



SAI LEELA



Resting Place in Dwarkamai



SHRI SAI LEELA

FEBRUARY — 1974

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ADVAITA AND GOD

There is an unfounded criticism that Advaita accords no place to God in its scheme. The truth, however, is that even the Advaita outlook one gains only through the Grace of God. The important item in one's daily programme should be divine worship. Those moments in one's life are vain which are unrelated to the endeavour to bespeak the blessings of the Lord.

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REMAIN ALOOF

In this world we have got too much attachment for all worldly things. We are always collecting so many things and storing them, that all the while we are busy in taking care of these things. Because of this keen attachment to worldly life we have occasions of being sorry at every step whenever we fail to achieve an object or whenever we lose anything.

In order to overcome this sorrow we should try to develop a feeling of aloofness from these worldly things. This does not mean that everyone should become a "Sanyasi". If all the people become Sanyasis, this world will not run. Shri Sai Baba set a good example of aloofness by his own life. He used to beg alms only in five houses every day and never kept anything for the next day. Of course, it will not be possible for all the people to beg alms. There must be somebody to give, then only some people can get the alms. If all the people in Shirdi were begging alms, they would not have at all got alms. Because there were a number of families in Shirdi, who were maintaining households, who were stocking grain, who were storing other things, Shri Sai Baba got alms; but even though we may be maintaining the household, we can train our mind to do all things and still remain aloof.

Our body is only a temporary abode of the soul, while the soul is eternal. While explaining the eternity of the soul and the temporary existence of the body, Lord Krishna observes in the Bhagavatgeeta as follows :

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२२८॥

Lord Krishna says that the whereabouts of the beings in this world prior to their birth are not known. Similarly nothing can be said about their existence after death. Hence, the existence of the human body is known to us only for a small period. After explaining the existence of the human body in this way, the Lord asks

the question, "Why then this sorrow for this perishable body ?" In other words 'why this attachment to this body, which ultimately results in sorrow' ?

If we think philosophically about our whole life, about our likes and dislikes, about our ambitions and hatred, we will come to know that we are doing all these things to satisfy our ego. This ego is taking birth in our mind because of our keen attachment to our body. We are always thinking of our family, our caste, our heritage, our position in this world or in a particular society and we are trying to live upto that standard or reputation and trying to maintain our position. What else is this but our ego? If, however, we will leave all this keen attachment to worldly things and live a simple life not for fulfilling one's ambitions, but for wishing and doing good to others, we will be able to lead a peaceful and happy life.

Disappointment is a counterpart of expectation. Fulfillment of expectations is happiness and non-fulfillment thereof results in disappointment and discontent. The expectations of a human being are as unlimited as the sky. The initial expectations always go on growing as a person starts getting success in the beginning. These expectations are depending on our attachment to our body, the love for our body. Our sources of fulfilling our expectations are always limited and hence they always fall short in fulfilling our expectations. The only thing, therefore, possible for us is to reduce our expectations to the minimum, which is always possible for a person with a philosophical bent of mind. If we thus try to reduce our expectations or in other words practice detachment from life or learn to remain aloof from worldly belongings, we will get eternal peace and happiness. Let us, therefore, follow Shri Sai Babba in remaining aloof from the worldly things, in following the path of righteousness and in living for the good of others so as to earn perfect peace of mind and happiness.

SCIENCE OF RELIGION

REVIEWING LIFE AFRESH

By:-Svami Chinmayananda.

In the last talk we touched upon the mystic re-education of our understanding of the world of happenings around us. Apart from these there are also scientific and secular thoughts which when imbibed by us can change our attitude towards things and cure many of our false values in life.

Supposing, as healthy, extrovert personalities, we do not believe in the existence of a Permanent and Eternal Reality, Krishna is not forcing this belief down our throats. There are other scientific facts, and worldly considerations by which it becomes imperative that we should never try to run away from our problems, that we must face them all with courage,

Let us assume that as materialists, we believe, (II-26) **“Life is an unbroken stream of constant birth and death, even then, Arjuna, you need not grieve as you do now”**. You must do your duty and face the world. Why this melancholy, this dejection, young man? Why?

According to the materialists' standpoint, then, (II-27) **“That Which is born must necessarily die; and that which is dead must be born again. Then over the unavoidable, the inevitable, you should not grieve.”** If life is a series of births and deaths it becomes an irresistible whirl that we are caught up in. The last moment dies only to be born as the present moment; and that which is born as the present must again die to be born as the future. One wave dies and yields its place for another one to swell and rise up. Today dies to bring forth tomorrow. Why then this sense of frustration, young man, why this dejection?-- Why?

Alright — you have no faith in the living presence of an Immutabile Reality behind the parade of changes, nor have you, the necessary scientific knowledge to appreciate the world-phenomena as part of an ever-changing process of impermanent happenings. Even as an ordinary man of the world, you perhaps understand the world as a phenomenon wherein (II-28) **“It was unmanifest before; it has now become manifest; it goes back to its unmanifest state again...what then is there in it to grieve about ?”** **“From the Unknown we all come”**—accepted. We play here for some time—and then to the Unknown we return! Why then worry? Life, according to some, is but **“a dart from darkness, fluttering through light, going back again into darkness.”** We know not where we were before...now we know we are here—and after death where we will go we know not. So death is but a trip **“back home”** from where we had come. Then why this despair, young man? Why this frustration? — Why?

Apart from these salient scientific and rational views, each one of us, occupying as we do our own status in the community, we have our duties to perform. Arjuna is a Kshatriya, now called upon by the community of his times to command and lead the Pandava forces. He is duty-bound to enter the war and direct its destinies. To those who have war-Vasanas---and so are born and trained as Kshatriyas—there is nothing more conducive than a righteous battle-field. (II-32) This is indeed a war thrust upon you, and not started by your own cruel initiative. True warriors are happy at such a responsibility falling upon their shoulders. Why then this dejection, young man--this deluding grief—Why?

Again, in case you do not act now, the world will never understand your great compassion for mankind, your tenderness towards life. It will only laugh at your folly and even attribute your hesitancy to act as supreme cowardice.(II-35) **“They will consider that you ran away from the battle-array because of your fear to die. They who had a great opinion about you will now esteem you**

lightly.” “They will scorn your prowess, laugh at your inefficiency, slight your intelligence, and ridicule your valour. What a tragic disillusionment this will be for them all ! How insulting it will be to you ! why this dejection, young man – Why?

In war there can only be two alternatives—either you die or you survive. (II-37) **“If you die fighting, you win the highest acclaim in heaven, as you died fighting for a righteous cause. If you survive, you live a victorious life of power and riches, glory and fulfilment. Therefore, get up—determined to fight.”** Inaction is suicidal; it is death. The problem facing us may be great, but the glory of life consists in meeting the problems. Success or achievement is not the final goal; it is the **spirit** in which you act that puts the seal of beauty upon your life. Then why this incapacitating dejection, young man—Why? Act, Act and Act. That alone is the remedy — else you will drown into a deadly sense of frustration and sink into the benumbing excesses of sorrow.

Thus reviewing life and its challenges, the young should be ready to shoulder its responsibilities and smilingly come forward to employ their rugged hands to set right the problems facing the world. Tighten your belts--gird up your loins--roll up your sleeves. Smilingly strive to do your duty by the community and the nation. There is no other way to reach the fullest unfoldment of your personality than serving the world around you with a selfless spirit of service.

(Courtesy Geeta :- Office)



The Unseen Hand of the Mystic Saint Sri Sai Baba of Shirdi.

By : Shri B. Ramanadha Rao—Sai Das

P E R A M B U R.

The first miracle of Shri Sai Baba where He played His unseen Hand in extending my services for two years beyond 58 years, was published in Shri Sai Leela in February 1973.

I take another opportunity and pleasure to bring to the information of Shri Sai Bhaktas, one more miracle of Shri Sai with regard to my younger brother, Sri B. Gundu Rao of South Central Railway, both in saving him from a fatal heart attack and also in transferring him from Tadepalli Tranship yard to Samalkot, just to allow him to survive as long as Shri Sai Baba wills him to live with his family.

This Gundu Rao is a blood-pressure and heart patient. He was transferred from Kakinada to Tadepalli Tranship yard, thus dislodging and depriving him from his family and from domestic comforts and conveniences so much needed for such a person, but on the other hand, it aggravated his health due to the atmospheric and climatic conditions. Several appeals by him to his Officers to transfer him nearer to his family proved futile.

He had then a heart attack in August, 1972 almost fatal, when even his family was informed on phone to Kakinada to rush to Vijayawada Railway hospital, where he was declared a hopeless case, but, some-how providentially survived by Sri Sai's grace and after recoveing he was sent home on medical leave for taking rest. This was not intimated to me as I was in Madras, but later learnt and rushed to Kakinada to see him.

Here is the miracle of the Mystic Saint Sri Sai who saved my brother Gundu Rao at Kakinada where I was with him to help and to bless him with Shri Sai's grace, which Sri Sai did to unhold my prestige and to uphold and indicate my firm faith and devotion to my Lord Shri Sai Baba.

FIRST MIRACLE

On 4-9-72 while I was at Kakinada Mrs. Gundu Rao and my wife proposed to go to a picture and they asked me to accompany them but for reasons best known to Shri Sai and by some instinct and indication of Sri Sai, I declined and remained at home with my brother Gundu Rao and was talking to him.

At about 8-30 P. M. that night, he suddenly felt chest pain and wanted to lie down and as he slept on the cot, in minutes, I found his pulses and heart beats stop. I lost hope and became anxious. Luckily Shri Sai made one of Gundu Rao's sons, Murali, to stay at home, who usually never remains at home. I immediately sent him to get the nearby Dr. Satyanarayana, who to my good luck immediately came in minutes, leaving his patients. On seeing my brother Gundu Rao, the doctor himself felt unnerved and was in doubt of my brother's survival. Some-how, providentially with Sri Sai's grace after some efforts by the Doctor with a way of hope of recovery, to our great relief and consolation, we found symptoms of his pulse and heart beat again. After half an hour, Gundu Rao regained his consciousness. I felt Sri Sai spared Gundu Rao to us again. Both the Doctor and myself expressed a great sigh of relief. It may be imagined here what would have been the situation and plight of his wife Smt. Subalakshmi who had gone with all joy to picture to see her husband dead within a couple of hours on her return, who was O. K. while she left home. Is there not the Mystic hand of Shri Sai in saving Gundu Rao with a view not to get me a bad name and not to put His Bhakta, Sai Das - into unending agony, who went to Kakinada to help Gundu Rao and to Bless him with Shri Sai's grace.

In this miracle, the following to be noted with interest :—

- (1) Why I should go to Kakinada to be there on 4-9-72?
- (2) Why should I not have gone to picture?
- (3) Why should I decline to go to picture and stay at home with Gundu Rao?
- (4) Why should Gundu Rao's son, Murali remain at home on that day and at that time, unusually?
- (5) Why should I have not gone out on any other work at that time he felt chest pain.
- (6) How soon, in minutes, the Doctor was made available?

Will it not indicate that Shri Sai is always there by the side of his Bhakta to help him in times of need, who dedicates, medicates, and surrenders to H I M.

SECOND MIRACLE

The Second phase of the miracle to the same Gundu Rao is that myself having personally witnessed and experienced the situation of Gundu Rao. I felt I should do some concrete help to him, at the instinct of Shri Sai, my Lord, I started my mission and approached the two high Dignatories of the South Central Railway, the competent authorities who could help Gundu Rao, (1) Sri Sudarshan Sethji, the Divisional Commercial Superintendent, and (2) Sri R. Venkateswara Rao, the Divisional Medical Officer of South Central Railway (on 9th and 10-10-72 respectively), who are not easily accessible to subordinates. I explained to them Gundu Rao's pitiable position and sought their help, just for a transfer of Gundu Rao to a nearer station to Kakinada where his wife and children live, so that, in case of emergency it would be advantageous both to him and his family to rush to each (as his wife is also sickly) and also for his domestic comforts as a sickly man thus only to enable him to survive a few more years. He is only 54 years of age.

Here again I emphasise that it is my Lord Shri Sai who entered into the minds of the two Officers to help Gundu Rao, in that they

not only conceded to my request but the miracle of miracles is that my brother B. Gundu Rao was not only transferred from Tadepalli Tranship yard but posted to Samalkot, as Chief Booking Clerk, the nearest and closest station only 10 miles away from Kakinada, his home town, in November, 1972, within 3 months of my approach to the two officers. This was most unexpected and undreamt of. Rightly Shri Sai also created a vacancy for Gundu Rao at Samalkot just at that opportune hour, This was really a boon and a great sigh of relief to him (Gundu Rao).

It may be noted here that all my efforts were direct and individual to the two Officers with no influence or recommendation from any one.

As such it would not create sensation and wonder to Bhaktas and devotees as to how Shri Sai helps and directs his Bhaktas according to situation and circumstances to places and persons. It truly proves His saying "WHEN I AM HERE WHY DO YOU FEAR" to his sincere ardent devotees dedicted, medicated and surrendered to HIM.

My brother B. Gundu Rao also visited Shirdi after this. Performed Pooja and Poor feeding at Shirdi with his family and children.

I for myself, as Sai Das, personally feel this is one of the wonders of Shri Sai Baba and Shri Sai devotees become more devoted and dedicated to Shri Sai by knowing such experiences.

I hope to publish, if Shri Sai wills, another more wonderful miracle as my next experience.

EXPERIENCE, WORDS AND VALUATION

In the bright afternoon Sun and the brisk breeze, a girl of about 10 years was running towards her house, probably for her afternoon tea. Her bob-cut hair was being tossed on her shoulders with every forward step and the breeze added its strength to it. The day was speeding towards the evening and the white ducks in the marshy low-land behind the house were aware of the diminishing warmth. One duck among the group was having some dark grey spots on its back and wings. It would stop a bit and flap its wings in joy, while others of its group would go some steps ahead, their whiteness and liveliness looking at you with extraordinary innocence and smoothness. A solitary hen was moving here and there, with jutting bill and peeping eyes, picking grains and looking up. Off and on, a cock would come along side and proudly show off his fleecy possessions, but the hen would not pay heed. He could have got what he wanted but he was at that time of two minds, between picking grains and enjoying her company. Beyond an elevated uneven stretch of land on which a middle-aged man was walking alone towards a far-off bungalow, taking to it as a short-cut, there were bare trees and bare houses, devoid of any culture or foliage. A heavy truck disappeared out of sight on the highway, its horn dimly audible from the distance and the woman washing her stock of clothes by the pool of water did not look up at the truck as it passed by, a cloud of dust running after it as if to catch with it.

Far beyond, some rain-washed bare cliffs of a mountain held a tomb of a by-gone Yogi and at the time of pilgrimage people would

throng at the place, would climb the steep mountain and consider themselves lucky to have done a great job. The Peepal tree was in its full-bloom of leaves, like a bride with her wedding dress, and the tropical birds were joyful for the day-light and the spring, sometimes flying here and there pursuing a guided path in the air, or perching on any branch of available tree, together or severally.

A well which was once in use was now dark deep and dilapidated, a creeper hanging over its parapet wall, some of its members peeping inside to look for crevices; to hold firmly. Two wooden pieces slantingly fixed in the cemented platform held a rusty ring of the pulley, which was now not there, but when water was being used from the well, it was in good use. A tree stood by the side of the well, with its symmetrical branches pointing aloofly towards different directions but it was related deeper down to the water of the well and a happy conversation was going on at that time between the two, for those who have ears to hear it.

The ancient mountain had seen the changing phase of every season for millions of years. Antiquity of man-made civilization looked nothing to the hard timelessness of the rocks and the mind was soon absorbed by the horizon, the blue brilliant sky, the Sun and the mountain.

How easily the mind believes in the truth because it is presented to it for centuries and centuries ! We are easily baffled by the consideration that some books or some writings have stood the test of time and handed down to us by generations of learned men. Words become valuable because they are ancient. Words describing the timelessness of the existence, the impersonal principle in Nature and the extra-ordinary yearnings of human heart, the beauty of the sun and the stars, words dealing with fundamentals of life, become very important, they are carried on the head, in the head and from mouth to mouth, cherished, loved, worshipped, recited, argued about, and accepted. Word soon takes the place of life itself.

Words are means of communication and words uttered by those who have gathered wisdom through experience become important because others do not gather wisdom themselves by direct experiencing of life, and depend upon the handed-down descriptions of others. When the mind is taken up by word, the description of life done by other, it soon loses its sensitivity and projects the valuation of experiencing process according to the said word, heard-word and accepted word.

Words given authentically by a senior to a junior, traditionally handed down by teacher to the taught and upheld nationally, socially or communally as symbols of virtue or vice become very important, and the social cultural and religious structure of any group of people largely depends upon the traditional stock of knowledge.

Technological, scientific and factual knowledge is one thing and opinion, valuation and inferences for personal gain derived from it are other. The human life is both ideological and factual. When experiencing process is continuous, without residue of knowledge, there is freedom from opinion and valuation, nor is there the comparative principle in action. Experiencing process is timeless while valuation, utility and memory, become the springboard for future experiencing when the seed, the urge to plunge into the experiencing process becomes dull, tired and insensitive.

Without understanding the true relationship of man with his environment, opinion, word, tradition, valuation, become a hindrance to life, a burden on the psyche, and the experiencing process channelled through given pattern of described details becomes repetition and imitation, therefore false and superficial.

Decay is always to the dead, the accepted, the thing which is memorized. Life has no decay. It is only a process without aim, without direction and therefore without low and high, shallow and deep, good and bad. It is blossoming and withering rolled into

one, without expectation of benefit from any movement in any direction.

Beginning of the division between the fact of life process and the fiction of opinion starts with the word. The beginning of acceptance of the false is inherent in the word. The stagnation of eternity in a damp dungeon of memory is the handiwork of word. To a mind which without horizon of benefit, without peaks of achievement, without wings of good and evil, without ups and downs of environmental dependence, to a mind which is equally aware of the morning, the noon and the evening, the daylight and the nocturnal withdrawal, to a mind which is aware of the dust and the washing, the childhood and oldage, the relationship of the water and the tree, its foliage and branches, to a mind, which is ever moving onwards and onwards in every direction, there is no diminishing of the light, there is no security and utility and therefore it is everything—the sky, the horizon, the mountain and the in, nocant ducks. There is only experiencing process, without waiting to evaluate the experience, the experiencer and the objects of experience.

The dust was gathering and street lights began to show their bars of brilliancy in the enveloping darkness. The crickets were alive with their chorus and it was a pleasant breeze that touched your cheeks, the body, the hair and it penetrated your mind and broke its horizons.

—A traveller on the Earth



YOGIRAJ VASUDEVANAND SARASWATI

A Biography

—By : Shri. S. N. Huddar

Swami Maharaj expressed, "No matter. All will be well as per your devotion." Swami Maharaj asked Gandabuwa, on the previous night of his leaving Dwarka, to go to island, have darshan of Shri Krishna, then go to Prabhas on Sunday by boat and give darshan to the daughter of Balambhat Bhonde who was eager to see Swamiji, and thence to come to Rajkot. Gandabuwa at once started from Dwarka. People told Swami Maharaj "today is Friday and it is night. The path is risky. Better if he goes tomorrow," Hearing this, Swamiji looked at Gandabuwa and smiled. Gandabuwa immediately decided to start as per Guru's orders. He reached the shore at midnight. A boat was ready to go to the island where he reached at 2 A. M. In the morning after bath and daily rites, he took darshan of Shri Krishna. He started by afternoon and reached Dwarka on Sunday morning. Swamiji had started for Rajkot. People wondered how Gandabuwa could return within such a short time. In the afternoon Gandabuwa started by boat for Prabhas where he saw Dwarkabai and tried his best to console her but in vain. He then went to Prachi Saraswati, Girnar and thence to Rajkot to meet Swami Maharaj.

Rajkot

Gandabuwa told Swami Maharaj that his journey had been without any troubles. Swamiji called Dwarkabai to Rajkot and advised her and then she was satisfied and had peace of mind. This is an instance that shows what affection Swamiji had for his devotees.

At Rajkot an English Officer came to see Swami Maharaj and seeing his divine life he humbly bowed to him. One day a disciple of Dayanand Swami, Arya Samajist came to him and abused him. He was intending to attack but due to shouting of a lady, people gathered there and the disciple ran away.

Siddhapur

Swami Maharaj went to Badhwan, Viramgaon and thence to Siddhapur. Gandabuwa was with him. Swamiji prayed to Saraswati river and bowed to her and stayed in Hatkeshwar temple. He was here for 3 months. Datta Jayanti festival was observed here on a large scale. He delivered a sermon on Geeta daily. One Sanyasi, Bamb Mahadeo Saraswati had come here from Patna to see Swamiji. On his request Swami Maharaj explained to him the Rudra Bhashya and Vedanta. Some Sanyasis and Brahmacharis were also living there. One Brahmachari was Karnatak. He had come from Badri Narayan, Badri Kedar and Gangotri. He was suffering from dysentery and had been very weak. Swami Maharaj asked people coming to him to arrange for his meals and nursing, but nobody cared.

Nursing a Brahmachari

Swamiji asked Gandabuwa to look after him for 15 days. His death time was approaching. Swamiji said to him. "Drink Ganga-water which is with you and apply it to your body and recite God's name." He did as advised. While uttering "Datta" "Datta" and looking at Swami Maharaj, he passed away.

After this, Swamiji called local people and scolded them for neglecting the Brahmachari. They apologised and agreed to take care of guests thereafter.

Relieved from the vice of Ganja

Krishnambhat Vaijapurkar, a priest of Dakor was here. Due to bad company he was addicted to take Ganja so much that he was

lost always in the vice. His wife approached Swami Maharaj and requested him to suggest remedy to get rid of Ganja. Swamiji gave a taeet (amulet) to him for wearing around his neck, and some pills. After doing this, he once came to Swami Maharaj. He felt ashamed apologised and became his devotee.

At the end of his life he took "Atur-Sanyasa". He sat before Ranchhodji and loudly uttering "Pranava" left his body.

Dakor

From Siddhapur, Swami Maharaj went to Dakor and he had informed this to Ramchandra Shastri at Shinora. Ramchandra Shastri, his brother Balkrishna Shastri and one Gujarati Brahmin came to Dakor and lived there for 3 days. But Swamiji had not come. When they were thinking of returning Swami Maharaj arrived. After the evening Sandhya, Swamiji gave a copy of "Dwisahashri" with criticism and Churnika to Ramchandra Shastri. He asked him to read some padas and he explained Jata Ghana, Panch Sandhi, Mala, Rathkram, Dandakram, the procedure of saying Vedik Suktas.

Ramchandra Shastri asked if Swami Maharaj would go for Darshan of Dakorji. He said "Last evening I had been there but the door was shut all of a sudden. It seemed that Dakornath did not like to give Darshan to me."

Shinora—Two days' journey within 1½ hours

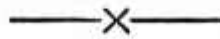
In the evening, Swami Maharaj took his Dand and bowl and said "Guru Deo Datta" and started for other place. Ramchandra Shastri pressed Swamiji to come to Shinora. Swami Maharaj asked him to come by train while he started on foot. Ramchandra Shastri walked behind him. Swamiji looked back and said loudly, "Will you go back or not?" Ramchandra Shastri went to Baroda by train in the same night. He reached Shinora on Margashirsha Vadya 8, in the evening.

People said, "You went to Dakor to see Swami Maharaj but he has reached here day before Yesterday evening." Hearing this,

Ramchandra Shastri was astonished. In fact Swami Maharaj started at 5 P. M. on 6th and how can he reach here within 1½ hour, which journey requires 2 days? After Sandhya, Ramchandra Shastri went to Swami Maharaj who simply smiled.

Swami Maharaj stayed for 3 months. Ramchandra Shastri continued his study. One day Swamiji said to him, "If you retain what you have learnt you will be much benefitted." Ramchandra Shastri explained "This indicates you intend to depart from this place. If so, take me with you." Swamiji said, "We shall meet again and then you shall be with me till end." Accordingly when Swami Maharaj had been to Gurudeshwar, Ramchandra Shastri had gone there and stayed there till the Maha Niryan (death) of Swami Maharaj.

This year, this region was affected by scarcity and also with cholera epidemic. Gandabuwa was with Swami Maharaj. He cured devotees by giving medicines. Kabada Dada did business of selling wood from forest. His son Vinayak failed in examination and he was dejected. He said to Swami Maharaj, "As I have failed, I cannot get service and maintenance of family has become very difficult. Kindly let me have your blessings." Swami Maharaj told him a Mantra and the procedure of reciting it. After his doing this with devotion, his superior officer called him and promoted him to the post of his father.



CHATURMAS-10 SHAK 1822 (1900 A. D.)

Chikhalda

Swami Maharaj arrived here on Vaishakh Amavasya (last day of the month Vaishakh). Some persons were acquainted. He

stayed in Ram temple on the bank of Narmada. Thakorsaheb of Badhwahi State was a devotee of Swami Maharaj.

Naropant Ukidwe of Sawantwadi began printing of "Shri Guru Charitra" of Swami Maharaj with his permission. One other person also published this and gave advertisement without permission of Swami Maharaj. Naropant referred this matter to Swami Maharaj and asked "Why this person not be sued in Court? Some persons said, "Swami Maharaj is beyond fame and money. If one prints his book for the benefit of the people, what harm is there?" Swami Maharaj did not permit anybody to print his books. But he did not even object to this. Hence some persons have published the books.

Mandaleshwar

After completion of Chaturmas, Swami Maharaj went to Mandaleshwar on the bank of Narmada. Appa Nigadikar of Karnatak being an accused for some offence, had come here in disguise. He lived with Swami Maharaj and practised Yoga.

This was a district place of Indore State. One Brahmin Officer came to Swami Maharaj. Being devoted, he studied Veda Stuti of Bhagwat at Swami Maharaj.

Wamanrao Jailor was also a Brahmin who came to Swami Maharaj. Inamdar was also devoted. He supplied Buttermilk to Swamiji, Swamiji read Ganesh Puran in the night. One midnight Wamanrao's cow became serious. He came to Swamiji with the cow. Hearing Wamanrao's voice Swamiji went out in darkness brought some herbs and the cow got relief.

Sakharam Shastri Tilloo of Indore had studied Nyaya. He often came to Swami Maharaj and read Veda-Stuti, Brahma-Stuti, Upanishad Bhasya, etc. Swamiji would say "What should I explain to a Naiyayik. I know nothing of Nyaya."

When epidemic started, Swami Maharaj prepared medicines and distributed to the needy persons. He also used "Mantra" and "Tantra."

Gaubhat Kumbhare, Pujari of Vadi had come here. On his request Swamiji composed "Krishna Veni Panchanga Yatishta" in praise of Vadi.

Four Brahmins of Sawantwadi had come to Swami Maharaj at Mandaleshwar. Shankarbhat Sapre was his devotee since long. He observed Agnihotra and lived on alms till his end. He published many of the Swami Maharaja's books. Sakharampant Nigudkar was a pleader at Bhadgaon, Sitarampant Nigudkar was a sub-Judge at Sawantwadi and was known for his impartial justice. Swami Maharaj gave him Datta Mantra. He had great respect for Swami Maharaj. Once in dream Swami Maharaj ordered him to forsake passion, anger, greed, the three doors of hell. He resigned his high post. He desired to have an easy end of life. He passed away while talking.

Ganesh Satwalekar of Kolgaon was so eager to see Swami Maharaj that he left home without informing anybody. His father searched for him and brought him back. He took an oath placing his hand on "Gurucharitra" that he would return home after seeing Swami Maharaj. He studied Veda Stuti, Brahmastuti and Manan at Swami Maharaj. When Uttarayan started Swami Maharaj told him Upanishat and blessed him with a Mantra. After this, he was once sitting in Vishweshwar temple in meditation. Lord Datta appeared before him in the form of a Sanyasi. He had then peace of mind. Against his wish he then returned home.

He met Swami Maharaj twice at Vadi and the third time at Gurudeshwar. Swamiji taught him Yoga and some medicines for business.

Guru Swami Maharaj Shri. Narayananand Saraswati lived at Mahdaleshwar for some days. A young man came to him leaving his home. Swamiji gave him Sanyas. Once he stole a wreath of a person. Knowing this, Swami Maharaj said "This is the result of blessing an incapable person. Such person should be sent to jail."

Once a man asked Swamiji the meaning of a saying that 'A Sanyasi should not see his mother and should see the birth place'. Swamiji said "A Sanyasi should bow to his mother when seen, but he should not purposely go to see her. To see the birth place means to see the origin of one's birth and be lost himself in that knowledge."

Routine continued even in fever

Swami Maharaj had fever at Mandaleshwar. But daily bath, Sandhya, Puja, etc. were continued and while giving lessons or teaching, if he got shivering, he would ask students to wait, he would then go inside, do Pranayama and come back and start taking lessons. If pupils asked to take leave, he would say, "There will be fever daily. It will subside when the 'Bhoga' is completed. "One person offered to give a Mantra for medicine. He said "I have 2 mantras and only half of the Mantra is wanted. So your mantra is of no use.

Even with fever Swami Maharaj took alms. Satwalekar asked him, "How can you take food in fever?" Swamiji said "Food should be taken, what has food to do with fever ? Once Satwalekar had fever. Swami Maharaj checked his fever but tastelessness of the tongue was there. Still he took food as advised by Swamiji.

Once there was a hot discussion on re-marriage. People requested him to write some article on this subject. He once sat for writing. Lord Datta asked him to stop the writing. Swami Maharaj did not write for a year. He saw an inkpot and Shraw stem ("straw pen") He wrote name of Lord Datta with the pen. Lord Datta said "I forbade you to write a particular article, and not on all other subjects". He then resumed writing.

Serving Guru Swami

Shri Narayananda Saraswati was ill. Shri Datta asked Swami Maharaj to go to serve him. So, Swami Maharaj started and came

to Indore in the Falgun month, knowing this, many learned Brahmins came to receive him and requested him to stay in the city instead of outside. Swamiji explained "Sarwanukram" and 'Gayatri Bhashya.' He received message regarding serious condition of Guru Swami. He therefore immediately went to Ujjain.

Swami Maharaj gave medicine and nursed Guru Swami well. Here too, many persons came to see and listen to his talks. He began reading Shrimad-Bhagwat. Many persons came to listen to him. After Guru Swamiji's recovery, Swamiji took his leave and left Ujjain for Mahatpur.

(to be continued)



STORIES FROM MAHABHARAI

(Questions of Yaksha)

(continued from January. 1974) II

Q :— Why Brahmins are paid ? Why actors and dancers are paid ? Why servants are paid ? Why taxes are paid ?

A :— The reasons are respectively (1) to uphold religion, (2) to appreciate their art (3) to help them live, (3) to escape from the fear of punishment.

Q :— What envelopes the world ? Why is it not illumined ? What causes a man leave his friends ? What obstructs entry into heaven ?

A :— Ignorance covers the world. Tamas (darkness) does not allow illumination. Envy makes for breach in friendship and attachment to worldly things obstructs entry into heaven.

Q :— Describe : 'a dead man', 'a dead nation', 'a dead Shradha, and a 'dead Yadnya' (sacrifice).

A :— A poor person is as if dead, a nation without ruler and a Shradha without a veidic Brahmin are dead. Without fees, Yadnya is dead.

Q :— (1) Which is the Direction. (2) Which is the water ? (3) Which is the food, (4) Which is the poison, and (5) Which is the right time for Shraddha.

A :— Respectively :—(1) Saints who show the way to God are themselves the direction. (2) Sky is water because of rains, (3) Cow is source of food, and (4) Desire is poison, (5) The time when Veda-knowing Brahmin is available is right time.

- Q :— What is forbearance ?
- A :— To be above opposites.
- Q :— What is the shame ?
- A :— The sense which prevents one from doing base things.
- Q :— What is penance ?
- A :— To remain with our duty.
- Q :— What is the true control ?
- A :— The Control of our Mind is the true control.
- Q :— What is “knowing” ?
- A :— To see the thing in itself as it is, without twisting is right perception. That is right knowing.
- Q :— What is peace (Shama) ?
- A :— Inward silence is peace.
- Q :— What is compassion ?
- A :— To desire for happiness to all.
- Q :— What is straightness.
- A :— Equilibrium of mind is straightness.
- Q :— Which enemy is hard to conquer ?
- A :— Anger.
- Q :— What is endless ailment ? Who is a sage ? Who is a villain ?
- A :— (1) Envy, (2) One who thinks good of all, and (3) One who is cruel.
- Q :— What is confusion and what is honour ?
- A :— Indecision about the choice of duty is confusion and self-respect is honour.
- Q :— What is laziness and what is sorrow ?
- A :— To fail in one’s duty is laziness, and ignorance is sorrow.
- Q :— What is stability and what is courage ?
- A :— To be steadfast to religious duty is stability and to control senses is courage.
- Q :— What is real bathing ?
- A :— To wash away the dirty thoughts from the mind.
- Q :— What is Dana—real charity ?

- A :— To protect animals.
- Q :— Who is really wise ?
- A :— One who understand religion.
- Q :— Who is a fool and atheist ?
- A :— Both are synonyms.
- Q :— What is 'Desire'.
- A :— Desire which causes the Samsar to come into existence, is the true desire.
- Q :— What is jealousy ?
- A :— Jealousy is the fire which burns the heart.
- Q :— What is Ego ?
- A :— Ignorance of the highest degree is Ego.
- Q :— What is hypocrisy ?
- A :— To declare oneself a saint when one is not, is hypocrisy.
- Q :— What is the greatest good luck ?
- A :— The fruits of charitable deeds become the best luck.
- Q :— What is cruelty ?
- A :— To attribute bad motives to others.
- Q :— The three things viz. Religion, Money and Desire are divergent and disconsonant. How can they be synchronized ?
- A :— If the wife is conducive to religion and vice-versa, this balance is possible.
- Q :— What spells for eternal hell ?
- A :— To call a beggar at home and turn him away; to ridicule sacred things like Vedas, religious sciences, Brahmins Gods and forefathers; to hoard up money and neither to enjoy it nor to give it. All these take a man to eternal hell.
- Q :— What is the deciding factor for Brahminhood—Birth, Practice, Learning or listening to scientific discourses ?
- A :— Actual practice i. e. the way of life. The other three are less important.

Q :— What does a man who speaks sweet, get ?

A :— Popularity.

Q :— What does a man who acts thoughtfully, get ?

A :— Surely, he gets success.

Q :— Who is a man with many friends ?

A :— He is a happy man.

Q :— A man who is faithful to Dharma ?

A :— He gets highest bliss.

Q :— Who is happy ?

A :— A man without debt, and one who lives in his own country
He may even be half-starved, but he is happy.

Q :— What is the greatest of wonders ?

A :— Everybody sees that others die and man is mortal, but he
presumes himself to be deathless. This is the greatest
wonder.

Q :— What is the Path ?

A :— Oh ! There is no logic to decide this, nor Vedas talk about
it with surety. No sage agrees with others, no saint has
the accepted standard, the principles of religion are very
subtle, so the Path is that which is followed by leaders of the
society in any given Era.

Q :— What is the most surprising news ?

A :— The great demon TIME, puts all in the cauldron of con-
fusion, and by ladles of months and seasons, fries them
all. Sun is His fire and day and night are firewood. This
is The News.

Yaksha : You seem to be perfect in your answers. Now tell me
how far is the limit of man ? Who is the richest of all ?

Dharma : The limits of man are the limits of Earth and heaven upto
which his fame reaches. The richest man is he who looks
with equanimity upon past and future, pain and pleasure,
like and dislike.

Yaksha : I am satisfied with your replies. Now, who is the one of your four dead brothers whom you want me to bring again to life ?

Dharma : You may bring Nakula to life again !

Yaksha : Why Nakula and not the best Archer Arjuna or the strongest Bheema ?

Dharma : If Nakula comes to life again, Madri will also be with a son and there will be parity between both the mothers.

Yaksha : In the last moment also, you have maintained right unselfish attitude. You are the true Dharma.

All your brothers deserve to come to life again.

Thereupon all the brothers became alive. Yaksha told them that he was none else than Yama, the father of Udhishthir, who had come to test their knowledge. He gave them auspicious boons.

(Translation & Adaptation by D. A. Ghaisas).



THE REALITY BEHIND PRAYER AND IST BENEFITS

By : Dr. Shriramcharanji Mahendra, M. A., Ph.D.

Prayer is very much misunderstood by the modern people. In their view, prayer is nothing but a travesty of universal material law, a facade to deceive the Almighty and a business of certain persons to fill their belly by misguiding others. The materialistic modern man does not believe in awakening the spiritual powers. The pilot who operates the aero-engine and the hard-hearted human being who bombarded cities with Atomic Bombs cannot bow down to a higher power with humility.

Young blood is naturally rebellious. Instead of having faith in discrimination, it believes in being upset and excited. It desires new revolution, new transformation and new world in every direction. Its approach is purely material. It has absolutely no interest in spiritual life. It considers temples or Gurudwaras nothing more than a heap of building material. The divine power of God and the miracles which happen due to it are simply a non-entity for them. They think themselves to be so strong that they do not demand anything from God by way of prayer. The boistrous youth of today looks at the whole field of prayer as stupid babbling.

This disregard is but a proud declaration of atheism. It is hypocrisy to express doubt about the reality of divine power, it is egoism of the physical powers which, with its narrow selfishness, turns everything to dust. Some ordinary people on the other hand, think that by way of praying, we can deceive the Omniscient God to give us what we want, as children by their baby-talk appeal to the parents. This view is also mistaken.

Prayer is not a mental entertainment. Those who want to enjoy the pleasures of sensations, and not to work hard, must very seriously understand that God is Just. He loves them who love hard work. Prayer is a kind of spiritual achievement. Dutifulness,

Awareness, hard work and prayer with deserving devotion behind it alone bring about the bliss from the above as its fruit. The imagined calculations for self-aggrandizement of those who demand more than their service are however not fulfilled by prayers—it is generally observed. God will not pay heed to the prostrations and auspicious ceremonies of persons who are lazy, day-dreamers, or who are deep in sense-enjoyments like butterflies.

Prayer is a spiritual exercise

According to Dr. Durgashankar Naagar, there can be three motives of Prayer : They are :—

1. Prayers are offered for obtaining the material needs or for making good some important lacunae in one's life, such as food, clothing, service, money, wife or child, relief from disease, redress from some distress, tiding over calamity, to obtain great fame, to pass in examination, to attain intelligence, or in general, to be successful in all undertakings in the worldly affairs.

2. Prayer is offered for spiritual evolution, to control the Kama & Krodha i.e. the desire and anger, to understand what is Soul, what is God, What is Death, what are the conditions of Jiva after death, and what is this Creation, for mental and intellectual development, and for knowing the real Path to Liberation.

3. Prayer has another facet. There are real devotees of the God who have no demand whatsoever. They only wish to be merged in the God-consciousness and the Love of God. Their sole concern is God-realization and Self-realization. This effort is the best kind of prayer.

These thoughts of Dr. Durgashankar Naagar contain the basic experience. The benefits of prayers extend more than this main classification.

The benefits of prayers

Prayer is a way of control of mind in the same manner as recitation of name, rituals, repetition, sacrifice, etc. It is as necessary exer-

cise to mind as the gymnasium material is necessary for physical culture. Prayer is a means of cleansing the mind of the dross which collects around it due to worldly thinking.

Prayer brings about internal order, balance in the mind, sharpness of intellect, clearness of perception and discernment. It opens up the psyche of man towards heights of spiritual truths and comes as a great help towards self-ennoblement.

Prayer is a useful instrument with its subtle influence which makes every day of our life a day of balance enthusiasm and peace. The sub-conscious mind of man which is said to be a very powerful force by psychologists, has a tremendous effect on our behaviour. Prayer helps us understand this hidden layer of our mind and brings great hope of divine succour. By prayer are aroused and activated thoughts and feelings of good emotion, successfulness, vigour and the mind saturated with positive attitude towards life in general. It creates a fertile soil for best thoughts in the mind. It may be said even that a battle started with a prayer is a battle for win.

PRAYER IS A WAY OF REPENTENCE

When a man really repents over his bad actions, he feels anguish. He desires to be free of his collected Karma and wash the sins off his Inner Being. Prayer is a very forceful weapon to cut away all the sins. It washes away the worries, anxieties, tensions, diseases and disease-forming wicked thoughts, as also does away with the false pride which is a fearful enemy in the Path of Enlightenment.

The spiritual current which ensues due to utterance of the sacred and oft-repeated and pregnant words and phrases, purifies the atmosphere around the reciter and fills it with peace and divine love.

Life starts with a blissful prayer and ends with a blissful prayer. Our life is but a continued prayer.

When the stars of great noble thoughts of purity and divinity shine forth one by one in the sky of our consciousness, the darkness

of the night also seems pleasant. The blackest prospects seem to be spring-boards of highest revelations.

Many a time, a Sadhak feels great pangs of desire to see for himself the divine source of his being, the source of all things, the primordial brilliancy of God. While praying, one moment of dazzling vision clears away all the shadows of doubt. The depression becomes itself the sunshine of happiness and within the darkness a clean shaft of light touches our Inner Being, the white light of our faithful prayer, the merit made perfect by the God, the divine response to our appeal. True prayer fills our life with joy, inundates it with subtle kind force.

THE PLACE OF PRAYER IN SPIRITUAL LIFE

The poet Tennyson says that without prayer, the life of man is as dry and dark as that of beasts. Our worldly life often becomes poisonous with duality, malice, jealousy, deceit, competition, envy and crookedness. We burn ourselves by the ambers of anger. We run after thousand and one objects of quenching our thirst for pleasures. We lose the sense of proportion and discrimination, lose sight of real inward happiness and fall down as a prey to the objects of senses. The mind which thinks of mundane dross objects, itself becomes of their dross nature. It is necessary to wipe away this dross. That is the beginning of spiritual life. Desire, Pride, Thirst for joy and pleasure, lust are to be killed out. The beautiful qualities of the Soul are to be awakened, and developed. Prayer is the best method, the best helpful instrument for this purpose. When a man considers that God is always before him, and accepts his actual faults, and cries out for relieving him out of the dross, he starts getting an equilibrium and a peace never tasted before. Humility, pity, forgiveness, compassion take full possession of the mind.

To be free of egoism, one has to surrender his self to the Greater Self which is omnipotent. That Self is God, the Being-Moving-

Joyful-the Sat-Chit-Anand Ishwara. When in all humility, the mind surrenders its activities to this Universal Action of God, it loses its pride of separateness, and a dawn of divine compassion in all its simplicity takes place.

In prayer, we remember the qualities of God, which are pity, love, charity, control, good conduct, good action, and highest bliss. Contemplation over these qualities manifesting in the Universe as attributes of God, creates in our mind the steadfast faith in Him and the dirty thought-trash is thrown out like dead leaves in a great tempest.

Prayer is a system of conversation with our Beloved God. In prayer, the one who prays speaks with his own heart and the Universal Heart listens. Prayer is a way to be unified with that Power of the Atma which creates, sustains and protects all the Universe endlessly and ceaselessly. A real devoted prayer is heard by Him and full response comes from Him for it.

Prayer is essential for spiritual enhancement. The dualities of desire can be discarded only through real prayer. True prayer relieves the mind of its burdens, awakens the knowledge of the true and brings light in the darkened hearts.

Prayer is therefore a 'must' in our daily life. It is the bread of our spirit.

(Courtesy : Kalyan, Year 45, No. 11).
(adopted by : D. A. Ghaisas)



BHAGWAN RAMANA MAHARSHI

By : Shri Sureshprasadraiji. M. A.

(adopted from "Kalyan", Vol. 42, No. 2)

The Lord in his Geeta declares that he comes down on this Earth for establishment of Religion. There is great evil in Kali-Yug and naturally, He has to appear in this world on more than one occasions, either in His full glory, or overshadowing some great soul ready for such influence. Only Divine Flame can dissipate the darkness that is spread all over the world in Kaliyuga. The Lord therefore appears in the form of numerous saints and Mahatmas and maintains and upholds the Sanatana Religion.

The 19th and 20th Century period is of great transition, revolution and transformation. While Man is concentrating on complete control over the Natural forces, he finds that the Peace is still very far away. When he introspectively broods over his activities he is overcome by a kind of grave depression. Perhaps this is why so many great saints come on the face of this Earth, in quick succession during this period, to throw light on the path of right living saints such as Swami Ramkrishna Parama-Hansa, Swami Vivekanand, Sri Aurobindo and also **Bhagwan Ramana Maharshi**. The chain of saints is having its beginning in the fathomless past of glorious Vedas.

Birth & Childhood

Bhagwan Ramana was born on 29th December, 1879 A. D. at Tiruchuri, a small village in Madras Presidency of that time. He was just a normal child as many others of India. But when he was in his 17th year; a strange thing happened. He was at that time

living with his uncle at Madurai. One day, he felt a great fear of his death. Such fear some-times does visit everyone in his life. He was quite healthy at that time, but the fear of impending death suddenly took him in its grip. He felt that he was going to die. The fear of ending made his mind greatly meditative. He began to enquire of himself "What is it that ends at the time of death?" He found that at the time of death, it is only the dense physical body which stops functioning. He immediately proceeded to practically imitate the stage of death. He lay motionless like a corpse on the floor. Then he thought of his body as being without life and being taken away to the cemetery for cremation. But he thought : Am I ending with the end of the physical body ? Am I only this body ? The body has actually become motionless and dead like a log, but the inner energy is still as it was. Then he realized that he was not merely the outer shell of the physical body, but he was Atma, who is full of light, devoid of any defects, and beginningless and endless. With this realization, he became a realized soul, fully conscious on its own plane and after this attainment, he never stepped down in his mind throughout his physical life.

Tiruvannamalai

After this realization, he went to Tiruvannamalai. The Shiv temple of this place is very famous. In the vicinity of the town is the mount Arunachala, which is famous from the days of Puranas as the embodiment of Lord Shiva in Mineral Kingdom. After coming there, Ramana stayed in the caves of Arunachala for many years. But though he was stationed at one place, his name and fame spread in all directions. In the beginning only the people from Madras came to have his glimpse, but gradually many a man from all places throughout India came to him for inner peace. An Ashram came into being. Maharshi Ramana passed away on 14th April, 1950. The Ashram however still inspires many pil-

grims by His invisible Presence, when they come and see the place where Ramana stayed in his Eternal Joyous State of mind.

Teachings

The method of enquiry into oneself initiated by Bhagwan Ramana is a great boon to the modern man. The method is having its merits and is essential in character.

Ramana was a Dnyani and he taught the Path of Knowledge. The Path of Knowledge has its own place in the Indian Philosophical systems of thought and religious pursuits. The successive teachings of this Path can be found right from Upanishads to Gaudapadacharya and Sri Sankaracharya. The Path however become very difficult in the later days for want of those who would try to attain by it. While on one side the theoretical aspect of the Path of Knowledge later on became very crystalized, the practical aspect of it was nearly lost into nothingness. Naturally, the theory could not satisfy the needs of those who wanted to try by that way to realize God. What is especially great about Bhagwan Ramana is that he turned the theory into practice and concentrated on the Sadhana to be done actually. By his own way of life and by his teachings, he made it very clear that regularity of study is as important in the Path of Knowledge as it is in other ways to God. He however showed further that the process of study in the Path of Knowledge is somewhat easier than in other Paths.

Ramana never resorted to secrecy in the teachings and the methods of self-enquiry. He advised people to read his books directly and try to understand the Path of Knowledge. He was no doubt personally giving "Deeksha", but even there, his way was different. The Initiation was a silent transfer of power and awakening in the other mind. Whoever went in his front with humbleness and receptive mind, was recipient of this Benediction. Not only this, but whosoever would remember Him as a Guru, was able to receive his Initiation, though he might not have seen him face to face. This truth of Initiation by Remembrance is

even valid now after the passing away of Bhagwan Ramana. Even now He gives His Blessings to those who put faith in him. It may appear to be strange, but for a real Teacher, nothing is impossible. The real Teacher resides in every heart, in every thing. Where is the place to doubt the truth of silent initiation ?

Bhagwan Ramana advised that Reason is the way. He said that one should rationally and with reason ask of himself "Who Am I ?" With the right question asked in right spirit, one must be able to go to the depths of one's very essential being and will come upon that knowledge after getting which nothing remains to be achieved further.

"Who Am I ?" This short query is magnificent summary of the teachings of Ramana who is called a great sage- i. e. Maharshi. He said that this query is the start and the end of all enquiry, all Sadhana, all penance, all efforts. Let us delve deeper into it, a little, so as to understand its scope and nature. All this universe is based on and is borne by the sense of 'I'. We are always aware of this 'I' within. Whatever we do or think, this 'I' is the centre of our consciousness. All life starts with this 'I'. The terms 'you', or 'he' or 'it' appear afterwards. This 'I' is not only the first and primary essence of 'being', but it is also the culmination of it. This 'I' always limits the limitless. So, as soon as this 'I' withers, the limitless comes into being where there was only the little, petty and limited being.

After all, what is this 'I' ? This is the ego. This is also the mind in all its inclusiveness. This is the source of all thoughts. The Universe comes into being from this 'I'. Perhaps you may wonder at this sweeping statement, but mind is the creator of this world. If there were no mind, the visible world would not be there. We experience this fact every night when we are fast asleep. The universe is nothing for us when we are in deep sleep. Mind is with the Atman at that time and is therefore in itself. When we say we awake, this mind becomes aware of things outside and for us the

Universe has existence. In dream also, the mind which is disturbed, can create a universe out of itself and experience it. So, mind is the creator of this Universe. So, the universe in waking consciousness and in dream consciousness are the offsprings of the mind. So long as the mind is not slain, the essential Being cannot be understood.

What is the breeding ground in which Mind takes birth ? How does the 'I' come into being ? Whence is its appearance ? Ramana Bhagwan experienced that the mind comes into being from Atma and the mind has no existence of its own. It is like the moon which reflects the light of the Sun. When the energy comes into contact with the non-energy, or matter, a certain change takes place, hatt change, that diversion of energy seemingly takes the form of Mind. As the Mind is coming into existence from the Atma which is in the background, we can definitely reach to the level of Atma,-consciousness by holding fast to the rope of this Mind. This Mind, the 'I, puts a veil upon the essence which is Atma. The very enquiry into the veil, by the query "Who Am I", rends the veil and the energy of Atma shines forth, leaving nothing further to be done or to be known.

All methods of Sadhana emphasize the slaying of the mind, which slays the Real. Every tenet of Yoga says that unless and until Mind is not surpassed, freedom is not possible. And Ramana Bhagwan has asked "Who Am I ?" A very short and steep path indeed. When we ask this question of ourselves, a strange sense comes into being. We feel that it is our hypocrisy that we desire to know everything in the world. How can we understand a thing unless we know ourselves ? If one is asked 'Who are YOU !', one will point out to his body. Majority of people think that their bodies are themselves. But, after some thought, we come to know that this body which is changing its shape, growing and decaying is not the 'I'. The sense of 'I' is continuous. Then is thought the 'I' ? Again, the process of thought changes but the sense of I

remains. The mind which is 'I' is the breeder of all chains of thoughts. After we realize it fully that 'I' is not this body, nor the emotions nor the thoughts, then the real Sadhana starts. After incessant questioning this "I"ness envelopes everything and reality shines. That which is beyond the known, then comes into Being:

In Ramana's method, we go beyond the system of Mantras like "I am that", "I am Brahman" etc. He takes us to the root of all words and methods. Yogavashistta refers to this self enquiry **Who Am I** and says that by questioning this "I"ness realize Brahman; but afterwards there is no mention in various religious books about this question.

According to Him, one may concentrate completely on his heart and ask this question carelessly, not repeating the words alone but deeply reaching oneself without division of attention. Slowly all the layers of mind come up and the question goes deeper and deeper. Really, Ramana can be compared with Janaka, Yadnya-alkya, Ashtavakra, Vasishtha, Dattatraya and with recent person-ages like Ramakrishna Paramahansa.

Ramana taught on Advaita lines but he was not averse to other ways of meditation. He maintained that the way depends upon the various mental set-up, though finally one has to go deeper and find out who he is. He found by his experience that the Path of knowledge is possible for those whose mind is purified by lives of penance; but if any intensely aspiring Sadhak seeks Brahman, he can attain by this way, because God is always in the Hearts of everybody, directing the lives of all creatures as if by a power behind a machine as said in Geeta.

Ramana Maharshi shows us the way to dissipate the darkness of attachment to limited things and to live in the Eternity of Brahman, the Absolute, by going beyond our bodies, emotions and thoughts.

'SUBMISSION'

—By Shri M. M. Amingad, M. A. M. Ed'

Oh ! Sai ! I am today just a child lost in darkness
My hopes rest in Thee and Thee alone
Could I be allowed to know the Saviour
Not in visionary image but in form with soul,
Kind enough to give a blissful embrace to me.

No hand to help me, No heart to weep for me,
No soul to console me, No mind to mend me,
But Thy sacred name, the supreme spirit
A light to guide my weary path.

Wish not I the earthly pleasures of this world,
Which are not the garlands of flowers but the strings of pearls
What wish I, is the joy of utterance of your name
From the bottom of my heart till the last hour

But Thy cheerful light flashes,
Consoles awakens and leads me,
While treading through the thorny track,
The ever-soothing cheerful slogan have
Faith in me, believe, fear not take heart,
Ever ringing through my ears.

Hurricane disastrous enveloping,
Blurs off at the drum sound of
Heart-beatings of sincere call within !
Do thy duty come what may !
The core of thy song, preparing to the battle,

Of Exile that confronts the decay
O' the mankind abroad !

Till, Till then O ! Sai ! Let my heart await the grace
Of thee indulged in tricky play of creating
Preserving, Protecting, destroying and repeating
From Ages out of the Ken, knowledge of the mind,
As from the mass the world was created
So will it be carried to perfection by thee,
Wait, believe and grow in heart so I till then.

Heart within and God over-head
Believe in God Sai and do the Right
And leave the rest unto Him.
Come what may ! Utter the name Sai
And march on prompts Thee in me,

I the traveller O ! Sai ! Submit unto Thee
The driver of the world's train;
To drive me safe to heaven my home
By bestowing salvation on me
And not to suffer the pangs of rebirth.

Om Sai, Om Sai, Om Sai





खंडोबा मंदिर पवित्र धाम
जिथें बाबांस पडलें 'साई' हें नाम
खंडोबा मंदिर पवित्र धाम
जहाँ बाबांको मिला 'साई' यह नाम
Here, at Khandoba's shrine,
Baba was first named 'Sai' the Divine.

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