inner wealth, inner possession, the indestructible property of man.

—(translated by DAG from *Kalyan*, Year 40, Issue 7,  
with permission)



## THE GREATNESS OF SAINTS

(From the thoughts of Late Jayadayal Goyandka)

(Extracts from "Kalyan", Year 40. No. 7).

It is most difficult to be in the company of really great men, the saints, and it is more difficult to recognize these saints, but after recognizing and being in company with such saints, there is surety about the attainment of Atma—the self-realization, because the company of great men is never fruitless. Even if such company is a happening without our conscious effort, it works for good because it is unailing. It is written in Yogadarshan that even thinking-of great men or saints, the mind comes under control and it never runs away to objects which are detrimental (Vectaragavishayam Va Chittam—*Geeta* 1/30).

Lord Krishna tells us very clearly that He is not motivated to the Universal action for any benefit for Himself, nor is he compelled to avoid any action, likewise, He has no special vested interest in the action or in-action of any one particular person (*Geeta*, 3/18). Even then, He maintains this world, for the total Universal upliftment.

It cannot be said that the Era of Saints has ended long back or that they are very rare in these days. Howerer, because of our doubting nature and absence of faith, we are not able to see them and be acquainted with them. No action of saints is without any proper reason. The main reason for their action is the welfare of others. If at all they take service for themselves from anybody, it is a matter of great luck, because in allowing to be served, they give a great deal of attention to the welfare of that Sevaka.

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It is the rule laid down by Lord Krishna in Geeta—In whatever manner people are devoted to Me, I am devoted to them likewise. I am for them as they think of me”. But saints are somewhat different in this reciprocal attitude. They say. “We are devoted to those even who are not devoted to us, we think for their welfare also”. As there is no difference whether grass is brought to fire or fire is brought to the grass, because the result is FIRE and no grass; similarly, it is not important whether saint goes to meet an ignorant person or an ignorant person goes to see a saint—the result is Knowledge, Wisdom, Freedom, Great Deeds, Vitruue—Everything that is of ignorance, burns equally well.

There is no trace of hardness, hatred or malice in the minds of saints. They are so pitying that their hearts cry out because of the suffering of others. The pure form of pity comes out of thinking for the welfare of others. That pity which comes out of cowardice, partiality, shame, selfishness and fear, is not the real pity. Similar to God whose kindness is for all and everybody equally to be shared, the saints shower their kindness on one and all, without distinction. However great evil may be meted out to them, they have no thought of taking vengeance. If at all there seems any reaction which looks outwardly to be a punishment, it is based on the wish to clear away the dross in the other man's life. It is like surgeon's knife, in which there is essentially kindness and outward hardness.

Oceans of welfare, the saints let everybody plunge into their consciousness. It is really a great experience making us dumb and wonder-struck, to witness the countenance of such noble ones, to talk with them, to touch them or to meditate upon their glorious life. On the way by which they walk, pity precedes like heavy clouds eager to pour down waters of kindness—Nay—clouds are not able to pour down kindness everywhere, but saints are universal in their kindness.

All the creatures, and the earth and sky become pure which are within the limits of the gaze of such saints. Not only their parents, their relations, their countrymen also become pure. The very land on which they tread, becomes purified and purifying. Like Ganges they wipe out, wash out the sins. Like the Sun, they discard the darkness of ignorance. Their company gives a man that discernment which enables him to see his minutest defects and purify himself totally.

### LIST OF DONERS ( July 1973 )

#### Hospital Fund, Building Fund, & Specific Donation :

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## “OM” ॐ

The word of glory, the word of spiritual master is “OM”. OM is the symbol and name of God. It represents the past, present and future in eternity, the 3 Divine powers of creation, preservation and transformation in one being, the 3 essences, immortality, Omniscience and joy in the one spirit. OM is bliss, consciousness and wisdom in the manifestation of the ONE. OM is the indicator of the master and Lord, the perfected spiritual ONE.

Infinity is represented by OM. It is boundless, endless, unlimited, indescribable—it is everything. OM is eternal. It has always existed and will always exist and will last for ever. OM is immortal, enduring and divine.

Our real name is OM. OM is Ananda, the joy of being, of Sachidananda or existence, knowledge and bliss absolute. To live in consciousness of OM is to cognise the subjective and to overcome the obstacles, to repeat and understand the nature of all other Mantras and to know the Self.

OM is recited for upward going that is why its 3 sounds A+U+M are in turn—body, soul and spirit. i.e. Jagrati-Swapna and Sushupti. To practise this sound breathe in fully and while exhaling simply open the mouth. Let the first sound a+u be uttered of its accord at the back of the mouth—mentally following the sound up from its source from the naval or emotional centre. Allow the sound to continue and it will become uoo in the middle of the mouth and chant the same till your breathing out is completed by M—see that the range of breathing out i.e. chanting

of OOM is as long as possible at least 35 seconds. This word covers all sounds and is therefore said to be the announcer of God.

In the beginning was the word—the word was with God and the word was God. This is OM.

In the Bible the first and last word was Amen i.e. OM—the Muslims also chant before sunrise in the Brahmamuhurta Allah—HO—OM and this OM resounds as OM. All the stotras begin with OM and also end with OM. OM mantra is so powerful that the great German scientist “Madame Finelong” has given her experiences in the science shifting Magazine. She was a great devotee of Mantra OM.

The following statement is taken from St. Jhon’s Gospel Chapter I, Bible “That was the true light—which lightens every man that cometh into the world”.

Lord Krishna says in Gita:

ॐ इत्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ 8-13 ॥

Controlling all the openings (in the shape of the organs) and taking the life breath into the head after having controlled the mind in the heart and becoming steady in the yoga of the Mental absorption and meditating on OM, the one-worded form of the Brahman and thinking of Me who gives up his body, he reaches a superlative state.

The practice of OM is given in Ajapa Tapa, Kriya yoga and meditation and also in Psychic sleep in all yoga schools in India and Abroad under the guidance of our Gurudeo Swami Satyanandji.

OM is all the pervading consciousness of the soul. Its constant repetition and intense meditation on its meaning should be practised. The latent power of the Earth, water and fire is expressed through

sound verbally and through music, the highest expression of which is OM.

OM is the inner music of the soul. It is music of silence, the voice of God. Always meditate on 'OM'—Adore 'OM'—OM is the basis of our life, thoughts and intelligence.

Live OM and become one with the Lord, the divine power, the very self—become that.

The A + U + M proceed from one to the other in the Pranava and finally merge in an Anuswara Matra letter less resonance which thins out into silence.

The experience is described as Shantam, Shivam and Adwaitam, It is peace with vacant mind. It is grace. It is oneness. The mental agitations are stilled and there is no more mind.

In the waking stage mind is active and motivating and at least it becomes "Turya", the mind is restless and conscious and sub-consciousness with agitations and in deep sleep the mind is latent and vacant in dream.

He who ruminates on the ॐ OM, ever aware of its significance, can steadily move on to an awareness of the real behind all this unreal appearance of Paramatwatatwa itself.

By chanting of OM for 108 times and meditating on Agnya Chakra for a long time (i.e. on Plexuses) one can attain fourth state "Turya" the state of the perfect bliss—These things can be referred from Mandukyopnishada.,

According to Sri Vinoba Bhave the Latin word OMNE and the Sanskrit word AUM are both derived from the same root meaning all and both words convey the concepts of omniscience Omnipresence and Omnipotence. Another word of AUM is Pra-

nava which is derived from the root nava meaning praise, to which is added the prefix pra denoting superiority. The word, therefore means the best praise or the best Prayer.

The symbol AUM is composed of three syllabus, namely letters A, U, M and when written has a crescent and dot on its top. A few instances of the various interpretations given to it may be mentioned here to convey its meaning. The letters A, U and M symbolize respectively speech (Vak) the mind (the Manas) the breath of life (Prana) while the entire symbol stands for the living spirit, which is but a portion of the divine spirit.

The 3 letters also represent the dimensions of length, breadth and depth while the entire symbol represents Divinity, which is beyond the limitations of shape and form. The 3 letters A U M symbolize the absence of desire, fear and anger while the whole symbol stands for the perfect man, (a sthitaprajna) one whose wisdom is firmly established in the divine.

The AUM depict the 3 stages of yogic discipline namely Asana, Pranayama and Pratyahara. The entire symbol represents Samadhi the goal for which the 3 stages are the steps.

Research work for curing stammering in speaking is done by chanting OM for 108 times. If OM is chanted for a long time with no outside thought in Mind, can cure Hypertension and disorders of throat and tonsils.

In conclusion AUM should be chanted by one and all (irrespective of cast, creed, sex, rich or poor, young or old and of any religion in the world) every morning and evening at least for 3 times concentrating on the vibrations and its meaning.

—Yogacharya K. B. Sahasrabudhe



## PROPHETS ALIKE

—Swami Raghavendra

Let us this month recall to our mind the pious life and philosophy of **Swami Raghavendra of Mantralayam**. It is beyond doubt that the Sai devotees would very much be moved by the inspiring accounts of the divine life of Sri Raghavendra, for the miracles performed by the Swamiji during his life time and after his entering Brindavan compare well with those of Sri Sai Baba of Shirdi.

To begin with, it is interesting to note that both these saints were recipients of the grace of Lord Venkateshwara of Tirupathi in their early lives.

As we are aware, Sai Baba's Guru was none other than Venkusa or Venkatesa of Selu who was so known after his devotion to the Lord of Seven Hills.

The pious parents of Swami Raghavendra namely Thimmanabhat and Gopikamba had propitiated to Lord Venkateshwara for progeny. They begot a child who grew into Sri Raghavendraswami. He was quite appropriately christened as "Venkatnath".

The boy showed keen interest in music. He could play adroitly on veena and he was later called as Veena Venkannabhat. When he came of age, he was married to Saraswati Bai. His married life was a tale of woe and suffering. The grinding poverty he was confronted with reminded one of the proverbial kuchela. He and his wife wore tattered clothes and remained on empty stomach for many

a day. To add fuel to the fire, one day even the few utensils they possessed were stolen.

Sri Raghavendra then took to the life of the mutt and came under the tutelage of Sri Sudheendra Swami. Sri Raghavendra's mastery over shastras, and vyakarna astounded many a pundit and scholar. During a heated debate, he once quoted Mahabhasya line by line to the amazement of the listeners and earned for himself the title of "Mahabhasyacharya".

Sri Sai Baba very often used to say that he was Kabir in his previous birth. It is believed that Swami Raghavendra was reincarnation of Bhaktha Prahalada. He appeared in the 17th century to sow the seeds of faith, love and devotion in the hearts of the people.

Just as Shirdi, the Mantralayam now ranks foremost among the holy places of India. Situated on the banks of river Tungabhadra, this sacred village is seen drawing a never-ending flow of devotees whose silent prayers are answered by the astral form of Swamiji.

"My tomb shall bless and speak to the needs of my devotees" so declared Sri Sai Baba. Likewise, the Brindavan today is believed to bless the devotees and fulfil their needs. The hungry is given food, the blind is given sight, the needy is given the money and so on.

Like Sai Baba, he conferred temporal benefits on the devotees. But their objective was to draw the devotees by the lure of earthly benefits and then turn them over to spiritual fold.

Both Sai Baba and Swami Raghavendra were equally averse to the show of occult powers. But there was an ulterior motive

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behind their performance of miracles. As we are aware, reason is now too much with the modern man leading him to scientific lunacy, and spiritual bankruptcy. It has been carried to such an extent that the very existence of God and His Leelas are denied for the simple reason that the same are not amenable to the Laboratory-tests. Miracles are performed to inculcate faith in the people.

If Sai Baba could grind cholera into flour, turn water into oil, convert storm into calm and so on Swami Raghavendra did no less breath-taking miracles.

Once Swamiji visited Kirtagiri near Gadag (former Karnatak District) where he was the guest of Venkat Desai . While arrangements for puja etc., were being made in a hectic manner, the child of Venkat Desai fell into a big pot of mango juice and lost his life. Every one was grief-stricken at the mishap. Then Swamiji ordered the boy to be laid before him, sprinkled holy water over the dead body, recited holy hymns and restored life into the corpse.

From Kirtagiri, Swamiji went to Hubli where he saved the son of the Nawab of Savanur who had died of snake-bite. The Nawab in gratitude gave Krishnagiri and other villages as gifts.

An incarnation of Bhaktha Prahalada, an ardent admirer of Madhwa, Swamiji spared no efforts to teach the ideals of faith, love and devotion fulfilling thus his mission of establishment of Dharma in Society.

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# SCIENCE OF RELIGION

## (THE DRAMA IN CHAPTER 1)

### 1. THE SITUATION BUILDS UP

The Upanishadic thoughts, because of their philosophic subtlety, may seem to the beginners in Vedanta as rather difficult to grasp. But this difficulty is a hurdle only to those who are unprepared to face the challenge and subject themselves to the necessary discipline of this great science of personality-reconstruction. In fact, every science has its own discipline of thought and those who are not ready to obey these disciplines can never hope to benefit from the blessings offered by that science. The law of gravitation can bless us only when we obey it. But if one were to defy it and jump out of his balcony, the result is obvious.

A hungry man alone can really relish food. A lonely one alone can appreciate the necessity and beauty of friendship and company. The taste of water is fully enjoyed only by one who is thirsty. The tired one alone understands the joys of rest. Similarly, the Geeta philosophy can be fully appreciated, visualised, and lived only by one who is completely in the Arjuna-state of mind.

Secondly, no student of the Geeta can overlook the staggering difference in the environments of the Upanishads and the Geeta. The Upanishads are the declarations of great seers, upon the Eternal Truth. They are given out in the atmosphere of quietitude and in an inner mood of total dispassion. The humming Ganges, the hymn of the eternal snow-peaks and the salubrious climate are all

conspicuous witnesses in the Upanishadic literature. Even the students who listen to these declarations of the Rishis are calm and cool, self-controlled and unagitated, and they hear these words of wisdom with a quiet mind and a serene intellect.

This songful and quiet environment has been completely replaced in the Geeta by the down-to-earth atmosphere of strife and stress, dust and fury, stress and strain, pulls and pressures. The inner mood and the outer atmosphere are suggestive of dynamic service to the society and its members. Again, unlike the Upanishads, in the Geeta the Lord himself addresses the Pandava Prince—mentally agitated and intellectually confused. Yet, the message of the Upanishads and that of the Geeta are one and the same. Hence the glory of the Geeta consists not in WHAT she states but HOW she states it.

The striking environmental set-up employed by Vyasa in the Bhagavad Geeta is not without purpose. During the Mahabharata days, people misconceived the concept of religion and carried with them a stupid misconception that religion could be lived and practised only in the Himalayan valleys. This was because the Upanishadic literature carried with it the flavour of the forest and the fragrance of the jungle. Thus religion catered to the needs of only a few individuals who chose to retire to the Himalayas and the people dynamically engaged in the battle of life, completely neglected religion.

Vyasa saw the danger and deftly chose Lord Krishna as his mouthpiece to give out the immortal message of the Geeta amidst the din and roar of a national war to a confused and confounded hero of the day. Thus Vyasa by his masterly dramatic setting of the Geeta has brought down religion from the snow-capped Himalayas to the work-a-day world to bless man in his day-to-day existence. Religion is never to be practised in jungles and forests alone.

Religion if it is to become efficient and bless us with its joys, must be lived at the market-place, at home, in the Parliament houses and the polling-booths.

In the opening chapter of the Geeta, Vyasa vividly paints the din and roar of the battle-field, the impatience of the restless warriors, the anxiety of the zealous officers, the rising waves of dark doubts in the bosoms of the unjust, the despicable arrogance of the power-mad and the unruffled confidence of the professional soldiers and leaders. Into this state of noise and clamour of voiceless confusions and emotions, enters a majestic chariot drawn by five white horses, driven by the ever-smiling divine charioteer, Krishna, with the alert and dynamic Arjuna armed for war standing behind him.

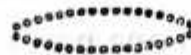
Krishna, at Arjuna's behest, drives the chariot into the no-man's land between the two armies. Arjuna reviews the enemy lines in a sweeping gaze. This is a fateful moment in a great national crisis.

Under the direct impact of the sheer magnitude of the problem facing him, Arjuna feels benumbed. His unbridled emotions surge and swell to overwhelm his will and reason, his judgement and decision. Confused by the horror of the situation, he becomes nervous and the personality in him succumbs to fears and doubts in his own abilities and capacities; he feels an overwhelming sense of tearless frustration welling up in his heart. His entire life was spent in preparation for his achievement as a warrior, but here he misinterprets the situation as one of hopeless despair. The Kaurava forces are too mighty. They are well-manned, well-equipped and arrayed in a mighty strategic formation. The challenge is too great to be met directly. When we face a challenge which is too much for us, we have a natural tendency to run away from facing it directly. This running away from a problem is not solving the problem. Wherever we go, the same problem in another form will arise and obstruct us with a challenge.

At such moments of mental dejection, the human intellect always discovers a set of arguments apparently eloquent and seemingly convincing. We know it is cowardice; but our own thoughts supply us with weak excuses, slim reasons, sham beliefs and false arguments to justify our actions; to paint white our dark inner dejections. Arjuna too, goes through the foolish convulsions of psychologically broken personality.

Every young man must go through such a stage many times. Remember the various chances you missed in life, failures suffered and disappointments incurred? In all of them one factor is common, you would not have missed or failed or been disappointed, had you faced your problems with more faith in yourself. Something in us snaps and we are left empty and hollow. .we thereafter can only float down upon the current of our own disaster. If at that crucial moment we know how to re-make the inner personality whole and strong, we could with a new-found confidence and joy meet the problem, certain of success, sure of victory.

The Geeta expounds a science of personality-reconstruction. Today the youth-world needs this more than anything, and more than anybody else. The confusions created in the socio-economic fields, the unbridgeable generation-gap, the lack of any purposeful goal anywhere, in the roaring confusions in mind and matter, the modern young man needs a firm anchor without which his abilities are lost, his productivity ruined, his ambition thwarted. The Geeta can supply this anchorage to the confused youth, to the bewildered communities, to the frustrated races.



# HOW I BECAME A SAI DEVOTEE

—Shri B. R. Kakade,  
Dahisar (West)

How I became a Sai Devotee will mean explaining one's own experiences in one's own point of view. However, the result of such writing will lead the readers to the path of Sai devotion. I have full faith in Sai.

I was not believing in 'God' in my childhood, but my father never got angry with me nor used any wild words for my peculiar thinking about God. However, he used his intellect to change my mind towards the belief in God; and that too through his good colleagues who made a fine friendship with me by requesting me by honouring me to read some religious books for them as they were old and could not pay attention to reading. This made me change my views about God in "Sagun" and "Nirgun" aspects i.e. the formed and formless aspects. The marble idols of god in whom people believe which were mere STONES for me in the beginning of my life—now became practical observances in my daily life and the source of inspiration.

In my school days in 1927, when I was only 16 years of age, I was trapped in the big flood of Gujarat. I was at Baroda with my father at that time. Heavy flood waters divided the city into two parts and both of us were in one part and my younger brother and grandmother were in the other. We tried to cross the river bridge of high level water but the police objected to this. However, we tried to enter the water on the bridge travelling upto my neck,



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we failed to return and thus were trapped by waters of the flood. At this critical time of life and death, one tall man of about 7 feet in height, having beard and Roomal on head shouted loudly directing us both to stand at the same place and he came through water, got both of us in his own hands and took us to the other side of the roaring river where my brother and grandmother were anxiously waiting for us. I inquired about the person who saved us and it is a wonder to note that he was not there. I tried to find him out but in vain. This was the first devotional darshan of Shri Sai in my life in 1927.

“How I became a Sai Devotee” will require me to explain some more facts as I am happy in these days of my life at the age of 63 years and that Shri Sai is always with us as I feel how my spiritual life is holy and perfect in the end of my life. For this I was required to follow Shri Sai Baba through my impulse and the quickening impulse which came from outside cannot be received from books. The ‘soul’ can only receive impulse from another soul and from nothing else. In my views, I can say that we can read books all our lives, we can become very intellectual and in the end we find that we have not developed at all spiritually. This type of study will not be equivalent in development of the spiritual side of a man. On the other hand, we find cases almost every day when the intellect has become very highly developed at the expense of the spirit. In intellectual development, we can get much help from books, but in spiritual development almost nothing.

In studying books, sometimes we feel that we are developed in “thinking” and that we are spiritually helped but if we analyse ourselves, we will find that only our intellect has been helped and not the spirit. This is the reason why almost everyone of us can speak most wonderfully on spiritual subjects but when SAI came, we found ourselves so woefully deficient. This is because books cannot give us that “impulse” from outside. This should come from

another soul from which this impulse comes is called the "Guru"—"The Teacher"—and the soul to which this impulse is conveyed is called the "Shishya", "The student". In order to convey this power of transmission of messages from the Guru to the Shishya and vice-versa, will require to plough the field of living seed and when both these conditions are fulfilled, a wonderful growth of religion takes place. And this happened practically in my life in 1943 when my eldest daughter was ill by double typhoid fever for 42 days. (Relapsed case). A committee of 3 doctors declared her case as "Fatal" one on the 41st day of her illness and asked me to leave this case to God. The same day, it happened so, that one old man (with beard) from Madras had come to us through one of my friends in Baroda and when that bearded old man saw my daughter, he told me not to fear. I was surprised in listening to him when I was actually facing a critical moment in life, but the old man had convinced me in such a way that I became fearless when I came to know that the man was not present at night when my daughter got a dream of Sai Baba. I had inquired with my friend about the old man but in vain. His advice was nothing but the Devotional Darshan for the second time in my life. When I was only 32 years old, this happened.

This all happened in my life which gave me the direction to follow the devotional side of Shri Sai Baba to understand that we must first try to get the 'idea' that is conveyed through "Inherent Tendency" i.e. Sanskara.

Here I can see a fine example of a lake for the mind. It can be said that every ripple or wave that rises on the surface of the lake does not die out entirely when it subsides, but leaves a "mark" behind or a future possibility of the rising of similar waves on it. Whatever may be its nature, this mark of the possibility of the waves re-appearing is what is called "Sanskara" or "Inherent Tendency". Every work that we do even to every moment of the time and every

movement of the body, every thought that we think, leaves such an "Impression" on the mind stuff and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface subconsciously. What we are every moment is determined by the sum total of such previous impressions on the mind.

What I am just at this moment when I am writing on this subject is the effect of the sum total of all the impressions that have been left in my mind by each and all the works that I have done in my past life and that is why I experience Sadguru Sai in my practical life without having a blind faith. Sadguru Sai always teaches me to look to him and naturally He looks to me and I say:

In Matavaley Do Nayanomayn Kya Jadu Hain!

Jadu Hain! Jadu Hain!

Dil Poochh Rahaa Hain Ab Muzasey—

Nainone Kahaa Hain Kya Tuzasey—

Jub Nain Miley, Nainone Kahaaa—

Ab Nain Basengey Naino Mein—

Jadu Hain! Jadu Hain! Jadu Hain!

# STORIES FROM MAHABHARATA

## ASHTAVAKRA

In old days Uddalak was a great sage having many disciples. Among them Kahod was very famous. He was a devoted student. He used to assist his teacher and serve him in many ways. The teacher being pleased with him blessed him with not only the complete knowledge of all Vedas but also he gave his daughter "Sujata" to him in marriage. Kahod was happily leading his married life. After some days Sujata became pregnant. Even in the womb the child was knowing "Vedas". When once Kahod was reciting Vedas at night the child from the womb uttered: "Oh! Father! For the whole night you are reciting, but it is not upto the mark". Hearing this officious remark, of his unborn son, Kahod was greatly annoyed. He cursed his son", In so far as you have criticised your father by crooked speech you will be born with your body crooked at eight places". As his word was as powerful as the Mantra it had its effect.

Those days Kahod was short of funds. Sujata was worried about money to bring up the child when it would be born. She entreated him to go to the king "Janak" and ask for Daxina. Kahod proceeded to the Court of Janak but at that court there was a great scholar by name "Bandi" who was defeating everybody in argument. Kahod could not win him. The condition of the contest was that the looser was to be plunged into the river. Kahod was likewise drowned.

When Uddalak knew this, he went to Sujata and related the sad story. He however, told her not to reveal it to her son after birth. In due time a son was born who was crooked physically at eight places, and was therefore named "Ashtavakra". He was not knowing who his father was and looked upon Uddalak as his father and Shvetaketu the son of Uddalak as his brother.

Astavakra was now twelve. He was loving Uddalak very much. When he was sitting in his lap Shvetaketu came along and whisked him off the lap, saying, "This is not your father's lap". Ashtavakra felt very sorry. He went home and asked his mother, "Mother what is the name of my father? Where is he?" Mother was afraid but she had to tell the truth. Ashtavakra was fired with the desire to go to king Janak. In the short hours of night he confided with Shvetaketu, his uncle, "Uncle, I hear that there is a great Yadnya going on in Janaka's Yadnya shala. Why should we not go there and enjoy the philosophical arguments of great Pandits?" So they both secretly ran away from their home and went to Yadnya-shala.

The centry at the door stopped them. He said there was no order to admit children, and only scholars and veterans were allowed. Astavakra said to the guard, "Man is not great by his white hair, advanced age or by begetting a large family or great wealth. One who knows Vedas is really great. I want to see Bandi in the court and argue with him. Please simply convey my message to the king". The guard went inside and after taking permission he ushered them to the audience of the king.

Once admitted, Ashtavakra addressed the king with reverence. He said, "O, King, I learn that in your court there is a great scholar by name Bandi, who defeats all in Vedantic argument and the defeated are punished by drowning them into the river. I have come to argue with him on Monism and would like to see this Bandi early".

The king was surprised at the young lad demanding intellectual contest. He discouragingly said, "Many Vaidikas have already tested the excellence of Bandi. You are overestimating your knowledge and trying to catch the Sun. Many have been foolish enough to argue with him and suffer defeat as stars at sunrise". Ashtavakra said, "O! King! I am sure, he has not met his match yet, When he will face me, he will be as still and useless as a damaged chariot, thrown away into a side-street. He will be defunct".

In order to test the knowledge of the brilliant boy, king Janak asked him: "He who knows a thing with six factors, twelve parts, twenty-four portions and three hundred sixty spokes, is verily a wise man". Do you know this?" Ashtavakra replied, "Let the wheel of time of one year, which has twenty-four fortnights, twelve months as parts, six hubs of six seasons and 360 days for spokes—protect Thee!"

The king asked, "Who does not close his eyes while sleeping?" Who does not move even after birth? Who has no heart? Who advances with great speed?" To these questions Ashtavakra's replies were prompt. "Fish keeps its eyes open while asleep". "Egg does not move even after being laid". "Stone has no heart", "River advances with great speed".

The king then introduced him to Bandi. He declared to Bandi, "You have been arguing with everybody and defeated persons are plunged into the water, but today you will fail before me. You have been cruel to many, but you will face the same destiny. I will put up my premises and you may put up your arguments or you may start first".

Bandi started with his argument. "The figure one is very important. There is only one Sun, only one killer of enemies who is Indra and only one ruler of Pitrus, who is Yama".

**Ashtavakra** said: "The number two is equally important. There are two Devatas—Indra and Agni. There are two Divine Sages—Narada and Parvat; Ashvinikumaras are two; chariot has two wheels; Husband and wife are both equal in the eyes of the Creator".

**Bandi:** "Why! Threefold is the Action of all creatures and thrice divided is the way in which they take birth. Three Vedas lay down the science of action, and there are three auspicious times of meditation and prayer—morning, noon and evening. There are three places attainable by Karma they are Earth, Hell and Heaven. The light of Karma is also described as of three kinds".

**The Boy:** There are four Ashramas and four Warnas (main castes). Main directions are four; the OM sound is composed of four nuances, and surely speech is of four stages—Vaikhari Madhyama, Pashyanti, Para".

Bandi was not nonplussed. He said, "Five is also auspicious number. The kinds of fires in sacrifice are five. The metre Pankti contains five Pada, there are five types of Yadnyas. Five are the senses, Apsaras with five plumes are five, and Five rivers are sacred"

**The Boy:** "They say that six cows should be given in charity, there are six seasons such as Vasant, Greeshma, etc., senses with the mind become six in all, Krittikas contain six stars, and sacrifices are six in Vedas".

**Bandi:** "Seven are tame animals, seven wild animals, seven chhandas (musical metres of Riks) complete a Yadnya, and do you know, Veena has seven strings. Seven are sages".

By this time the argument was gaining speed and becoming very interesting. The king looked on and listened. Both were spontaneously reciting this in stanza forms.

**The Boy:** Eight are measurements for weighing things. There are eight Vasus, the pillar in Yadnya is having 8 cones".

**Bandi:** In the Yadnya for forefathers, nine Mantras are recited, the Brihati metre contains 9 letters, the Nature is divided into nine parts, and the nine digits from 1 to 9 contain all the sums in universe! !”

**The Boy:** “There are ten directions in all; A thousand is made up of 10 times hundred, 10 months is the pregnancy period of woman, there are 10 philosophers, and there are 10 who deserve respect”.

**Bandi:** “Animals have eleven senses affected with 11 types of ailments the pillars in sacrifices number 11, the Vikaras are 11 in all animals, Rudras are also 11”.

**The Boy:** “Twelve months make a year; Jagati is a 12-lettered metre, the Prakrut sacrifice is said to be for 12 days, and Adityas are said to be 12.

**Bandi:** “The 13th day is auspicious in both fortnights, and Earth is said to be composed of 13 continents (Dweepas)”.

**The Boy:** “Surely. I also know that three Gods viz., Agni, Vayu and Surya (Fire, Air and Sun) encompass the 13-day sacrifices and metres with 13 letters are called extra-metres in Vedas. Do you know this?”

Bandi at this time could not proceed. But the boy went on—  
“There are 14 jewels, and 14 Manus. Do you know this? Moon has 14 Kalas and 14 Vikalas. There are 15 days in a fortnight, and Upacharas are 16 in worship and there are 16 varieties of decorations (Shringar). Do you know this? He went on. . . .”

All were now clapping their hands. Bandi did not remember anything. He was defeated. He was ashamed.



Bandi was finally asked to go to the river. He said he was the son of the king Varuna and had no fear from drowning. While this was being discussed, all those who were plunged into the river came up alive due to this defeat of Bandi. They came back to king Janaka's palace. Kahod was also one of them.

Embracing his dear son Ashtavakra he said, "Only for this do people yearn to have offsprings so that what they cannot achieve, their offsprings may!"

After Bandi went to the river, and the king paid Dakshina to all Brahmins, Ashtavakra was felicitated by one and all. He in turn offered his worship to Kahod, his father. While returning to their Ashrama with Shvetaketu, the father and son were happy; but the crooked physique of the son was still an eyesore. Kahod told him to have a bath in the river "Samanga" on the way. He did so and Lo! he emerged out with a perfect symmetrical body, brilliant and handsome. Kahod and Ashtavakra went to the Ashrama, and it was the delighted mother Sujata who saw her son transfigured. approaching her with his father and her lost husband brought back. Shvetaketu became very famous for his penance in future. Uddalak was happy to receive them.

(Mahabharat, Vana Parva)

—D. A. Ghaisas

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## GURU AND HIS GRACE

It is company which makes a man good or bad. It is not the company of persons alone that counts; all sense objects with which we come in contact exercise a wholesome or adverse effect on our mind. Have recourse to good company and avoid bad company. Never listen to evil talks with your ears, never see bad sights with your eyes, never utter bad words with your tongue, never perform evil deeds with your hands, never allow your feet to resort to bad places, never harbour bad thoughts in your mind, and never allow your intellect to give you a wrong lead. In this way, you will be rid of all vices.

Playing (musing) on the objects of senses is the root of all evil and ultimately leads to complete ruin, whereas remembrance of God is the surest road to freedom from misery. Apply yourself with great diligence to the task of driving out all thoughts of enjoyment from your mind and keep it constantly fixed on God. In proportion as your musing on sense objects is lessened or minimised, and remembrance of God becomes more frequent, peace and happiness will draw nearer to you in divine sphere. Whereas musing on sense objects drags even a virtuous man into the mire of sin, remembrance of god turns even the vilest man into a saint and a devotee. Everything depends upon the earnest and diligent practice of the sadhaka on the path of spirituality and that ultimately blesses him with *sakshatkara*.

Trust your master (Guru) fully. Follow up his teachings perfectly in your life as a true wife follows up the footsteps of her husband. Complete dedication and earnest sadhana only will benefit the follower to realise Truth in full (in toto).

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Constant remembrance of God with the Japa of His Name on his lips will surely favour one with the vision of God by Guru's Grace in a very short time.

So long as you are in the region of pain, you can never be happy however glibly you may talk of happiness; and once you step into the region of bliss, you can never experience pain. Dependence on the world is the nucleus of pain, whereas dependence on God is the nucleus of happiness. This truth is highly spoken of by saints and seers alike. Hence one on the path of spirituality should give up dependence on the world and seek dependence on God. Once the mind thus established firmly, sure it is for them to reach the goal by the blessings of their Guru.

That sadhaka is wise who keeps all his senses as well as his mind and intellect engaged in occupations consecrated to God. Keep your ears in listening to the praises of God, and your eyes in seeing saints and holy men; sing praises of the Lord with your tongue, serve the Lord with your hands, frequent places of worship with your feet, think of God with your mind and reflect on the nature of God with your intellect. In this way, we will be able to make our life sacred and divine. And that will be the true offering of ourselves to God.

Offer thy all to Me--says Lord Krishna in Bhagawad Gita, IX—27 and 28.

“Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou doest of austerity, O, Arjuna, do thou that as an offering to Me.”

“Thus shalt thou be liberated from the bonds of action, yielding good and evil fruit; thyself harmonised by the yoga of renunciation, thou shalt come unto Me when set free”.

So long as the desire for worldly enjoyments persists, so long as the transitory things of the world appeal to us as attractive, delightful and gratifying to the senses, and so long as we relish them, it should be understood that we have not vacated the heart fully for the occupation of the Lord.

“Had I got the least attraction for the Lord, all other attractions would have disappeared”, says a great Saint.

The response that we get from God is commensurate with the road we allot to Him in our heart. So long as we do not keep our whole heart open for His occupation, so long as the love of our heart does not flow in a ceaseless stream towards Him, we cannot experience a pang of separation from Him; so long as we do not pine for the Lord, He too would not pine for us. The Lord says:

“Howsoever men approach Me, even so do I receive them”. Everything needs Guru’s Grace. When Guru’s Grace descends, the heart blossoms forth like a lotus when the sun shines upon him. When thus opened, he feels that his heart encompasses the whole world of his relationships and shapes his conduct and destiny, through the promptings of his heart. *A kind heart is a spring of joy to all within its reach.* So let every one allow his or her heart to speak and treat in the paths of Spiritual life refreshing in the shades of Truth and Love.

**Sri Saipadananda Radhakrishna swamiji**

(from Sai Sudha June 1972)

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## SAI BABA, THE GOD MAN

Sai Baba is found, one fine morning in 1910, grinding wheat in the masjid in Shirdi. That is how the scene opens, in the English version of Shri Sai Satcharita, to present Sai Baba and picture his glorious life. Little boys and girls conceive of Father Time or God as a very good old man of enormous size, growing beard and covered in a gown. That is also the picture of Santa Claus. God in the children's dreams, Santa Claus and Sai Baba have some common points. They are simple and grand and they love to shower gifts. A torn kafni (gown), a scarf to cover his head, half slippers, and stick, looking more like a club than a walking stick, complete the outfit of Sai Baba. All these articles and more may be seen in the temple which contains his mortal remains in Shirdi. The light in his eyes, the beard, his large chest, broad shoulders and noble bearing compelled the reverence of one and all that came into his personal contact. He was loved and esteemed, at first, as a venerable patriarch by the simple villagers in Shirdi.

The Sanstan has made a splendid image of Sai Baba and put it on his tomb. See that image of life size and join the happy singer at the arati. Then are you brought closer to Sai Baba. Breathe in the atmosphere which is charged with divinity in that fine, spacious, and holy Samadhi Mandir.

Sai Baba loved to mix freely with the rustics, share in their labours and in their joys and sorrows. He treated the sick. He laid out the Lendi garden to spend a pleasant evening, and a well in the heart of the garden to save time and trouble in going to the Godavari to bathe and bring fresh water. His simple ways and kind acts won for Sai Baba the heart of Shirdi. But the grace bubbling in the deep recesses of his heart cannot be measured.

Sai Baba walked round Shirdi, ate and drank, smoked chilm in a clay pipe and took rest in Dwarakamayi on a bed which was neither a cot nor a hammock. He was human enough in all these

acts, and people knew him as they saw him. One day it rained hard in Shirdi. The small streets were flooded. The people hurried to Dwarakamayi and appealed to Sai Baba for help. Baba came out and looking up, he spoke to the clouds, "Stop your fury and be calm". The rains stopped. Another day, the fire in the Dhuni threatened to leap as flames and go up to the roof. Baba struck the ground with his wand shouting "Come down and be calm". The fire obeyed the Master. Baba's miracles saved the people from harm and also strengthened their faith in God. These and other works like burning lamps with water made the people understand that they should not trifle with him. Blending of the human and divine is a special trait in Sai Baba. His saulabya (unassuming simplicity) and kārūna (grace) remind us so much of Sri Ramachandra.

A notable point in the miracles of Sai Baba which draw so many to him is that there is nothing spectacular in them. He seems to remain inactive, but he helps in an invisible way. It is a common experience among the devotees of Sai Baba that in a crisis, after all attempts to get over it are exhausted, Baba is invoked in all humility and surrender. Some one appears on the scene or some thing unexpected happens and saves the situation. Once Kakaji Vaidya a priest in the temple of goddess Sapta Shringi, in Vani, Nasik Dt. lost his peace of mind. The goddess bade him in his dream go to Sai Baba in Shirdi for relief. The priest did not know the way to Shirdi nor could he find any to guide him to the place. He tried hard making enquiries without any result. Shama, a devotee of Sai Baba came over to Vani and approached the priest Kakaji Vaidya to arrange a pooja to Sapta Shringi on his behalf in her temple. Learning from Shama that he had come from Shirdi, the priest sought in his turn Shama's guidance to Shirdi. Kakaji Vaidya came to Shirdi and by lying at the feet of Sai Baba he got peace of mind. It may be seen in this instance how miraculously the priest was led to Shirdi and how without speaking a word or moving a muscle Baba could grant him peace of mind. Baba works without show, and in simple and effortless way. But he works effectively.

—P. S. V. Aiyer  
(from Sai Sudha—June 1972)

# CONFORMITY AND CREATIVITY

—A Traveller on Earth

Greed is the basis of acceptance and obedience. All obedience is born out of fear and desire for self-glorification. When greed takes the form of ambition, it becomes respectable and virtuous. All virtue is the moral drapery for greed and envy. Acceptance of authority and obedience to orders mean conformity to a given procedure and pattern in order to achieve some pre-conceived object. In it, there is promise for pleasure and plenty. All means for pleasure become important because greed for pleasure and more pleasure perpetuates the means. Auspiciousness does not lie in any day or occasion but in self-glorification. There is no sacred day or sacred place, our senses and valuation of things make for sanctity or sacrilege. This valuation is ever-changing and clinging to pre-determined valuation brings in sorrow and misery. Conformity is ever to the past and to the predetermined. The sense of emptiness like hunger breeds greed and any gratification of greed enhances the possibility of intensive furtherance of both.

It was called a very auspicious day and people who would otherwise indulge in excesses of food were observing fast, some acute and some moderate, some starving and some changing one variety of food for the other. It was a day of prayers and of recitation of ancient rhythmic poetry describing the greatness of some deity and the utter dependence on it of the human life. People assembled at holy places and held religious gatherings, sacrifices in which auspicious and so-called meritorious food was burnt and turned to ashes accompanied by hymns to the All-High, while dogs

and orphans watched by, loitering here and there with hungry look and searching a nook for whom really charity was necessary.

All calculated action is never meritorious. All traditional valuation of action is conformity to the greed of keeping the social order, which is inequality, chaos and disorder, a slave to the needs of the vested interests.

Why do you say "yes" to so many influences on your mind? Why should we obey tradition? Why do we—you and me, accept the way of behaviour, the words, the languages, the phrases, the relationships and their commitments of duty and devotion, why, do we honour things which we do not understand? Why do we adopt methods everywhere in life—may they be in the calculation of figures or in the manners of eating food?

We want security and smooth-going life. Do we not want to be assured that after doing certain action, certain benefits would come about? Can we not see the inherent principle of reward and punishment dangled before our conceptual faculty to drive us to accept modes of behaviour, patterns of relationship and manners of social life?

When one accepts tradition because he sees it to be convenient and connives at the falsehood of accepted norms, he ceases to be a creative individual, a real human being. He only happens to be a spare part of the social machinery, and can never break the bondages he has created and built up around himself.

The network of tradition is self-sustaining. Any further addition to the steps in the method or system of action or thought only strengthens the hold and grip of the fear, the greed to achieve success, happiness, pleasures and plenty through it, and therefore a creative individual has nothing whatsoever to do with this social set-up, this convenient approach to relationship, the family bondage,



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the bondage of duty towards parents, the brotherliness within the nasty self-enclosing communal feeling, the stagnant stinking storehouse of traditional pride and prosperity, and he can never rely on his reactions born out of need to be well-known amongst the pegs around him. He can never act from the background of social status, prejudices and privileges. He can never think or feel from the environmental influences.

Conformity to the social morality and political or economic pattern is the way of the mediocre, the way of yes-men, the misery of masses, who create a projection of their yearnings and call him their leader. A projection of a mediocre mind can never create a wise and farseeing leader and therefore creative individual is never the leader of the masses. He has nothing to do with them on the level of relationship in any form. He is completely individual and therefore cannot take part in any happenings around him, either auspicious or obnoxious, either traditionally sanctioned or revolutionary and reactive.

Conformity is death and the domination of the matter, the thought-matter and the feeling-matter and the body-matter. Conformity of the individual to the masses is therefore the total destruction of creativity and divinity. All social structures are limited by desires on mass-scale and a sub-conscious fear of the new streaks of light. Society is ever baffled by the new and the creative. Any system when crystallised becomes a haphazard approximation to the flow of life and therefore always falls short of the extraordinary swiftness, the ever-freshness of the creative spirit.

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# YOGIRAJ VASUDEVANANDA SARASWATI

(A Biography)

—Shri S. N. Huddar

( CHATURMASAS – Continued )

**Jalwan**

Swami Maharaj stayed here at the request of people. On Ramdas Navami, Swami Maharaj wished that Ramdas's Dasbodh be read. One local Shastri, proud of Sanskrit, said, "Dasbodh is for those who do not know Sanskrit". While reading Dasbodh that night, Swami Maharaj explained the meaning of Veda Richas. He read out an *Ovi* from Dasbodh of similar meaning and asked the Shastri, "Is Dasbodh in Sanskrit or Prakrit?" The Shastri could not reply and begged for apology. Swami Maharaj said, "Ramdas Swami was an incarnation of Hanuman and a great devotee of Ram. No one can say that he did not know Sanskrit. He wrote Dasbodh in Prakrit for the benefit of all so that they should know the principles of Shastras. It is a blessed (Prasadic) volume and so it can be of greater use in these days even than the Sanskrit volumes. You read Sanskrit volumes but a spirit trouble cannot be removed. You should read Gurucharitra in a week and the spirit will vanish".

**Chaturmas II - Shak 1814 (1892 A. D.).**

**Brahmavarta**

Swami Maharaj, in his tour, reached Brahmavarta for the first time. He lived in a hut near Ram temple on Antaji ghat.

After bath, he shut the door and sat in meditation till evening. He stayed there for 8 months but was not known by the people.

When Chaturmas commenced he would go to Ram temple to listen to Purana. After 3 days he said to the Puranik, that after his Purana, he would explain a verse (Shloka) next day. The Puranik agreed and announced this to the congregation.

Next day, after Purana, Swami Maharaj chanted a 'shloka' of Geeta and began his sermon. People realised Swamiji's deep learning and efficiency from his speech. The Puranik bowed to him and said, "My Chaturmas ends today and your Chaturmas commences. You may please recite Purana from tomorrow". Thus Swami Maharaj began to read Purana from the next day. Many persons came to listen to him. Some students came to learn Yadnik, Astrology, Vedanta, Yoga, etc.

He stayed for a year and a half. Gopalacharya Pandit of Gwalior came to see Swami Maharaj with his disciples. After Purana he took Gopalacharya to his hut where they had discussion. Pandit returned with great content.

### **Shri Datta Purana in Sanskrit**

Swami Maharaj wrote here Datta Purana in Sanskrit. It contained 8 parts and 64 chapters in all, making 3500 shlokas. It is like Rik-Samhita. Every chapter begins with some Rik-Pada. It is called Veda-Pada-Stuti, i.e. Prayer with the words of Veda.

### **Chaturmas 3 - Shak 1815 (1893 A. D.)**

#### **Haridwar**

Swami Maharaj went to Gokul, Mathura, Vrindawan and thence to Haridwar on Vaishakh Purnima (full-moon day). He stayed at Datta temple near Ahilyabai Ghat. Shri Raj Rajeshwar

Swami, Shankaracharya of Sharda Peeth was also here. On his request, Swamiji decided to stay here for Chaturmas. He read Upanishad Bhashya before the Acharya.

On Bhadrapad Full-moon Day, he started for Badri-Narayan. Balwantrao of Bhalod and others met here. Balwantrao got fever. Doctor gave him pills containing "Somal". After taking the pills he had diarrhoea. He was travelling in a Doli. He asked Doli coolies to take him to water spring. He was feeling intense heat in his body, so, he sat in water. Doli coolies were frightened and they ran away. When Swamiji knew this, he reported at the Police station and got the coolies back. Swamiji came to Balwantrao and asked why he was sitting in water. Balwantrao's throat was swollen due to heat and he could not speak even. He showed the doctor's pills. Swamiji realised that it was due to Somal and he should take ghee. Balwantrao was taken to a halting place where however, he became unconscious. It was night and there was none to look after him. He was having frequent motions. Swamiji attended upon him and even washed his clothes. At midnight he, awoke and asked for something to eat. Swamiji went to a Halvai and brought some sweets for Balwantrao and put piece by piece in his mouth. After eating some morsals Balwantrao felt better. In the morning Swamiji wired to his son and after the arrival of the son, Swami Maharaj asked him to take care of his father. The same day, however, Balwantrao died. Swami Maharaj was very very sorry. He proceeded further on his journey.

**Chaturmas 4-5 Shak 1816-17 ( 1894 and 1895 A. D. ).**

### **Himalayas**

On his way to Badrinath, Swami Maharaj halted at Rhishikesh, Deva-prayag, Rudra-prayag, Gupta-Kashi and reached Badri-kedar and took darshan of Badri Narayan. There were some Maharashtra pilgrims, and so he had no difficulty in getting alms. While

going to Badri Narayan at one place the path was blocked by a broken precipice. Two persons came down and said to Swamiji, "Do not go further. There is no passage. You will lose your life". Swami Maharaj said, "I have come to see Narayan. I won't mind if I lose life. If there is no passage how could you come here?"

The persons disappeared and Nar-Narayan appeared before him. A Yogi who was in penance in a lake, came up from the water to see Swamiji and he raised his hands to bless him saying "Narayana"! The Yogi then disappeared in the waters of the lake.

In the Himalayas, there are halting places—'chattis', at short distances, and needy persons are given food, clothes, blankets, etc. One Sadhu 'Kali-Kambliwala' had collected funds from the rich and made this arrangement. There is terrible cold here, but Swami Maharaj had only 2 'panchas' and a Kambal.

Darshan of Badri-Narayan is to be taken from a distance. No one can touch the shrine. It is believed that the shrine is made of philosopher's stone (Paras) which turns iron into gold by touch, and fearing that the people would take disadvantage, this rule is enforced. But Swami Maharaj could go near the shrine to which he bowed and worshipped.

Swami Maharaj took bath at Gangotri and began to shiver due to extreme cold. He could not make any movements. Some one brought and placed before him an oven of fire.

On way to Gangotri, there is a village. He slept on a stone with only a mattress on his body. It was heavily raining and water was passing over and by the sides of his body. Still he was enjoying sound sleep. Persons accompanying him, who had gone into the village, returned and wondered to see Swamiji sleeping even in rains.

Swami Maharaj had two Chaturmas in the Himalayas. His halting places and other details are not known. He did not disclose the account of these two years to anyone, except the above episodes.

### **Chaturmas 6 - Shak 1818 ( 1896 A. D.)**

#### **Haridwar**

Swami Maharaj completing his Himalaya yatra, came to Haridwar by Vaishakh full moon day. This time he was here for six months and observed Chaturmas. He then started for Brahmavarta. Maharashtrian pilgrims with him had already gone much ahead earlier. In this 18 days' travel, he could not get alms from Maharashtrian Brahmins. At some places Gujarati Brahmins offered him some fruit. One Gujarati woman gave him ground-nut and Sattu (flour of fried gram and wheat) which he ate with water, and walked 40-50 miles.

#### **Brahmavarta**

Here he stayed at Ram temple on the bank of river, which was the residence of Ganpatibuwa, who lived at the time of 1857 War of Independence. His nephew had embraced Islam. He came to take his wife. This woman asked Maharaj if she should go with her convert husband. Maharaj said, "Unless he takes praya-shchitta (purification ceremony) and becomes Hindu again, you should not live with him". She asked her husband to take Praya-shchitta, but he did not agree. She also did not go with him but led an ascetic life of devotion to God at Brahmavarta. She had a son of 5 years, who was affected by a spirit. Swami Maharaj wrote a Mantra on a Bhurjapatra and asked her to tie it on his wrist. One day she was in menses and the boy insisted to go near her. The mantra was taken out and placed somewhere. The boy's maternal uncle took him out in a fair. On the way near Muslim cemetery, the spirit screwed the neck of the boy. He fell down and died. The spirit entered the body of the boy's mother and said,

“You did not give me my one and a half rupee and hence I have killed your son, got your husband converted, affected your elder son and also caused abortions”.

### **Yoga—Bhrashta girl married to a Brahmachari.**

A Goud Brahmin of Kanpur had a 10 year old daughter. He was thinking of marrying her with a Brahmin clerk. She expressed that she would like to be married with a Brahmin who did penance and lived on alms. Her father sought the advice of Swami Maharaj who said, “The girl seems to be a Yogabhrashta (a person who has failed in some high Yoga in past life). She will soon get a suitable match.

After some days, a young bright looking Brahmachari came and stayed in a Dharmashala near Goud Brahmin's. The girl saw him and expressed her willingness to marry him. When asked the Brahmachari refused to marry. Swami Maharaj said to him, “This girl has chosen you as her husband. If you don't marry, you will commit a sin. Your stars are complementary. She is a suitable match for you”. At last he gave his consent and on an auspicious day the marriage was celebrated.

### **Narmada Mata's request complied with**

Swami Maharaj lived on the bank of Ganga at Brahmavarta. River Narmada also wished that he should come to her region. But Swami Maharaj did not think of this seriously. However, due to an incident, he had to go to the Narmada river.

A Brahmin had eruptions all over his body. Someone advised him to take *teerth* (sacred water) of Swamiji's feet. He was seeking an opportunity. One day Swamiji was sitting folding his legs backwards. He suddenly poured water on his feet, collected the *teerth*, and drank it. Swami Maharaj looked back and asked the Brahmin, what he did and why. He said that he was advised to take *teerth*

of his feet for relief from eruptions and he begged pardon. Swamiji went to the river for bath. In the night an untouchable woman touched Swamiji who then recited Datta's name. In the morning he found eruptions all over his body. Swami Maharaj composed 5 shlokas in praise of Ganga. In the night he was told that he had given *teerth* to an unworthy person and hence the trouble. He would be relieved after a bath in Narmada river.

### Harangaon

Swamiji started for Narmada. In the Margashirsh month, he reached Jalwan where he had taught "Aran" to some persons. Thence he went to Sarangpur, Mahatpur and reached Harangaon. Here all the houses but one were burnt. The reason was, it is said that at a midday a Sadhu came there. He asked for food at every door but none gave him food. He was angry. He said "I am hungry for 3 days, but none gave me food; so, let this village be burnt". While going out of the village, he met a person, the owner of the only surviving house. He inquired and arranged for the food of the Sadhu and hence except his house all other houses of the village were burnt.

### Nemawar

Swami Maharaj said "Anyone coming at midday should be served with food without seeing his caste or conduct. This is the duty of a Grahastha". Swamiji reached Nemawar which is on the banks of Narmada. He bowed to Narmada-mata and praised her, saying, "What hard punishment for my little offence?" He stayed for 3 days and bathed in the river. He composed "Narmada-Lahari" in her praise. His eruptions had disappeared.

### Brahman Ghat

He came to Brahmanghat where, while walking, his foot slipped and had sprain in waist, due to which he could not even stand



and go for alms. Narmada came as a virgin (Kumari) and said "This is the time for alms. Get up. I shall massage your waist and the sprain will vanish". She took a little of sacred ashes, uttered a mantra and massaged his waist with the ashes. She then asked him to stand up and dash his foot on earth two or three times. Then the virgin disappeared. Swamiji did as she told and he could walk. Swamiji knew that the Kumari was Narmada Mata and praised her. He intended to go for alms in the town but knowing the following tale, he did not do so.

A Brahmin from Poona came here with his young married daughter. Out of greed he told that his daughter was to be married and married her with a Brahmin. After some days the Brahmin died and the hair on her head were shaved off as she became widow. Knowing her whereabouts, her first husband from Poona came there. There was one Ganubhayya who hated the second husband of the girl. Knowing that her first husband had come, Ganubhayya took the girl to his house, asked her to grow hair and when hair had grown, she was entrusted to her first husband.

Swamiji was sitting under a tree outside the town. It was mid-day and very hot. A virgin came to him and asked why he was sitting without going for alms. Swamiji said, "People here are disregarding religion, hence what was the harm if he lived drinking Narmada water only!" She said "There is my town "Nemawar" nearby. Come to us there for alms". Swamiji said, "I cannot have alms from one house only". She told that there were 17 houses of Maharashtrian Brahmins there. Saying this, the Kumari (virgin) disappeared. Swamiji went to Nemawar and had alms. On inquiry he found that there were 17 houses of Marathi Brahmins but kumari could not be seen anywhere. She was Narmada herself. Nemawar is called the umbilicus (Nabhi) of Narmada. Siddheshwar temple is located here.

### Ujjain

Swami Maharaj came to Ujjain. Ganapatibua, publisher of "Satyavinayak" lived here. He knew Yoga and he presumed to be perfect in it. Once he took Swamiji to his house and began to explain some yoga practices. Swamiji listened to him and later swallowed a long strip of cloth and doing "Dhouti" took it off. It was red with blood. Swamiji asked Ganpatibua the reason for it. He realised the efficiency of Swamiji and bowed to him humbly.

### Onkareshwar

Swamiji came to Onkareshwar, the place of origin of Narmada and one of the 12 Jyotirlingas. Here is Dhawarikund, called "Yoni" of Narmada. After a dip he brought up some Banas (rounded stones worshipped as sacred symbols of God) Lord Shankar appeared as a Bhil and asked, "Will you worship Banas?" Swamiji said, "Being a Sanyasi, I cannot pick up Bel, Tulsi, hence cannot worship Banas". The Bhil said, "If it is so, do not take them but leave them here". Swamiji left the stones in the water. Swamiji stayed here for 33 days. He read Purnan. He taught Brahmakarma to Balwantrao, Karbhari (manager) of local King. From here, he went to Mandaleshwar, Maheshwar and thence to Petlad on the river Mahim.

### Chaturmas 7 - Shak 1819 ( 1897 A. D.)

#### Petlad

This is a big town in the Indore State. Many Brahmin families live here. Swami Maharaj wrote his Shri Datta Leelamrutabdhisar, a Marathi volume comprising 1000 ovis. This was in the month of Ashadh.

After Chaturmas, Swami Maharaj went to Chikhaldia. Venkat-  
rao, a widower was staying here in a temple on the bank of river.

He requested Swami Maharaj to teach him Yoga. Accordingly, Swamiji told him "Shiksha-Traya" and Pranayam. Nanasaheb, Balasaheb, Gangadharrao, etc. were devoted persons. Swamiji explained Upanishat-Bhashya and also read Purana for them.

### Lord Datta's Wrath for Sacred Bath

Swami Maharaj passed his Diwali here. On the previous night of Narak Chaturdashi, Lord Datta asked him to give him annointed bath (Abhyanga-snan) next morning. Swamiji said that being a Sanyasi he cannot touch fire. So it was a problem to get hot water and scented oils, etc. He would give cold water bath as usual.

Next day Swami Maharaj returned from the river after bath, gave bath to Datta image and applied Bhasma as usual. As auspicious (Mangal) snan was not given, Lord Datta was angry and the image disappeared and entered into the waters of Narmada. In the afternoon, after bringing alms, he looked about for the image for offering Naivadya. There was roaring sound like that of a canon and Lord Datta said loudly, "Are you offering food without Mangal snan? I am sitting in the water of Narmada. I don't want Naivadya".

Hearing this, Swami Maharaj was frightened and he ran to the river. He heard the cry of a child from the waters. Swamiji leapt into the river and took out the image of Datta with great affection. Nanasaheb and others gathered there, seeing Swamiji going there at odd time. Swamiji came out of water with the image and told the people the desire of Lord Datta. Hot water, scented oil, Panchamrut and other things were arranged and Mahapooja (ceremonious worship) was offered. After Aarati and Mantra-pushpa, Swami Maharaj composed an "Abhanga" describing God's miraculous deeds—

Friends struggle but soon are united;  
Husband and wife have a strife, but love is not lessened;  
God and Devotee quarrel, but it is Para-Bhakti;  
Vasudeo makes a joke and Lord Datta is delighted.

This divine sight of Bhakti after Dnyan was very astonishing to the people.

Swami Maharaj gave lessons on Yoga to Venkat-rao, Nana-sahab, Balwantrao, Vaidya, etc. He advised them specially—“Man should worship image with qualities (Saguna-Murti) and be sublime. Without devotion to Saguna murti there cannot be realisation of Brahma. A king is proud of his seal and signature but the seal and signature do not mean the king. But all affairs of the king are not valid without the seal and the signature. Just as a king is pleased if people abide by his laws and rules, so is God pleased if people abide by the rules of Shastra and Dharma. So worship as per Shastra rules and make your lives full of bliss”.

Then he departed from Chikhaldia and reached Tilakvada on the river Narmada on Vaishakh Shudh 10, 1820. Plague epidemic was spreading and he was not allowed to proceed further.

( to be continued )

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# THE SAINT OF SHIRDI PEETH

—Shri J. N. Bose

## Two prominently distinguished features in the life of Lord Sai Baba The Saint of Saints

When the Lord Sri Sai Baba came in the year 1872 to a small village Shirdi (abutting on the Agra Trunk Road, in the Kopergaon Taluka in Ahmednagar District) along with a marriage procession, He was welcomed at the outskirts of the village by a devotee of the Khandava temple, Sri Mhalsapati who first saw Baba, the former addressed Him as “Welcome Sai Baba and this is the name i.e. “Sai Baba”, by which thereafter the Saint of Saints became known to the world. Like many other Avatars His ancestry was unknown. But when He came to Shirdi He was perfect Brahma Gnani and had attained Brahma. As such he used to foresee the past, present and future of His devotees who included big govt. officers, millionaires and eminent politicians of the country. Sri Baba at times used to please himself by uttering “Yade Haqq” (i.e. I always remember God) and avoided the expression “Anal Haqq” (i.e. I am God); still innumerable cases have been recorded where Baba’s thousands of devotees have realised the omnipotence, omniscience and omnipresence of Shri Sai Baba.

This is the background in which the distinguishing features as indicated below have most appropriately been realised by His devotees. First, synthesis of religion which is considered to be the most essential factor in our national life in the present days. In His Dwarkamai (the Holy Masjid) where Sri Baba used to sit, synthesis of religion was demonstrated to the world as in same floor of the same Dwarkamai Hindus are worshipping freely with bells, symbols, on the other side Muslims are offering their prayers, Parsis are offering prayers before the Holy Shirdi Dhuni. This is a

unique example in India—nay in the whole world of today—how the synthesis of all religions could be achieved in the same floor simultaneously.

This is one of the personal experiences of the writer in 1943 who visited Shirdi after his adverse experience gained in the Bengal at that time.

Synthesis of religion was also achieved in the Dakshineswar by Sri Ramakrishna Paramashmsa Dev after His actual practical realisation of the God as a Hindu, as a Muslim and as a Christian. This idea of synthesis of religion was preached to the world by His disciple Swami Vivekananda. Similarly Sri Bijoy Krishna Goswami of Ganderia Ashram of Dacca, Bangla Desh effected the synthesis of all religions. Mr. Campbell, an European Fakir and other Hindus joined him in his Kirtan songs. This is a wonderful achievement which is considered admittedly as an absolute necessity for advancement of our national activities of our country. As such this Dwarkamai which is considered to be holiest of the holy pilgrimage, like Brindaban, Puri, Dakshineswar and Gandaria Ashram where synthesis of all religions is achieved.

Secondly, the other distinguished aspect is that God after most sincere and utmost prayers appears before His devotees and speaks to them. Sri Ramakrishna Paramshamsa Dev stressed very strongly before His devotees that “God can be seen and spoken to as I speak to you all” God Sri Bejoy Krishna Goswami asserted the identical things. The humble writer believes that Baba still lives today as He told His disciples “Jog thinks I am dead. I am alive. Go and perform my morning arti. He used to assert that “I left my mortal body but my tomb will speak”. One practical experience of the humble writer is Lord Sai conveyed His direction to the writer through one of His favourite devotees (Sri Saipadananda Radha Krishna Swamiji of Madras) “Tell Mr. Bose—he should take things easy, I shall take care of them”. There are hundred other examples in the writer’s life in which Sri Baba appeared and gave instructions in all troubles of the writer and his family and also to other devotees which have been incorporated in the Bengalee book “Kalpataru Sai Baba” (The Giver of Wishes).

( from Sai Bliss – July-August 1972 )

( Reprinted from May 1973 issue. )

## SORROW OF SATAN

Mockingly asked the owl of the Satan,  
“Master, why don’t you enjoy pleasure and fun  
On this happy Divali day  
When all are feeling happy and gay?  
Why do you sit brooding quietly  
In a corner feeling gloomy?  
Where’s your big company  
Seeking pleasures in plenty,  
Dancing and singing,  
Drinking and gambling?  
Alas! Your den is quite empty,  
There’s neither sweet saqi  
Nor the damsel of beauty.  
Who used to attract so many  
Visitors for passion and pleasure!  
Master, with sorrow and wonder  
I request you most humbly,  
Tell me your tale of agony  
Who has brought this misery  
And made you melancholy?”

The Satan heaved a deep sigh  
And looking towards the sky,  
Replied in a painful tone  
And with a groan and moan,  
“My sweet owl, the God Almighty,  
My only and eternal enemy,  
Has descended on this earth,

# THE RIVER OF WISDOM IN INDIAN LITERATURE

## I

The wisdom and the political power cannot be compared. The wise man is respected everywhere, while the ruler is respected only in his own country.

Only the wise man is called virtuous, the foolish is not. Therefore, one wise man is better than a thousand foolish ones.

The so-called friend who talks sweet on the face but creates trouble in your absence is like a pot full of poison but sweet at the rim. Shun him.

The people who are beautiful, young, born of great family, but are without wisdom, are like flowers without fragrance.

Moon lends charm to the stars and woman is valued by her husband, the earth is valuable because of the ruler (otherwise the country is useless), but learning is a thing which gives beauty and value to everyone.

What is the use of a son born who is neither studious nor obedient? Surely, a squint eye is no good for looking, it only creates headache.

One should caress a child upto the age of 5 years, punish it upto the age of 10 years, but when the child is 16 years, one should behave with him as if he is one's friend.



Even a single tree with fragrant flowers beautifies the whole garden. Similarly, even a single son who is worthy, makes the whole family respectable.

Even a single dry tree which catches fire is the cause of fire to the whole forest. Similarly, a single bad offspring is detrimental to the happiness of the family.

Even to the animals which are not having any special capacities, the saints are compassionate. This is just like the moon which does not withhold the cool ray from the doorstep of even the lowliest human being.

In foreign lands and in journey, capacity and knowledge are one's friends, in the home, mother is one's friend, To the ailing, medicine is friend and to the dead, his religious actions are friend.

Nobody is nobody's friend. Nobody is nobody's enemy. Because of the policy, vested interest and need, people become either friends or enemies.

An evil-doer who speaks sweet is not worthy of trust. His tongue is sweet but heart is darkened by acute poison.

Live a serpent who is poisonous but on whose hood shines a beautiful jewel, the devilish person who is bad at heart but who is even a scholar, should be avoided.

They say that the cobra is cruel and the evil-doer is cruel. But the latter is worse than the former, because on the poison of serpents there is a medicine or a charm, but what can control the deeds of evil-doers?

Anyway money and the life are temporary. One day or the other they are to end. So, the wise man surrenders both when time comes to do so, for the good cause of others.

Even if you offer crores of rupees, you cannot bring back one moment which is already wasted out of your valuable life. If you are wasting it, what worse waste is there than that?

There is vast difference between the physical body and the good qualities of mind. The physical body is ephemeral, but the good qualities persist even for eternity.

One should not have his residence in a place where there is no rich man, no religious person, no river, no king to rule and no Doctor.

Riches come of their own accord to a place where foolish are not adored, where there is a good stock of grains, and the relationship in the family is cordial.

The man whose son, servant and wife are obedient and affable can be contented, as if he is in heaven though on earth.

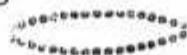
He who has no mother in his house and whose wife is using bitter words, should better go to live in the forest, because for him the home and forest are alike.

The cuckoo's beauty lies in its song, chastity is the beauty of women, those who are not so beautiful have their charm in their wisdom and those who are hermits doing penance have their greatness in compassion.

Fire teaches all the persons of whatever caste they may be, a Brahmin teaches all the other castes, Husband is the real teacher of of the wives and the source of learning for all is the guest who comes to the house.

Only he lives in the real sense of the word, whose virtue and sense of duty are dynamic. Those who have not these qualities are living a useless life.

Rare are the things mentioned below viz. a real friend, a son who thinks and does good to his father, a wife who is a real match, and relatives who are loving.



# SCIENCE OF RELIGION

## ( THE DRAMA IN CHAPTER 1 )

### 2. PRIDE OF DURYODHANA

On the fateful day both the armies assembled on the battlefield. The Kaurava forces were overwhelming in sheer number in efficient equipment and in ample supplies; the Pandava forces were less in number meagre in war materials and fewer in number. Yet the Pandavas could fight with inspiration while the Kauravas had to drag a heavy conscience and plan their moves with a sense of guilt.

Vyasa a child of the Vedas and soaked as he was in Vedic mysticism, employed an allegorical significance to the very dramatic set-up in Kurukshetra. That historic spot is itself a symbol of man's bosom, where arranged are the Kauravas and Pandavas, the good and the bad tendencies, consistently at war with each other. Strangely enough these good and bad tendencies are like cousins because of their common origin. The Kauravas hundred in number represent the innumerable ungodly forces of negative tendencies within man's bosom. And the Pandavas, no doubt, represent the diviner impulses in man. A constant Mahabharata war is being waged in every one of us at all crucial moments of action, and often, the negative tendencies in us are larger in number and usually mightier in their effectiveness, while the inner divine army is ever less in number and apparently weaker in efficiency.

Thus when the armies have assembled in Kurukshetra, the Kaurava-King, Duryodhana, rushed to his teacher and exclaimed, (I-3) "*Behold Oh! teacher, this mighty army of the sons of Pandu arrayed by the son of Drupada—thy wise disciple*". Duryodhana fancied all along that it would not be possible for his rivals to mobilise an army strong enough to face his own huge force allied with several kings, but when he saw that the strength of the Pandavas was more than his expectations, he was much perturbed and felt unnerved. The very word Duryodhana, means "he who is hard to combat with". But, his guilty conscience had thrown up a moral conflict in him. A mental sense of defeat in him was a prelude to the actual defeat that came in the war. It is but natural that a frightened child hastens to its parents for protection and encouragement. So too Duryodhana, unsettled in his mind, ran to his teacher Dronacharya. Whenever motives are impure and our causes unjust, however well equipped we may be our mind should necessarily feel disturbed and agitated. This is the mental condition of all tyrants and lusty dictators. At moments of high tension an individual's words give clear indications as to his essential mental nature. The perturbed Prince hints at the foolishness of his teacher, who made a silly mistake in having chosen to teach archery to the son of Drupada who is now standing ready to make use of his knowledge of war against his own teacher, in the words, "by your *talented* disciple". (*Tava Shishyena Dheemata*). This innocent looking word 'Dheemata', means much more than what it sounds. The tiny little word belittles Drona. Duryodhana implies that, "Oh! Guru, you have taught him all you know and therefore Drupada has all what you taught him plus his own creative thoughts, for he is a "Dheemata". He indirectly says that Drona's disciple has outwitted his Guru himself.

Duryodhana censures his master in a subtle and concealed manner by addressing him thus as "best of Brahmins" (*Dwijottama*). Earlier he indicated that all officers manning the Pandava forces

were students of Dronacharya. He now implies that his teacher's Brahmin-heart should necessarily have a soft corner for his own great disciples. Duryodhana thus subtly indicates a lack of confidence in his own revered Guru, and shamelessly doubts the very loyalty of his own teacher. The word 'Dwijottamah' implies yet another suggestion which cannot be overlooked. Duryodhana's reprimand comes to this; "However capable you may be in teaching the science of warfare, you are after all a Brahmin, given to peaceful life and a bit timid too by nature. It is too much to expect of you to be courageous in this war with the Pandavas. Still be not afraid, we too have mighty warriors on our side". He then proceeds to enumerate the list of officials in his army. And adds that this enumeration is for "your information"—"Sanjnatam", as if Drona might not have been fully informed himself. It is indeed stupid of Duryodhana to point out to Drona the army formation of the Kaurava-forces. It tantamounts to doubting the capacity of the great Acharya Drona. In all these words of Duryodhana we can never miss the flow of an under current of suggestion hinting at the incapacity of Drona. . . . .A disturbed man of evil intentions always suspects the loyalty of his own henchmen and readily loses faith in his supporters.

(Courtesy: Geeta Office)



## “HOW I BECAME A SAI DEVOTEE”

—Shri A. J. Mehta,  
Santacruz (W.)

From 1956-1960 I was at Surat in service with Divisional Office of Life Insurance Corporation of India. By the end of the year 1958 I got a severe heart attack due to overwork in the Office. After a treatment of about three months my health became almost normal. However, nervousness and lack of self-confidence, which are the after-effects of any illness, persisted. Though in the morning, I would feel that I was quite normal, after my morning meals at about 9-30 a.m. I always felt that I was getting severe pain in my heart and on most of the days I would avoid attending my office. Since this became almost a daily affair, my wife used to become nervous on account of my health and she did not know how to help me to get over my nervousness and my lack of self-confidence. By God's grace during that time she happened to meet a friend of ours, and she confided in him about my illness especially with regard to my nervousness and lack of my self-confidence and how my persistence in this was affecting her health too. That friend happened to be a great devotee of 'Our Sai Baba' and he advised her immediately to get a tasvir (framed picture) of Sai Baba and asked her to advise me to simply look at HIM in the morning after waking and at night before going to bed and HE would take care of my well-being Sai Baba's one of the sayings being "If you look at me, I look at you". We got Our BABA's tasvir and began looking at HIM in the morning and in the night as per our friend's advice from that day. Believe me from that day onwards OUR BABA's grace fell on us and I began overcoming my nervousness and lack of selfconfidence and within a fortnight I became a normal human being. Since then I have become a SAI Devotee.

# HINTS FOR MEDITATION

—Swami Shri Akhandanandji Saraswati

1. Nothing is sensed without its entering into our consciousness. Mind is not without movement. Please know this again thoroughly. Mind comes into being within the Atman which is ever moving and is knowledge itself. Things appear and are sensed in the mind. Whatever you are seeing just now, or whatever thing you might have seen previously, can either be the abiding place of each of the senses such as smell, taste, form, touch or sound, or otherwise, may be the sum-total of all senses. Now, you may take for example a piece of earth-clay, giving our smell, water which has taste, fire which has brilliancy and form, or flower, which, in addition to these, contains the sense of touch—that thing, the flower enters into mind through eyes either now or must have been there previously in memory. Its colour, form, outline, smell, softness, and the taste of nectar within—all are known and sensed in the mind. The process of seeing the flower is taking place in the mind only. Now, closing your eyes outwardly, try to visualize that flower within the mind. You will find that the image of flower creates an impression that you are seeing the flower though in the mind the outer flower is not existing. The idea arises that in such and such place, I saw a flower with such and such a colour, form, taste, smell, name, etc. This is only a projection, an idea, a mental image. There is no real abode, no time, no form or weight, no quality or discriminative attributes to the flower which is your mental image. It is your own mental substance that takes the form of inner flower and is seen by you. Now you try to see that flower in such a way that you see nothing but mind,—the whole

and the detail of the flower are nothing but the mind. There is actually no flower, there is just the mind. Now when the mind will remain without the image of the flower—it will be mind itself, which will not be separate from your moving Atman, the formless energy. Only the mind with the form (like the flower) can be seen. Mind is energy—not different from that. Let it stay in that state for any length of time. There is now no difference between the energy which is covered by the object of senses, or the energy which is covered by the mental process. When the mind moves, your intellect will say that you move, you are mind, you are the flower—that means, there is nothing but you in everything. Whatever you were in meditation, or attention, you are that in practice. This is not true only for the flower. You can meditate by taking before you any object you choose. This is again a clue to the illusion of serpent where there is really no such being, and when you look with care, the illusion of serpent vanishes and you see the true thing—the rope, on which the illusion took place. In this way, when you see any image within the moving energy which is mind, the careful attention to the image makes the image vanish and the mind remains in its original state of energy.

2. You may pay complete attention either to one of the sense-organs, or to all the sense-organs. You will find that the process of know-*ing* is same, but it takes a different aspect according to the type of sense-organ, and knows different objects. These objects have a place in the essence of the sense-organs, the etheric counterpart of the physical body, connected with the particular desire-element and knowledge which contacts these essences works through the sense-organs. It is like variously coloured glasses which give out various colours though the original light is same. You may experiment with any one of your desires. The desires are arising and dying. They are different. Knowledge is singular. You may also see any desire so completely, so carefully, as an object within your mind, that you see in it also nothing but knowledge, you do not see it separate from the original colourless light of the know-*ing*.



Take the right-eye. See that there is the Purusha, the principle of male-element in the Universe, in miniature standing. Do not pay attention to the essence of the eye which is outwardly a sense-organ and inwardly the residue of desire to see (which is the essence of the attitude to see). All these are essentially the knowledge itself. All organs are in this way, nothing but knowledge. You are knowledge. There is now no seeing every organ differently. There is only You, not only at the time of meditation, but while in ordinary life, you are everywhere present in every sense-organ, not as objects, senses, essence of senses, or the process of recognition as different qualities arise, but alone you—who are knowledge.

3. From the base of bodily life, the difference between the inner and the outer instrument of knowledge arises. In principle, life does not brook this bifurcation, it is not important. The name Chitta or consciousness comes through Samskaras, the impressions from the past on the vulnerable knowing process, the name Manas (or Mind) comes through the divergent recognition process, (Vikriya), the name Ahamkara (Ego) comes through the sense of I, and the name Buddhi (Intellect) comes through the process of knowledge—differences and unities, assessment, etc. In that order, they can also be called the “Residue, the Intention, the I-ness and the Decision”. All these four make up the inner instrument. When you form any concept about the inner evolution of yourself (Paramartha) in your mind, and decide its form in your intellect, and say that you aspire to become that—you are THAT—or remain silent all these things take place within this inner instrument. These are illuminated by the energy—which means that you see these. You have not to *become* the seer, the experiencer, the Sakshi—you have simply to understand that you ARE the seer, the unattached, the equilibrium itself, the most inward Being. You have not to go further inside anywhere, nor to become temporarily quiescent, nor start looking outside objects. These difference are short-living and object of seeing is just the light of your eyesight. You can see for yourself—there is no separate object at all. There is only see-ing. In the inner instrument, where everything is seen, there is nothing else except the process of knowing connected with Samskaras and inherent qualities of perception. This inner instrument is opened

up before you—which also not an object separate from you, but yourself only. The inner instrument, and the Ruler residing within it, the Jeeva or Ego, and the world comprising of space, time and matter, is appearance without these differences, appearance of yourself. When you see it deeply, the passing images vanish like a film, and you remain as energy, without which there is nothing else. The inner instrument shows the passing images, you are energy without division.

4. Now, look to the instrument and yourself as its seer separate from it. Now see what is the third thing or principle between the inner instrument (Antahkaran) and yourself (Drashta). It is the absence of the Antahkaran, which is also a state being the result of certain causes. That which moves in the inner instrument is called Jeeva. That which moves in the absence of inner instrument is called Ishwara. Now you are the seer of both the being and non-being, the presence and absence of this instrument—You are witnessing these objectively, is it not? Actually what are these causes and results? Why is there difference this separateness between the energy which is covered by inner instrument and the energy which is not touched by the inner instrument? You are that energy which sees and the difference arises because of your ignorance of your own state which is Brahman, the totality of everything. You yourself become the Cosmic Energy which is not trammelled by inner instrument, and you yourself become the individual energy which is yoked to the senses and attitudes of inner instrument connected with the body. There is in truth no division as such, in the energy. Energy is indivisible. The differences and divisions disappeared as you know yourself as you are. This knowledge is not opposite to awareness, but it is definitely above all illusions. There may well be the awareness of the differences and the absence of the differences. There is no harm in that to your aloneness, the only one state of Samadhi which is undisturbed. All other things including the divisions of inner and outer instruments are but appearances. You are the only one principle, without the second.

*(With permission from "Kalyan"*

*(Year 45, issue No. 10).*

## CONDOLENCE

After listening to the sad news of the untimely demise of Prof. D. D. Parchure, Executive Editor of Shri Sai Leela Magazine a number of readers sent their condolence letters to us. It is not possible to publish all of them here. However, the list of all of them is being published over here. The letters are nothing but the heartfelt appreciation of the readers about the pains taken by Prof. Parchure for improving the get-up and quality of this magazine.

<i>S. No.</i>	<i>Name</i>	<i>Place</i>
1.	Sow Shree Shahane	Dombivali.
2.	Shri M. G. Sathe	Barvenagar, Ghat- kopar.
3.	Shri G. H. Vakde	Yavati.
4.	Sow Shalinibai C. Dhapre	{ Phanasa, ( Bhilad, W. Railway ) Rly.).
5.	Shri Chintaman S. Dhapre	
6.	Shri Hemant Halve	Pune.
7.	Shri D. S. Tipnis	Thana.
8.	Shri P. V. P. M. Rao	Himayatnagar, Hy- derabad.
9.	Shri B. R. Kakde	Tavdewadi, Dahisar.
10.	Shri B. Narayan	Kurla, Bombay-70.
11.	Lt. Col. M. B. Nimbalkar ( <i>Retd.</i> )	Bund Garden Road, Pune-1.

## Golden opportunity for Sai Devotees

According to the Orders of the Court the prices of the publications of Shri Sai Baba Sansthan, Shirdi, have been reduced by 30 per cent from 1-9-1973. The new prices are as follows :—

1. Shri Sai Sat Charita (Marathi)	Rs. 7.70
2. Shri Sai Sat Charita (English)	Rs. 4.90
3. Shri Sai Sat Charita (Gujrati)	Rs. 4.55
4. Shri Sai Sat Charita (Hindi)	Rs. 4.20
5. Shri Sai Sat Charita (Kanarese)	Rs. 4.20
6. Shri Sai Baba Jeevitacharitramu (Telugu)	Rs. 8.00
7. Shri Sainath Stawanmanjiri & Sumananjali	Rs. 0.15
8. Four Adhyayas by Dasganu (Marathi)	Rs. 0.35
9. Sagunopasana (Marathi or Gujrati)	Rs. 0.15
10. Shri Sai Baba of Shirdi by M. W. Pradhan	Rs. 1. 5
11. Shri Sai Leclamrit (Marathi)	Rs. 2.10
12. Sai Baba in Pictures	Rs. 1.05
13. Sheeladhi (Marathi)	Rs. 0.20
14. Shri Sai Baba Awatarkarya (A. Y. Dhond)	Rs. 1.75
15. Shirdi Darshan (Album of 66 photos)	Rs. 2.10
16. 'Shri Sai Leela' Monthly (Marathi or English)	
Annual Subscription	Rs. 6.00
Per copy—	Rs. 0.60
17. Mulanche Sai Baba (Marathi)	
— By D. D. Parchure	Rs. 0.45

Available at :—1. Receiver, Shri Sai Baba Sansthan P.O. Shirdi,  
Dist. Ahmednagar.

2. Sai Niketan, 804-B, Dr. Ambedkar Rd.,  
Dadar, Bombay-14.  
Pin:—400014.

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Size	Price	Size	Price
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10" × 14"	Rs. 1.00	2½" × 3½"	Rs. 0.20

## Photos from the blocks by Shri D. D. Neroy-

Particulars.	Colour	Size (c. m.)	Price
1. Baba Sitting on Stone	Three coloured	35.56×50.8	1.50
2. " "	Black & White	" "	1.25
3. " "	" "	22.86×33.02	0.50
4. Baba in Dwarkamai	Three Coloured	" "	0.50

Available at :-

1. Shirdi, Tal. kopargaon, Dist. Ahmednagar.
2. "Sai Niketan" 804-B, Dr. Ambedkar Rd., Dadar, Bombay-14.

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