

SHRI

SAI LEELA



Magic Pot



December

60 Paise

1973

SHRI SAI LEELA

DECEMBER—1973

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No. 8.

BE CHEERFUL

In spite of outward difficulties, is it not our duty to be cheerful always? Is it not necessary to maintain that inner balance, inner courtesy towards all beings and not be dodged by calamities? It is a duty to ourselves as well as to others to be cheerful and self-contained. If we give way to depression and worry, we not only hinder the joyful influence of the saints like Sai Baba which works upon our minds, but also spread the depressive thought to those who come into our contact. Instead of becoming sources of darkness and dejection to the world around us, we must be sparkling with enthusiasm, always calm but cheerful, radiant in our benevolence, and sensitive to the Divine Influence of the Great Souls that is awaiting expression through us.

Editor

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Editorial :

JOY THE ESSENCE OF ALL

It is always our tendency to be elated when there is pleasure and dejected when there are calamities. We run to God if we suffer, but when there is pleasure, we are lost in the objects of pleasure. These however who know the sacred art of maintaining their balance in pleasure or pain always remain in that eternal joy. Who is there who has not his share of suffering? How to react to suffering depends on ourselves. Saints, with their equanimity advise us in many ways how our reaction to the outward challenges should be. Humility and Joy always go together. " One who is humble to all, contains the 'Endless' within him " - says the great saint Tukaram. Really, the essence of bliss lies in humbleness. But we deprive ourselves of this joy when we are impatient, greedy, proud and puffed up, susceptible to fits of anger, narrow-minded and are concerned with the immediate selfish interests. Shri Sai Baba advised all about keeping 'patience'. SABOORI- the patience is so aptly advised by him. This patience is evident in our daily life if we are having endurance, forbearance, tolerance, forgiveness, inward strength. This patience is the essence of the most important Sadhana, i.e. Viveka, or discrimination. Inner strength is a friend not only in difficulty but also in happiness and pleasure. In order to understand the nature and structure of Saboori, the patience, we must always remember our eternal nature of Joyousness. We lose the sight of this essential joyous nature of our Soul and try to find it in ephemeral objects. He who does not lose sight of this joyousness, is fearless, without which Joy has no place in Life. Joy is the Alpha and Omega of all virtues. In our daily life, this joy is evident as contentment. Not to allow this joy to be disturbed is real meditation, the real turning inwards. As God is Joy, so we as souls are Joy-His eternal indivisible parts. There is joy everywhere. This permeating Joy is expressed by Saints in their sacred words. It is for us to realize it in ourselves as well as others.

SCIENCE OF RELIGION

By—Swami Chinmayananda

THE CRISIS

Duryodhana now commands : (I-11) “ **All of you assume positions in your respective divisions and protect Bhishma alone by all means** ”. These instructions put in other words come to this : “ Since you all have no initiative and are even undependable at least take directions from me and protect Bhishma ”. Bhishma was considered by Duryodhana as the heart of his army, not only because of the grandsire’s power and wisdom, but because all the kings and warriors who had joined the Kaurava’s side had all done so due to their reverence for Bhishma.

There is no statesmanship whatsoever in the impudent remarks of the unimaginative Duryodhana. He brags impertinently and drifts towards damping the zeal of his allies and comrades as they were all put into an uncomfortable mood of revolt and despair. The prudent Field-marshal, Bhishma, standing not too far away must have overheard the childish prattle of Duryodhana, and observed the pitiable confusion of the tyrant. The revered grandsire noticed the rising revolt in the eyes of the officers, which is an unhealthy sign. Bhishma never failed to notice through Drona’s cold silence, the out-raged tempo of a man of knowledge and action. Taking note of this deteriorating situation he promptly comes to the rescue of the tyrant king. The situation could be saved only if all those assembled there were jerked out of their present mental pre-occupation. (I-12) He then takes up his conch and blows it, indicating that the war is declared. This sent forth waves of roaring confidence into the hearts of the people manning the Kaurava array. This act though calculated to induce spirit in the mind

of Duryodhana, according to the codes of warfare, amounted to an act of aggression by Kauravas. With this first "bullet shot", Mahabharata war was actually started and for all historical purposes the Kauravas have literally become the aggressors—who started the first "act-of-war".

Pandava forces were left with no other alternative but to reply to this challenging "call". Each of the noted warriors gets up and blows his conch. The wealth of detail that has been so lavishly squandered in expressing a simple fact that from the Pandava side Krishna and Arjuna answered the battle cry, clearly shows where Sanjaya's sympathies were. Here are the descriptions such as : sitting on the "magnificent" chariot harnessed with "white" horses Madhava and Arjuna blew their conches "divine" are all deliberately used. Sanjaya feels that perhaps in the apparent contrast in the two descriptions the blind old king Dhritarashtra may be persuaded, even at this late moment, to order, his sons to come to a truce. To preserve a country forever in peace or to involve it in ruinous warfare is in the hands of the ruling power. Now the die is cast and the stage set. Events are heading towards a catastrophe. "What is going to be your, decision"? This seems to be the implied question. (I-19) The sound raised by the Pandava battle-cry resounded in the battle-field and roared up to echo in space rending the hearts of the Kauravas. Those who feel their cause just, will be inspired, will have courage, and can readily muster up for action. The Pandavas' uproar seems to be penetrating into the hearts of Kauravas because of their guilty conscience. Even the reprimand of a child is bound to touch an offender to the quick. That Sanjaya's scales of sympathy leans towards the Pandava side is again seen here, if one compares the description of the war-cries of both forces.

It was a poignant moment, the shooting has not yet started—but it was imminent. The crisis has arisen to the highest pitch of its wave. Arjuna now suggests to Krishna to place his chariot in between the two armies, so that the Pandava can see who are the champions of *adharma* lined up against him in war. Krishna like a true charioteer places it in between the two armies and facing up to Bhishma and Drona says, "Behold, Oh! Partha, the Kurus gathered together". These are the only utterances of the

Lord in the first chapter and in fact they are the sparks that set fire to the egoistic edifice of Arjuna. The word "Be-hold" (pashya) has volumes to speak. Krishna is forcing Arjuna to get involved in the problem by asking him to "see" the army-array. Human mind for the purposes of study, can be considered as constituted of two aspects. One facing the world-of-stimuli that reach it from the objects-of-the world, and the other facing the within which reacts to these impulses. Through our sense-organs of perception all of us experience the world around us. The stimuli that reach our sense organs, create impulses which are received first by the objective-mind, and these impulses filter deeper down to the subjective-mind through the intervening layers of our individual ego-centric desires. These impulses react there with the existing impressions of our own past, that are stored in the subjective-layer of the mind, and get themselves expressed in the world outside through the five organs-of-action. Arjuna's objective mind under the impact of stimuli, could not find any response from its subjective-aspect. The greatest hero of his times, Arjuna, suddenly became a despondent neurotic patient.

—*Courtesy ; - Geeta office.*

GOLDEN OPPORTUNITY TO SAI DEVOTEES

An auction of Gold ornaments, donated by the devotees, to Sri Sai Baba Sansthan, Shirdi, will be held on Saturday, the 15th December 1973 at 3-00 p. m. in Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar, Bombay 400 014.

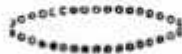
All Sai Devotees are requested kindly to attend and take part in the auction.

GURU'S GRACE

Shri Narasimha Swamiji

Everything needs Guru's Grace. Where Guru's Grace descends' the heart blossoms forth like a lotus when the sun shines upon it. 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 everyone allow his or her heart to speak and tread in the paths of spiritual life refreshing in the shade of Truth and Love.

I feel forlorn in Sai-Love. He has possessed me and I have surrendered my all to that "Living Chaitanya".



MANTRAS-AN OCCULT SCIENCE

Shri Govindji Shastri

While the material science, with its prestige has made the term science an every-day affair for man, it has diverted his attention only outward, rather than taking him from outside to inside. The modern science does not give any value to spirituality because it is not based on logic but on faith and the material science accepts only logical truths. Eventhough there are many miracles happening before our very eyes, and whose causes cannot be explained by anybody, we, dazzled by the logic of the material science, have no daring to accept them, or to find out the truth in them. This is because we try to accept what is logically acceptable and which can be put to the test of cause and effect. From this point of view, the science of Mantras, or chanting of certain resonant words to bring about certain results, needs to be examined from the contemporary methods of examination and its change of cause-effect needs to be made clear for all. Mantra is really a complete control of the visible by the invisible, or of the gross by the subtle, a method which activates the cosmos within the man. No doubt, Nature is mysteriously invincible, but there is no higher power in Nature, endowed with such adaptability as that of Man. The announcement of "I AM THAT" "I AM HE" or "I AM SHE" which means that within the microcosm is confined the microcosm, within the man is all the Universe, either the male principle or the female principle. This may appear prima facie, as only a conceptual statement, but with a little effort, the veils of Nature are opened up. In herself, Nature is very complex and complicated process, but her capacity, beauty and grandeur is of such a magnificent scale that anybody would simply die to get hold on her powers. The science of Mantras contains

experiments on that line, but due to many reasons these experiments are beyond the ken of the present-day logically blind brains of human beings. That however does not make any difference for the Mantra science. Its truth is unquestionable. That which is today subtle on the conceptual level, will become gross and palpable tomorrow when it appears in the physical world. At the same time, there are certain things which are gross, but are beyond the spectrum of audibility or visibility, they can only be measured by the ripples on the mental arena, and can be believed in by virtue of susceptibility. In such cases, our logical intellect does not want to believe in them. Intellect is a very good centre of knowledge but the control is not with the intellect but the vigorous mind, the mind with extra-ordinary energy. Today we have limited ourselves to the benefits accrued by the working of the intellect. Even on the nobility of faith, we dominate by our intellect. Spirituality is therefore losing ground. But the logical truth of today was only a concept yesterday. Similarly what is in the future is not truth today. It is only an imagination today. Therefore, truth does not lie in anything or any circumstance, within the area of Time.

Mantras are generally taken out from Vedas and are discovered by Rishis. The knowledge of Sanskrit language is utilized very successfully in formation of the Mantras. Mantras are not poetry and therefore, there is no scope for the imagination in Mantras. It is an occult science, a science beyond the normal sense-organs. Science gives relative values to every concept and it may well say that Mantras are not true science. But even though there may not be men who are well-versed in that science, it is not proper for us to believe that the science of Mantras is in itself baseless. Looking from the other side, if that science was not true, it would not have survived for so many years.

Actually what has happened is that the seers and Rishis have

defined and laid down Mantras from their contemporary point of view. They might have some idea about the present-day world, but perhaps they might have not imagined that our intellects will be so hypnotised by materialistic sciences. From the base of the known or conjectured history of a few centuries, we come to the conclusion that the present state of human being is the more evolved, happy and intelligent than any other state in the past, but if we see carefully, the very way of thinking seems to have changed right from the era from which the history of mankind is known to modern man. At the same time, we must accept that as compared to the days of old when the Mantras were being discovered, recited, improved and utilized, the conditions of our times are much backwards. For the last thousands of years, there is no addition or improvement in the various systems of thought and Shastras of India, and Mantras are not exception to this decline or lack of interest. This is the dark age for Mantras which has caused the decline or waned the power of Mantras by neglect or misuse. The words of Raveendra Nath are verily true—that “We cannot imagine what is NOT”. The space and time within our consciousness are very limited and if we try to decide the truth or untruth of any subject by basing our process of valuation on the limited knowledge of the space and time by which we are bound, there is definite sign of our shallowness. For instance, we cannot believe that a “Kawdi” (outer shell of certain sea-creatures) was a legal tender in some old days. We think it very ridiculous today. We believe it because it is proved by scholars after careful study of old archives and history. Secondly, Mantras are not subjected to the enquiry of “Why and How?” whereas, the modern thinking is moulded on this line.

Mantras are, as already said, mostly taken from Vedas. Mantras are like royal orders. They are not to be questioned “Why”? Two plus two makes four. Similarly, Mantras bring out certain results—we have to abide by the orders. The Mantras of Vedas give no place to critical enquiry. What is needed is but the faith and belief.

Those Mantras were pregnant with great powers, but to achieve the results was extraordinarily difficult and time-consuming. After the lapse of time, the Mantras were simplified and the systems of Mantra recitation as evident in Tantrikism came forward. The science of Mantras was practised with the help of minimum equipment or instruments. An aspirant is in that, supposed to control the outer forces by the forces within him, but for that also, much penance and denials were necessary in the ordinary life, and coupled with this, the times changed and reduced the life-expectancy, the endurance and the interest of the human beings. This gave rise to Yantras, or the physical expressions in lines, curves, geometrical signs, inlaid on certain plates, or certain crossword arrangement of figures, describing, denoting, symbolizing, what is contained as thoughts and aspirations in the recited Mantras. What is uttered in Mantras is pictured in Yantras. Whereas in Mantras, the letters of alphabet are given great value, in Tantras, the numerical values are spiritually symbolic of great values or forces. They denote our emotions, thoughts, desires, everything. From occult point of view, the God or Goddess, the Deva or Devata has no separate existence in itself, but it is the form of the Mantra. The Goddess having eight arms, ten arms, or the God with three eyes etc. are described in Mantras. Yantras express in lines the same forms of Gods.

Essentially, Mantras are science of EMOTIONS and with those emotions are co-ordinated the sounds. This art of coordinating is the science of Mantras.

It is wrong to think that Mantras are always used only to kill, to hypnotize, to remove from one place to other, to hold something at a place, to create division in thought, or repulsion, or attraction towards anything or anybody. The Mantras are also the instruments of Moksha, or freedom of mind from bondage. The freedom of mind is being lost in the Cosmos. To infuse the cosmic energy

in oneself and to be one with the Divine Will is the Freedom and that is the last attainable thing in spirituality. Mantras aim at that also. Mantras, generally, increase the will-power of the reciter and his weaknesses are taken away and destroyed by Mantras. Mantras simply increase the force of the individual—may it be good or bad according to the desire of the Sadhaka, the aspirant. The rules laid down for its fruition not only confirm and enhance the faith in it, but also make evident the magnificence of the goal and assure its achievement.

There are five main factors involved in the successful fruition of Mantras. Rishi, Devata, Chhandas, Beeja and Shakti/Guru/Muhurt (last three alternatives) are the five factors. They can be translated thus : The sage who discovers, the Goddess to who it is addressed, the Meter in which it is recited, the seed of power which it contains and the force which it creates (alternatively the Teacher whose willpower is at its back, or the Time meaning the juxtaposition of planets when it is started—which again means the force. We will consider each serially. (1) Rishi or Sage : The sage is the experiencer, the man who made experiments with the Mantra, or chanting of certain words in certain order, and he is also the scientist who comes to know its occult results and mundane results. He is also the teacher who can teach it to others with its subtle connotation. The mention of the sage at the first number gives us the indication that remembering his name in difficulty will set things right. At the first, the name of Rishi was placed at the number where the name of Teacher or Guru is given above. That Guru is embodiment of living faith. We contain limitless power. It is the work of Rishi to make ourselves aware of that power, and to re-establish it within ourselves. Faith works invisibly and for the success of Mantra, faith which is the first step towards occultism is absolutely necessary, not only in the efficacy of Mantra, but in the power of ourselves and that of the Rishi. 2. Chandas (Metre of recital) : This is the rhythm in which the utterance travel. This adds to the meaning of the Mantra and arouses definite and desired emotion. We are always using rhythm in our daily life. The difference between lamentations at the time of death and the lamentations enacted by an actor in the drama. We are sorry to

listen to the first while in the drama we, in a way, enjoy the melodrama of the situation by remaining aloof, as well as sharing vicariously the feeling of the actors in the roles. The noise and blast of bombs destroy, but music creates. The rhythm creates a sort of atmosphere. The success depends upon the means and the utilization of the means properly. Mantras are these means but Chhanda is their proper utilization. We recite Mantras according to our objects. For bad and evil purposes, harsh abrupt utterances of words are used, and their rhythm is also repulsive. For attraction, pacifying and hypnotizing, melodious, monotonous and lulling sounds are used and soft consonants are used. It is not the place here to go deeper into the science of notes with their undertones and octaves, their lengths and depths, but for successful recitation of Mantras, this science of vibration and sound is essential knowledge.

3. The God or Devata : This is the form which is created by the Mantras. Devata is not taking one and only form at all times. It is also not necessary that one Mantra invites only one Goddess in one singular form. A slight change in Mantra, changes the form of God. For instance, the God Shiv is beneficent as well as terrifying. The aspirant will visualize that form with its details, for which he tries with earnestness. Today also, as a form of energy, atom cannot be measured but according to the variation in place and utility, atom can be used either for benefit or destruction. All this depends on the emotional attitude of the aspirant of Mantra-shastra, as well as on the method he utilizes. There is a peculiar type of vibration of the sound used in the recitation of the Mantra and that decides the form of the God or Devata. The knowledge of the form of Goddess is also necessary and the proper establishment of the Goddess is also required. The Goddess is also symbolical of force and the aspirant reaches the expression of the Mantra-power through it. He has therefore to study thoroughly the proper valuation and establishment of Goddess.

Beeja (or seed of force) : The importance of seed or nucleus of the Mantra is equivalent to the importance of atom in the flow of energy. The Mantras with the Seed are more powerful than other Mantras. The power of the Seed can be concentrated within a

very short vowel and that is the crux of the power of Mantra. Sometimes the seed is not in a particular letter, the whole Mantra is short and is itself a Seed of power. The knowledge of the seed of Mantra is also necessary.

Sakthi or Force : The final miraculous aspect of Mantra is the power, the energy, the force—which is in its essence free, but becomes channelised by the recitation of Mantra and is effective in one direction. It is just like electricity which is utilized in various ways. This Mantra power protects with its Sattwic quality, creates with its Rajasi quality and destroys with its Tamasi quality. The force is therefore to be understood properly according to the intension of the aspirant.

In short, Mantra is a penance, a mean of attainment of a high goal. It can be utilised for individual as well as public good. Mantras may perform ordinary miracles but they can also lead man to release from bondage.

The Mantras in Vedas are difficult, dangerous and very complicated for recitation. The Mantras from Tantra-Science are easier. But the Tantra science which works on the dark side of evolution—which is involution—is much fiercer than Veda-Mantras, and much more austere and harsh. The really powerful world is the invisible world of forces which are superhuman in all its aspects and our earthly senses cannot reach them, cannot control them, cannot benefit by them. The Mantras not only bring our consciousness in their contact, but they bring us the power to control the invisible planes of the world so that we can function occultly with ease. Mantras can be beneficial in two ways or in two conditions of mind. Either you should be completely a witness, without involvement emotionally, or you should be completely involved mentally, emotionally and physically—having real interest in them. The interest here means complete faith which can transform our inner nature immediately, while our quiet witnessing state of mind is turned by the Mantra to the state where Mantra becomes beneficial to our life. Here, it may be mentioned that our bodies—especially the area of our head and heart radiate forces of magnetic currents at all times. Normally they are continuously radiated. Mantras

can regulate these forces and can control them for good. Generally people start reciting Mantra for certain pre-conceived results, but gradually as the Mantra is repeated with devotion, interest and stead-fastness, the Nature reveals her higher realms and the earlier aims go back, the higher aims reveal themselves and are achieved. Though there are many ways of recitation of Mantras, which is called Japa, this is not the place to give details, about the beneficence of which, a proper Guru or Teacher is necessary to vouchsafe. Mantra science is vast and it is only an introduction that is aimed at in this article.

(D. A : Ghaisas)

—(With special permission from
“Kalyan”, Year 40, Issue No.4).



MYSTICISM OF THE UPNISHADS AND RELIGIOUS MYSTICISM

Mysticism is expressed variously. It is described as an experience beyond the grasp of the senses and mind itself. It is an unmediated experience of God, an unadulterated bliss and ineffable peace with silent intimations of immortal existence-*sat-chit-Anand*: Existence-Knowledge-Bliss Absolute. This transcendent supersensory experience that comes out of a silent mind is said to be the mysticism of the Upanishads cryptically expounded by the Vedic Rishis in the upanishads.

Religious mysticism is however different. Here it is the Realization of the relationship with God and the soul experience. While Upanishad mysticism means complete identity with God, Religious mysticism is the union with God and the consequential experience in all its fulness. The awareness of the Personal God is all important with Religious mystics. Impersonality of Reality is not advocated by these saints. To them Reality of God is not always an idealism but it is in the actual impact of God in the life of man. These Religious mystics are convinced that God is not merely the unconditioned Absolute Transcendent "Brahman" but He is also immanent within the creation. They have demonstrated that steady and sustained Divine contemplation with concentration leads to the vision of Divine in all his splendour. The Puranas abound in narrations of the God's constant activity and participation in lives of men. The incarnation of God from time to time and His miraculous intercession to set the creation in its righteous course reveals that God is Trancedent and also immanent, regulating the universe (GITA ch; IV 7&8') Instances are not wanting where devotion and total surrender through inspired song culminating in the vision of the Divine and ultimate union of the devotee with the

very Divine. Religious mystics believe that the Supreme God-head out of love for His creation could incarnate even in icons so that man could have easy access to Him & His Grace. We are aware of that great Kanhopatra, a Maharastra devotee of Pandarath, a historical figure. She was a dancing girl by birth of matchless beauty and attainments. Somehow she turned to be a devotee of Panduranga. Against all persuasions of her mother, she left for Pandharpur and lodged herself in the Temple, worshipping Lord Panduranga all the time. The Mughal-Nawab having come to know of Kanhopatras beauty sent his men to drag her to his harem. Finding herself helpless she pleaded with the soldiers for one last darshan of Lord Panduranga. Little realizing the consequences, Kanhopatra was allowed her wish, and she rushed to the idol of Panduranga and fell at the feet of the Idol. A Jyoti (a flash of light) emanated from Kanopatra and merged into the Idol of Panduranga. The Bewildered soldiers returned with remorse.

For the Religious mystics the icons are Real, speaking, communicating presence of God and not merely a symbolic image of God or a medium for concentration. This would seem to be rather extraordinary; yet the innumerable instances where Religious mystics experienced God in and through the icons would leave none in doubt about the sanctity and Reality in this kind of worshi

The Religious mystics are aware of the beauty of the Phenomenal World in the vision of God and they are also equally conscious of its illusory and deluding nature when considered apart from God's immanence.

Who does not remember the immortal Saint of Dakshineswar who lived in the last century; a Religious mystic par excellence who felt the presence of Mother Kali even as one feels the presence of his fellow beings. What is more, he was also an Upanishap mystic who experienced in all its fulness the Nirvikalpa Samadhi through the initiation of Totapuri. Totapuri was a Punjabi monk, a staunch (monist) Advaitist. In the course of his wanderings he came across Ramakrishna Paramahansa at Dakshineswar and and was attracted to him. Totapuri volunteered to teach 'Adwaitabhava' to Ramakrishna who at that time was in 'Mahabhava'. The latter would not accept the offer unless be consulted Mother

Kali and Her permission secured. This was something which Totapuri could not reconcile, for to him all multiplicity and the Phenomenal World is a pure illusion. Reality is beyond all dualities and personalities. Thus for him Ramakrishna's reference to Mother Kali Seemed a redicule, an idle superstition and an unfortunate illusion. Yet he dare not lightly dismiss Ramakrishna. He urged Ramakrishna to seek Mother's directions urgently as he could not remain in one place more than one day according to the tenets of Sanyasa Dharma.

Ramakrishna returned with Mother's permission to go through the initiation. Ramakrishna surpassed his Guru Totapuri in the attainment of Nirvikalpa Samadhi in just few days whereas the latter had to struggle for forty years.

The ways of the Divine are mysterious. Before Totapuri left Dakshineswar he was made to realize through a strange incident that 'Brahman' and 'sakthi' were one and the same, the two aspects of the same Reality. Here is the anecdote from the life history of Ramakrishna Paramahansa. Totapuri believed only in the formless Impersonal God and through severe penance for years attained a stage when he could get into Nirvikalpa Samadhi at will. Just as he was to leave Dakshineswar he took ill and could not concentrate and enter into Samadhi much as he tried. Perplexed and dejected he wanted to end his life-connections by drowning himself in the Ganges. As he was attempting to do so, the vision of Blissful Mother appeared and the Realization came to him that very moment that manifestation was not an illusion but the handiwork of Sakti and that Brahman and Sakti are 'One' like the Gem and the lustre; like fire and its burning properties. Totapuri before finally leaving Dakshineswar confessed to Ramakrishna his ignorance of the mother aspect of God. The great monist Adi Shankara's Prayer to Divine mother for mercy bears the refrain "Though bad sons are many, never has there been a bad mother" The believers of only in a formless and impersonal God miss the rich emotional fare that is found in the traditional path of devotion. Infinite is Brahman, Infinite are the ways to Realize Brahman, and Infinite are the ways that Brahman reveals Himself. Om Tat Sat.

By :—V. S. Pandurangam,
168, Marred pally, Secunderabad.

YOGIRAJ SHRI VASUDEVANANDA

SARASWATI

(continued)

(Biography)

By : Shri. S. N. Huddar

CHATURMAS 8 Shak 1820 (1898 AD)

Tilak-Wada

Swami Maharaj observed his Chaturmas in the Hanuman temple of Tilakwada. 7 to 8 Maharashtrians lived here. People were devoted and so many persons came to see Maharaj and sought his advice in matters as diseases, spirit trouble, Maharaj and sought his advice in matters as diseases, spirit trouble, barrenness of women and others. Swami Maharaj suggested remedies and by using the same with devotion, the worried persons were relieved of their grief.

Mani Shankar, a Gujarati Brahmin showed his horoscope to Swami Maharaj and asked why he had no son. Swamiji said, "You killed a serpent in last birth and hence you are not having a son. You should observe Nagpanchami and give Nagbali and then you will have progeny."

Swami Maharaj was giving sermon on Narmada Khand (Chapter on Narmada in Puranas). He wrote Kurma Purana in Deonagari from an Andhra Pothi. Govindrao Karanjgaonkar was a resident at Baroda. His brother and mother lived at Tilakwada. Govindrao was unemployed. His mother requested Swami Maharaj to suggest some means for him to get employment. Swamiji asked her to call Govindrao from Baroda. When he came

and saw Swami Maharaj he felt great respect for him . He bowed to him humbly. Next day Swami Maharaj asked Govindrao to bathe in Narmada and come with wet dhoti. When Govindrao came to him, he gave him a “ mantra ” in writing and asked him to recite. Govindrao did as asked, with devotion and within a fortnight he got a good employment. He served till the age of 56 and then retired voluntarily. When he came to see Swami Maharaj at Garudeshwar, he was asked to keep “ Smartagni ”. He worshipped Agni (fire) till his wife was living. “ Abide by your religion. God will bless you.” Was the advice of Swami Maharaj to all.

Ganesh Anagare

Ganesh Anagare was a Government servant. His wife Narmadabai had no issue. Her mother Varubai Karanjgaonkar lived at Tilakwada. She used to serve sages and Sanyasis doing Narmada Pradakshina (traversing both the banks from the start to the mouth of river). She gave them pots, clothes, food, etc. When Swami Maharaj would come to Tilakwada he would go to Varubai at times. Swamiji suggested a remedy for Narmadabai to have a son. With the blessings of Swamiji she got a son, Vasudeo. His thread ceremony was celebrated as advised by Swamiji, who that time gave the boy ‘Vidyapad Saraswati’ mantra and advised him to recite Gayatri and Saraswati mantras regularly. He later became music teacher with the King of Kathiawar.

In Ashwin, Swami Maharaj started from Tilakwada and visited Mani-Nageshwar, Kumbheshwar, Gangnath Mahadeo, Karnali, Chandod, besides holy places of Vyas, Shuka, and came to Atri Ashrama near Barkal. He composed a stotra (hymn) in praise of Anasuya. He then came to Shinora in latter fortnight of Kartik and stayed at Markandeshwar Mandir for one and a half month.

Ramchandra Shastri Prakashkar of Shinora

Ramchandra Shastri lived at Shinora. Knowing that a Sanyasi had come, he came to see him and bowed to him standing. He

was young and proud of his learning. Ramchandra Shstri asked, "Whence have you come?" Swami Maharaj pointed out the direction. He further asked, "Which is your place? What is your business, What Education you had?" and so on. Swami Maharaj angrily said. "If you have lost any of your relatives, I am not that." Ramchandra Shastri also returned home angrily.

Leelananda Saraswati was staying at a place on the lower side. As he had observed more Chaturmasas, Swami Maharaj bowed to him with respect. He said "I have no Mudra, Dand, Kati-sutra; hence I feel ashamed to have respect from you." Swamiji asked him to collect thread of Janavas. (sacred thread of Brahmins). After getting the same, Swami Maharaj prepared all the things required by a Sanyasi and gave these to him. Both held frequent discussions. Once Swami Maharaj said, "I came here for Ramchandra Shastri but he is not caring. Only once he came". Leelanand Swami called Ramchandra Shastri, who said, "Tembe Swami may be learned, but he has a very hot temperament. His contact will not be congenial to me." Ramchandra Shastri was staying with his maternal uncle. There was an aged wife woman who loved Ramchandra very much. She wished that Ramchandra Shastri should learn something from Tembe Swami Maharaj. So, she and his maternal uncle also pressed him. He therefore went to Swami Maharaj. His pride was there. He sat before Swamiji who asked him. "What have you learnt?" He replied, "I studied Veda Kaumudi, Kavya. At present, I am reading Bhagwat at one place." Swami Maharaj asked him to explain "Janmadyasya Yatonwayat" etc. Ramchandra Shastri said, "I cannot explain Vedant shloka. Anyhow, I tell the meaning" Swami Maharaj said, "If the main principle is not understood, what is the use of reading Bhagwat?" Hearing this Ramchandra Shastri was angry. Swami Maharaj said calmly :
 आते अध्यात्मनिवेदनम् । किमध्यात्मम् । जीवब्रह्मैक्यप्रतिपादनम् । तदहं कथं
 विजानीयाम् । यावत्पूर्णं न वत्सरः ॥

Hearing this, Ramchandra Shastri recollected a dream seen one year before. He at once became quiet. His throat choked and tears trickled from his eyes. He got up and fell straight on the ground before Swami Maharaj and he realised that that was the

figure he had seen in the dream. Swami Maharaj told him, "Do not do anything at home. Come here for learning. We shall start Panchadashi and Bhagwat from the beginning".

Ramchandra Shastri began to learn at Swami Maharaj from text day. He devoted all his time with Swamiji except the time of rites and alms. While taking lessons, Swamiji gave him a Naroti (half of cocconut shell) as "Prasad" (blessing)!

Swami Maharaj left Shinora all of a sudden. Swamiji appeared in the dream of Ramchandra Shastri and told him not to be dejected, and further asked him to preserve what he had acquired and continue practice with devotion. Laxmi cloth of Danda and Katisutra were placed in a nitche in the room. He told him to leave them in Narmada or keep with himself. Ramchandra Shastri had consolation. He kept the cloth and the sutra with him.

The history of Ramchandra Shastri

Ramchandra Shastri hailed from Baroda. He had come to his maternal uncle at Shinora for studying Veda Shastras. When he was 18, his father died of Plague. He felt very sorry and thought of leaving home. In the night he saw a Sanyasi in dream, who told him "Have you thought what your mother will feel if you go away? Kardama Rishi went in the forest but Kapil Muni did not leave his mother. Give her advice of Philosophy. (Adhyatma). Shastri asked "What is Adhyatma". Swamiji replied "Oneness of soul with Brahma is Adhyatma". Shastri asked: "How shall I know this?" Swamiji said "You are a boy yet. You will know after a year." All this dialogue was in Snaskrit. Swamiji often appeared in his dream and advised him and if he did not obey he would also beat him. Lord Datta had asked Swami Maharaj to give advice to Ramchandra Shastri and therefore Swami Maharaj had come to Shinora.

Swamiji went for alms to Vinayak Bhat Gautam (who had come from Panchawati and who was maternal uncle of Ramchandra Shastri. That day there was death anniversary of Ramchandra Shastri's father. Ramchandra Shastri said, "Today being an anniversary day, alms cannot be given." Swamiji said, "If a Sanyasi goes without alms for a good reason, there is no harm."

(To be continued)

SRI SAI BABA'S MAHASAMADHI DAY MESSAGE

THE NEED FOR A GURU AND THE POTENCY OF THE DIVINE NAME

Man, being a rational being, should always strive to be above animality, so that divinity in him might be unfolded. Man, coming in contact with the external world, has forgotten his own nature and his natural Home of Bliss.

The mind is always restless with a thousand and one desires and runs after the mirage of transient worldly objects for their fulfilment, in vain. The aimless desires soil the mirror of the heart, and ignorance covers up the horizon of the soul (like clouds gathering around the sun).

Ignorance, or the idea that body is the self, is the root of our degradation. It is *Vidya* that teaches us that human soul is entirely a separate entity and exists even when the body is no more. She, the Divinity whom we worship as Durga, Lakshmi and Saraswathi during Navarathri, making the soul free from the hold of the external world that strives to tinge it with its own colour and subjects it to endless births and deaths, moulds the soul in a way that it may enter the Land of Bliss as soon as it finally departs from the body.

Brahma Vidya had her full play in the holy hermitages of ancient India, illumined with the heavenly lustre of the divine sages, and held before man a newer world of Bliss that sheds its reflections on the infinite external objects.

Those golden days are things of the past now, and materialism alas! has enveloped our minds. We are going weaker day by day and are missing blessedness in our search after the seeming and elusive happiness in the external world.

Stable and eternal happiness exists in Lord Shri Hari-Krishna—alone, who, for the fresher realisations of His own nature, manifested Himself in Goloka, Sri Brindavana, Mathura, Dwaraka and other such places and taught man that a human heart blazing with endless desires cools only when he can touch Him and entirely gives himself up to Him.

The various incarnations of Lord Sri Krishna appeared on this earth in different ages for different ends, but His highest mission was fulfilled only in His Rasa Lila, which not only held before man the unique stages of Divine Love, but made him able enough actually to taste it. The Lord of Brindavan entered the secret cell of the human heart and out of His very compassion found out the way of man's deliverance. He established that '*Nama Sadhaya*' or constant utterance of the sacred name of Sri Hari is the only religion and the only powerful antidote for the deadly disease of worldliness.

Man was asked to take always the Holy Name of the Lord (*Nama Smaran*), who is He Himself. The *Nama*, full of His spirit, would at once suggest the *Nami* (Sri Krishna) with all His attendants, and a ceaseless flow of divine sweetness would make him deeply absorbed in it. The external world could no longer influence him; rather he, as an instrument of the Lord, would influence it and turn it into an Abode of Peace.

The constant utterance of the Holy Name meant for this age purifies the mirror of human soul and the restless mind becomes quiet—

Bhakti reveals herself and the mind becomes free from baser desires and all sufferings. We are then in a position to realise that love is the *summum bonum* of life, without which life is a desert. Love is the very life of the soul, and the very light that enlightens the subtle spiritual stages for the full revelation of Sri Krishna.

The mind is restless for its food, which the external world fails to give it. It finds its own food in the holy Name of Sri Hari, and it was Sri Gouranga and other devotees who humbly went from door to door with the eternal food of the soul and gave it even to the most wretched creatures unconditionally (freely). We are also aware of the great Bhodendra Swamigal, Sri Desikendra Swamigal, and others of the South also who have praised *Nama Sankirtan* and who have given very great importance to *Nama Sadhana*

The "Lord's Name" makes our heart free from pride and delusions and makes us humbler than a blade of grass and enduring like the tree. Our passions are divinized! (channelled towards God). We are no longer purushas and *Prakriti bhava* takes us to our natural place for the realisation of the unique joy reigning in Sri Brindavan. The "Lord's Name" rouses in us an intense desire for the attainment of "*Vraja Bhava*" and makes us constantly remember that unparalleled *Lila* of Sri Krishna, and at last converts us into the followers of those uncommon cowmaids of Sri Brindavan.

The Lord of Brindavan, the great Deliverer of sinners, was anxious for those whose hearts did not melt with the utterance of the "*Lord's Name*" for their serious crimes. So, 'Chaitanya Nityananda' *Nama* was meant for them, which would take no account of any crime and would at once fill the heart with "Krishna Prema."

"I have been born to serve Thee, my Lord." But I, charmed by *Maya*, am driven away by the currents of the ocean of the world. Kindly make me like the holy dust of Thy Feet and bless me that I may be Thy most obedient servant."

Such a man never wastes a moment and profitably uses his time in studying holy books like Srimad Bhagavata, hearing and explaining the divine *Lila*, and taking the sweet Name of the Lord. We have been long away from our own home, and it is high time for us to follow the advice of the Lord of Brindavan, who came to the earth to deliver us from the endless misery and take us to the place where blessedness reigns for ever. He proved how futile was worldly happiness in comparison with the blessedness

which a man enjoyed by serving the Lord with his body, mind and speech. “Sri Nama Sadhana” will gradually transport us into that state, and the mission of our life will be fulfilled. So, for the welfare of ourselves, our country and the world at large, we must make the best use of the uncommon gift of the Lord and make ‘Sri Nama’ the part and parcel of our life.

The SADGURU is the great giver of “Sri Nama.” So, we should first come under his control and guidance. The Lord still preaches His religion only through the medium of a *Sadguru* and, as soon as we are desirous of having His company, He appears before us.

Fortunately for us Sai devotees, the Seer—Sri Narasimhaswamiji, as the Sadguru—has found out SRI SAIRAM, the Divine Diamond—Guru and God, both in one—to realise and attain the benefits of human life.

It all depends upon us, in all sincerity, to realise this truth by our wholehearted and ceaseless *sadhana*.

JAI SAIRAM.

By :—*Radhakrishna Swamiji.*
SRI SAI SPIRITUAL CENTRE
BANGALORE



EXPERIENCE OF DARSHAN

V. B. Nandwani,
above Central Bank Mahim :
Bombay 16.

Dear Sir,

Below, I give a recent experience of my son at Shirdi. If you find it upto the mark, please publish it in Sai Leela.

On 7th of May 1973, I reached Shirdi with my son, aged 14 years. Expecting heavy rush due to vacation, I had written in advance to the Sansthan asking for reservation of a particular room for us. Although, the letter had not yet been passed on to the accommodation Incharge, he offered me the same room, I wanted. He was also kind enough to invite us both for lunch that day at about 2 P.M. However, for some reasons, it was little after 3 P.M. that he came to call us for lunch at the Bhojan Griha. By then, my son had gone to sleep hungry. I had earlier asked him to go and eat something but he did not agree. Now, when we both asked him to get up for meals, he refused to eat anything in anger. Knowing his nature and habit of eating earlier, I left him and went for lunch with that Sansthan Officer. My son got up at about 4 P.M. and said angrily "I would not go to Samadhi Mandir. I will not bow before Baba. I do not want to stay here. I will go back to Bombay even if I have to go alone." I knew all this outburst was due to hunger and anger and so kept quiet.

A little while later, he got up and went out to eat something. Instead of eating in the hotel, he brought four "Dosas" and asked me also to have one. To please him I did. He could eat only two. The one left un-touched, he gave to a beggar.

we were in the room on ground floor touching the road inside Sansthan compound and parallel to Accommodation Office. In Guru Padika Sthan. There is an L shaped passage between the two rows of rooms. The entrance is from longer leg of L. The shorter leg has the bath rooms and is closed at the other end. Thus anybody going in or coming out must be seen by us if the door of our room is open.

After eating the "Dosas" my son went to wash the plate at the open tap fixed in the line of bath rooms. Suddenly he rushed back to the room and said that someone looking just like Baba was standing in the passage outside the bathrooms with a stick in his hand and that he got frightened. He talked to me all this standing on the threshold of the room, keeping the door open I was sitting in such a position that anybody coming in or going out must be visible to me. I got up immediately and went with him to the bathrooms' side and found none there. I feel it was Shri SAI HIMSELF who gave him darshan. I did not see any one going out of the passage. How could someone vanish like that in thin air. None dressed like that was staying in the other rooms. On questioning, my son told me that Kafni was torn on one arm and lower ends of it were frayed badly. He was pointing with the stick (satka) towards the Samadhi Mandir.

Then, afterwards at about 6 P.M. my son quietly accompanied me to Samadhi Mandir, Dwarka Mai and Chawri and everywhere he bowed to Baba, as I did. During rest of the seven days stay he was extremely happy and made many friends.

SHRI RAMAKRISHNA

Behold ! a man with a golden glow,
But without any Vanity and ego
For he's centred in Allah and Ishwar,
Always full of gcharm and wonder,
Looking beautiful and bright,
Who has come to lead us aright
In the path of the Almighty,
Making safe our journey,
By avoiding 'Kama and Kanchan',
And the frivolities and fun.

People offer him money
But he would not touch it, behold and see,
For Se says, 'Heart is one,
It shall have divinity or fun !'

We salute our guide and Guru,
With a golden colour and hue !

—: Bakht N. Moolchandani.

NECKLACE OF THE GEMS OF DOUBT

By : Moropant

[In the September 1973 issue of this magazine, we had published the English translation of some of the poems of Moropant. This is the second part of the Necklace of the Gems of Doubt (called Samshaya-Ratna-Mala in the original) so ably rendered in English by the veteran scholar Shri. V. K. Chhatre —Editor]

Or your deputy-Name, beseeched
Is squandering nectar¹ apace ?
Does'nt consult, fear or obey you;
Rivalry between you spoils my case. 26

Or is **kali** (कलि) allowed to rule this world
Unrestricted as he may desire ?
But, who merciful, will wilfully pour
Ghee in the blazing forest-fire ? 27

Or do you say " I am the Lord Supreme,
Anything I can do or undo "
But your darling Mercy won't allow
Neglect of the distressed by you. 28

Or have you lost yourself in gambling
Causing such a duty-failure ?
But you can't avoid saving a devotee !
That is your nature, sure. 29

1. Nectar : The name " Amrita " also means immortality, or salvation, by derivation.

Or devotees filled Vaikuntha full;
Spare space-not an inch;
Then build others ! Say not " Enough "
Rice is picked up even by the rich. 30

Or forgetting since long, my friend, dear,
Reservedly and ashamed profoundly
May be coming with stealthy steps
Surreptitiously and silently ? 31

Or release from embrace of Laxmi first;
Then mine; the case may be—
Not hen-pecked but you're well-known;
Her appeasement easy to Thee ! 32

Or your name is like Parees (परिस)
Alas ! I'm a dish of earth !
Can a friend, though kind, make ever happy
A luckless one from birth ? 33

Or a vow you took, when I sinned first
" No favour; he must moan " ?
Enough of it; remember, Sir,
Your weapon-vow—well-known ! 34

Or while donating salvation to mendicants
Stock to exhaustion ran ?
Then donate only devotion to me
Nector is fit for Gods-not man. 35

Or say you, " A man of pure birth
Shall in due course see his Sir " ?
But fool me not, saying like this,
Did not Ajamil err ? 36

Or am I, though of poetical genius
A sinner-fit to be disdained ?
Then Lord ! Did your preceptor Shiva err
In accepting the moon, though stained ? 37

Or, "Liberation to a sinner"—you thought—
 "like milk to a snake would be" ?
 Then give it to demons like Agha & Baka,
 Give only devotion to me. 38

Or Mercy is dear and its absence not dear—
 The former is now in power ?
 Am I an assignment of the latter, Sir ?
 Then I am doomed for ever ! 39

Or my earnest prayer to see you incarnate
 Is causing fear in you, Sire !
 Then worry not for my next request;
 Please give whatever one may desire. 40

Or your supremacy over the world
 By some-one else has been won
 But such a revolution is unheard of before;
 O Lord ! You're ever the Supreme One ! 41

Or are you afraid to meet me direct;
 Being separated long long ago ?
 Then follow for this distressed brother
 The path by which the saints go. 42

Or as Bhishma won't see Shikhandi
 A woman, into man transferred;
 You don't wish to see me—a first sinner—
 A dot on your fame, my Lord ? 43

Or, "Wailing won't move me-duty-engaged"
 You angrily say ? Please don't !
 For how did Arjuna rescue the brahmin's cow
 Violating a negative precept of 'don't' ? 44

Or do you fear a crowd very big
 When homeward you take me ?
 Please wrap me in your golden garment
 And nobody then shall see. 45

Or is your vow like Laksha-Bhojan fulfilled
 And merit you wish no more ?
 Then does not a donor say " Come, be satisfied "
 To a hungry man at the door ? 46

Or am I the only sinner left behind
 And as seed carefully preserved ?
 But how can sin remain in me
 Who repeats your name unreserved ? 47

Or being busy too much Sir
 No moment you can spare ?
 Then come assuming another form
 This power as a necklace you wear ! 48

Or stretching forth arms with love
 To give me embrace warm,
 Hearing my childish words you stand
 Behind me in disguised form ? 49

Or loving embrace after prayer thus
 Is a thing you enjoy my Lord !
 Then in these pathetic verses I have prayed
 Now please hasten your favour-accord ! 50

—Translator : Shri V. K. Chhatre
 Kalyan.

Notes :—

Verse

(27) Kali : The fourth age of the world, the iron age, here personified.

(30) Vaikuntha : The heavenly abode of Vishnu.

(33) Parees : The philosopher's stone-one which by mere touch with iron, suddenly transforms it into pure gold.

- (34) **Weapon-vow :** When Pandawas were convinced that they, to obtain their legitimate half-share in the Kingdom usurped by the Kauravas, had no other alternative left but to fight, Arjuna went to Lord Krishna for seeking his assistance in the war. Duryodhana went to him for the same purpose and at the same time. Having heard the request from both Lord Krishna declared "My assistance is available in two parts :—
- (1) I myself alone for counsel only ; I will wield no weapon.
 - (2) The army of the Yadavas " You may choose any you like. " Arjuna was given the first chance to choose and he chose Lord Krishna alone with his vow. In spite of this vow of not wielding a weapon, when he found that Arjuna is unable to defeat Bheeshma, (The general of the Kauravas) He (Lord Krishna. serving Arjuna as a charioteer) overpowered by war-fever forgot his vow and recalled to memory his great Sudarshan disc. It instantly appeared in the hand of Krishna who jumped down from the Chariot directing the disc to kill Bheeshma. The latter, observing lord's intention dropped down his own weapons and bowed to Him with folded hands. Thus the Lord has broken his own vow. The poet recalls to memory this vow and hopes that for his devotee Lord will again break his vow.
- (36) **Ajamil :** A brahmin dwelling in Kanya-Kubja. He was strongly attached to a prostitute. However, he having repeatedly called Narayana his son, by his name, at the time of his own death, was considered to have called the Lord Narayana (Vishnu) and was taken to heaven after death.
- (38) **Agha and Baka :** The demons killed by Krishna in his boyhood.
- (42) **Path of saints :** A close relative who is to be seen after separation of 12 years or more, should not, according to the Shastras, be seen directly for fear of heart-failure due to over-joy; he should be seen in a temple of Shiwa, after performing necessary religious rites; so that the mind is very calm.

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- (43) Shikhandi—Son of Drupada the King. He was a woman by birth but was transformed into a man by some demi-god Yaksha. However he had no Moustaches—a remnant of womanhood. Due to this sign of womanhood, Bheeshma would not raise a weapon against him, when Arjuna placed Shikhandi in front of himself and tried his arrows on Bheeshma.
- (44) Arjuna, being requested by a Brahmin to rescue his cows driven away forcibly by a robber, violated the law of not breaking the privacy of his brother with Draupadi, but got his bow and arrow from the chambers where they both were seated, and rescued the cows. Thus, the greater Dharma is honoured by wise men and Lord Krishna is expected by the poet to put away certain negative precepts for the sake of his devotee.

(Corrigendum : In the September 1973 issue, in verse 24 (P. 18) instead of the wording : **charcoal rubbing too hard** read **Charcoal rubbing to hand**)—Editor

(Concluded)

SRI BHAGAWATI SAI-SANSTHAN KURLA BOMBAY-24

55th SRI SAI MAHASAMADHI ANNIVERSARY CELEBRATION-1973

The above celebration is conducted with great enthusiasm in all Sri Sai Baba temples in general and Shirdi in particular. Among the numerous Sri Sai devotees who had the privilege of celebrating the occasion at Sri BHAGAWATI SAI SAMSTHAN at Kurla, Bombay 24 could feel the uniqueness of its celebration in all respects.

The celebration started on Thursday the 4th October 1973 and concluded after 4 days on Sunday the 7th October 1973. The morning Suprabhatam took place at 4.00 a.m. sharp followed by Nagar-Sankirtan from 4.45 a.m. to 6.00 a.m. in which numerous devotees participated. It was a thrill to watch the enthusiasm of the glories of Baba and making arrangements for the celebration.

The morning programme included daily pooja abhishek and Aarati. On the first day after the evening pooja at 8.00 p.m. H. H. Swamy Karunananda delivered a discourse narrating in brief the life-history of Sri Sai Baba. He stressed that Baba is not the physical body but the omnipresent Atman. This was followed by the recitation of 'Sri Sai Mahima' by the devotees.

The Kalyan Bhajan Samaj' gave a nice performance of their bhajans based on the paddathi of Sri Bodhendra Swamigal on Friday the 5th October from 7.30 p.m. to 10.00 p.m.

On the dashami day i.e. Saturday the 6th October during the morning programme Maha-Abhishek for Baba's Murti was performed. The Maha-Abhishek which took place in the Samsthan was quite unique as per the vedic formalities. The Abhishek included Baba's Mangal Snan with eleven different items e.g.-oil, utna powder, milk, curd, lemon juice, coconut water, honey, Ganges-cum-rose water, sandal paste, Panchamrut and vibhuti.. After Abhishek with each of the above item independently the Karpoor Aarati was performed.

One of the striking programme was 'Feeding and distribution of clothes to poor from 11.30 a.m. to 2.00pm. It was a touching sight to see about a thousand poor people, the lame, the blind, the disabled and some without clothes forming big queue for their turn to receive everything. The poor people were freely allowed inside the temple who very happily had Baba's darshan and then received food and colthes to their heart's content. Baba used to distribute food and clothes everyday for at least two hundred people so this Samsthan has this programme (poor feeding and distribution of clothes) almost on all the occasions.

In the evening the mahila mandal of HARI MANDIR SABHA conducted bhajans from 3.30 pm to 5.30 pm. At 7.30 pm H. H. Swamy Karunananda released two more publications of the Samsthan i. e. (1) Sri Guru Narayan Stotra Mala and(2) Sir Sai Mahima in Sindhi followed by a discourse by Swamiji. At eight p.m. a resume of the Samsthan activities was narrated by H. H. Guru Narayan. After this all the devotees together recited Sri Sai Mahima.

The outstanding programme of the celebration in addition to the 'MAHA ABHISHEK' and 'POOR FEEDING' was 'THE RATHOTSAV'. A huge chariot which was fully illuminated and profusely decorated with garland festoons and flowers carried the life-size original photograph of Baba and His precious worn cloth. Before the chariot started H. H. Swamy Karunananda performed the aarati followed by Dr. Sri Gavankar (who lived with Baba in the year 1918) and other elderly devotees. Once again before the chariot finally started the sai sevak broke five coconuts and

performed aarati. To the tune of the famous nada swaram players of matunga the chariot moved majestically. The illumination of the chariot was well maintained through-out the rathotsav by a generator attached to the chariot. It was thrilling to see numerous devotees rushing with their thalies offering neivedyam to Baba on the chariot. The different bhajan mandalies in general and the Sai bhajan mandali of panvel in particular thrilled the devotees by their devotional bhajans on Baba. A group of devotees exhibited nice fireworks throughout. Baba's chariot was taken around the colony with great enthusiasm by the devotees. The chariot could return to the Samsthan at 11.45 p.m. i.e. after three hours. Once again the aarati of the chariot was performed by H. H. Swamy Karunananda followed by the sai sevak. All the devotees together performed the Shej Aarati at 12.00 midnight. followed by priti-bhojan to all the devotees.

—B. Narayan.
Kurla.

MY EXPERIENCE ABOUT SAI BABA

By :—Shri Y. Nagarjuna Rao
Hyderabad.

For the protection of the virtuous and for the destruction of the evil, the Almighty manifests Himself in a form and a name chosen by Him. Bhagawan Sai Baba of Shirdi is one of such manifestations of the Divine who has descended on the earth to save humanity from moral decay. The Divine Will was evidenced right from the very inception of the Avatar i.e. the secrecy of His birth. No body can Vouchsafe Baba's caste or the place of his birth excepting several vague theories put forward by some of his contemporaries. He was loved and worshipped by Hindus and Muslims alike. People coming from all areas and from all faiths flocked to Shirdi to prostrate at His holy feet for their salvation. He was a Hindu living in Masjid. He was a Muslim for whom the Mosque was "Dwaraka Mayi". He is a servant to his devotees having no limitations of caste, creed or religion. Everyone has a right to demand anything he wants from Him. for, He is father, mother and sadguru to the entire humanity. Every minute aspect of this Avatar was so precisely moulded with meticulous care by Baba Himself, with a specific mission of establishing harmony among Muslims and Hindus. He is an incarnation of the Supreme Power reflected in different faiths. His teachings represent the gist of different faiths. Any attempt to describe this Deva and His glory can only be a part of it and not the whole.

"If a man utters my name with love I shall fulfill all wishes increase his devotion and if he sings earnestly my life and my deeds him I shall beset in front and back and all sides"—
Satcharitra.

The above assurance of Baba is a matter of personal experience for several thousands of devotees, who look to him and who are looked after by him. In this connection I wanted to narrate my own humble experience with the blessings of Saibaba which I think will appeal to all those who admire the supremacy of any faith by scientific reasoning or logic.

It was in the year 1970 that I happened to go to Bombay on some personal work. As it happened to be my first visit I went for sight-seeing to several places in and around Bombay. Suddenly I felt that I should go to Shirdi and visit the Mahasamadhi of Saibaba more out of curiosity rather than devotion. But the visit was to be put off because of my brother-in-law's arrival from the United States. I was very much disappointed and silently prayed to Baba that if He were to be a God, He should bless me with an opportunity to go to Shirdi. In the meanwhile a very interesting thing happened. We received a cable that my brother-in-law's scheduled arrival had to be postponed on account of his prolonged stay enroute. Thus the seeds of faith were sowed in my heart by an unexpected accomplishment of my desire. Immediately I was in search of a person who could help me with the details of the pilgrimage. When I was proceeding from Andhera to Dadar by electric train I surprisingly came across a devotee of Saibaba who guided me with minute details. Thus the very first visit to the Shrine proved to be a preplanned sankalpa of Baba Himself to draw me towards him. After taking a bath I went for a darshan which made me extremely happy. For a moment there appeared nothing but Saibaba's form in every thing I saw in Shirdi. I prayed to Baba that He should help me with his Grace and give me solace and comfort throughout my life. I happened to make a study of several books available at Shirdi which makes one to feel that He is not merely a super-human form but the omnipotent God Himself. Since then my faith in Baba was steadily growing. One of my close friends was blessed with a daughter. Unfortunately she had an attack of paralysis and as a result of which she was not in a position to move her hands. My friend felt very unhappy as the treatment given by doctors did not produce the desired results. He had lost all hopes of recovery and felt dejected. I gave him a little

vibhuti which I brought from Shirdi and asked him to apply it to the affected hand with complete faith in Baba's mercy. Though he was not personally a believer in Saibaba he consented to do it on my persistence. He told me that he would worship Baba as God if the Vibhuti helped the recovery of his child in any way. With the application of vibhuti there was a tremendous improvement and very soon the baby recovered responding very well to the medical treatment which was a big surprise even to the Physician as he himself was not quite confident about the outcome of his trial. The grateful father of the child has become an ardent devotee of Saibaba. Such was the kindness of the Saint who responds to the call of humanity if only the persons look to Him.

Saibaba's life and teachings are beneficial to the entire humanity. Baba never discouraged anybody from following his own faith and customs, on the other hand, He used to allow everyone to have his own way, but correct them only when they go wrong. He is moved by true, sincere devotion, simple living and sincere effort to lead a good life. There are no restrictions for any one to join the family of Saibaba if only he surrenders his ego at His feet. Baba preached to everyone who was near and dear to him to see Him in all the human beings and thus advocated universal love. Baba's participation in Sri Rama Navami on one hand and in Ram-Zan on the other, indicates that no one should draw a clear line of distinction between one faith and another. He allowed people to perform 'arti' in a Masjid with equal affection as he allowed Muslims to perform sandal procession. The following advice of Baba, as sung by Hemadpant in his famous satcharitra would indicate Baba's stature.

" Be wherever you like, do whatever you choose, remember this well, that all what you do is known to me. I am the inner ruler of all and seated in their hearts. I envelope all the creatures, movable and immovable world. I am the controller, the wire puller of this show of this universe. I am the mother origin of all beings ".

The above words of Baba reveal his Omnipotent and Omniscient nature of Sri Saibaba of Shirdi.

May His form, which destroys our ignorance and Sin, be ever fixed in our eyes.

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