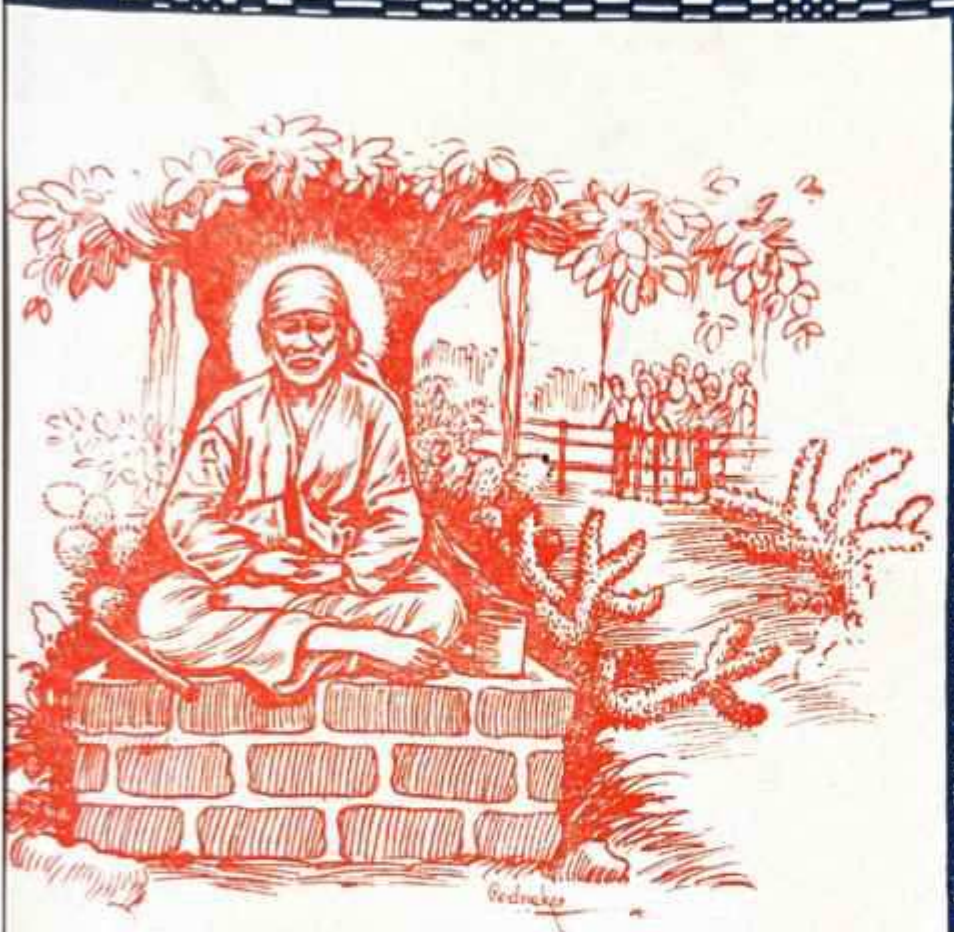




# SAI LEELA



Meditation in Lendibag



February

60 Paise

1976

# SHRI SAI LEELA

FEBRUARY 1976

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# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



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VOLUME 54

FEBRUARY 1976

No. 11

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## Result of Longing for God

In the longing for God, you forsake the vanity of the world : you ask God to purify you and to empty you. And when you are empty, He fills you, He flows into you, He overflows into you,—your actions, your silence, your illuminated heart.

---

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Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

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**Sai Niketan, 804-B, Dr. Ambedkar Road,**

**Dadar Bombay 400 014**

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## EDITORIAL

### Gods' Favourite

All ancient writers and poets in India were believers in God. They have described God in various ways. Some have gone to the extent of saying that the only best use of speech and pen is to praise God and sing about his qualities. One of the epithets of God is भक्तवत्सल (fondler of the devotees). The 'parents are supposed to fondle their children. They are expected to be partial towards their offsprings. Similarly God is also partial towards his devotees. In one saying God says that he is present wherever his devotees are singing about him (मन्दक्ता यत्र गायन्ती तत्र तिष्ठामि नारद ।) For his devotees God has taken a lot of pains. He has taken the form of a messenger for some devotee. He has helped a devotee like Janabai in grinding the corn. He has come to the help of Gajendra, the elephant king, who was in the jaws of a crocodile. Similar instances can be quoted in any number from our mythology; but can we know why the God liked these devotees? Is there any test laid down by God for being his favourite?

In order to find out a reply to the above question, we have to refer to the twelfth canto of the Bhagawadgeeta. In this canto Lord Krishna explains Bhaktiyog to Arjuna. In the course of the narration the Lord explains what sort of a person is liked by him as follows :

यस्मान्नोद्विजते लोका लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२ । १५ ॥

Lord Krishna says, "I like that person who does not irritate other people, who does not get vexed by other people and who is not ruffled by mirth, anger or fear."

The above statement of Lord Krishna may be scanned in order to paint the picture of the person who is a favourite of god.



The first criterion is that the person should not irritate others. In our daily life we constantly come in contact with a number of people. Our contact with our near relatives is very close; but there are many people against whom their relatives also complain bitterly that they do not know how to behave with other people. Such people naturally irritate the persons with whom they come in contact.

On bus stops, on stations, in railway trains, offices, cinema theatres and markets we come in contact with various types of people. If we are not composed and cool-headed, then we are bound to irritate others. We often see the quarrels that such persons who cannot keep their heads cool, are picking up with others. The case of the persons who are leaders of a group or a nation is slightly different. People at various levels have got some work or the other with them. The benefit, of course, is reaped by the visitors. They almost encircle him all the time; but in spite of that the leader cannot afford to displease them. He has got to give a patient hearing to all of them. If on the other hand he gets upset very often and thus annoys or vexes the people, who come to him, then his leadership will start dwindling. Lord Krishna, who was himself a leader of the cowherds and had enough experience of leadership, therefore lays down this as the second criterion of his favourite that he should under no circumstances get annoyed or vexed by other people who might come in his contact.

For becoming God's favourite, only the aforesaid two qualities are not enough. Lord Krishna has laid down further that he who wants to become his favourite, should not be ruffled by mirth, anger and fear. The human mind is like an ocean. Even the slightest breeze gives rise to ripples on the sea, similarly feelings of joy, anger or fear are bound to affect the minds of all ordinary human beings. These emotions are therefore, bound to ruffle the people, but a man with a balanced mind and steady intellect remains composed and does not allow himself to fall a prey to these emotional outbursts and he is therefore, dear to God.

It will thus be seen that though everyone wants to become a favourite of the god, the way that leads to that goal is full of obstacles. It is not only uneven and full of ups and downs, but it is also full of many dangerous spots. Only a person with full control over his organs and senses can therefore try to travel on this path. It therefore appears that before trying to follow this path we have to practise Yoya and get perfect control over ourselves, both bodily and mentally.

The main aim of Lord Krishna was to drive out the doubt and fear in the mind of Arjuna. For that purpose he has advised Arjuna in various ways. In the second canto, he has described Sthitapradna ( स्थितप्रज्ञ ) while describing the Sankhyayog. This person is described as a man with stable intellect. He is described as a person who has no longing for pleasure and joy. He has been depicted as a person with full control over his organs and senses ( 2/56 )

In the third canto Lord Krishna explains Karmayog ( कर्मयोग ) to Arjuna. While explaining the proper way of doing our actions in this world, Lord Krishna explains that nobody ever remains in this world for even a moment without doing something (3/5) and adds later on that the person who controls his organs by his mind and does all the actions without keeping an eye over the fruit is a person who can be called a Karmayogi (3/7). So here also under the garb of explaining Karmayoga the control over the sense organs has been emphasised.

In the fourth canto Karmabrahmarpanayog ( कर्मब्रह्मार्पणयोग ) has been explained by Lord Krishna. In this canto the Lord explains that those, who have discarded attachment, fear and anger and have taken recourse to him have become one with him. (4/10) Later on in the same canto while explaining the behaviour of a learned person, ( षण्डित ) Lord Krishna states that he does all the deeds without expecting any fruit therefrom and therefore, all his actions are purified by the fire in the form of the knowledge of the self. (4/19)



The fifth canto of the Bhagawadgeeta is dedicated to the Karmasanyasayog. In the beginning Lord Krishna states that कर्मसन्यास and कर्मयोग both lead to Moksha ( मोक्ष ) and adds that out of these two कर्मयोग is superior to कर्मसन्यास (5/2). As in the fourth canto, the Lord again tries to define the वृद्धित as a person with stable intellect who looks with the same kind of gaze on a learned Brahmin, a cow, an elephant, a dog and a Chandala (5/18). so we will find that the stable intellect and an impartial sight is stressed by Lord Krishna constantly in the Bhagawadgeeta.

In the sixth canto, while explaining the Abhyasayog (अभ्यासयोग), Lord Krishna states that unless a person discards all his attachments, he cannot become a real कर्मयोगी (6/2). He further states that when a Yogi gets full control over his mind, he has a quite neutral outlook on such duels as hot and cold, pleasure and sorrow and honour and dishonour. (6/7)

It will thus be seen that in the five cantoes from the second to the sixth, Lord Krishna has under different names referred again and again to the person of the same temperament. The person referred to is one who has full control on his organs and senses and who is neutral to all the emotions, so very common to the living beings. In the ninth and the twelfth cantoes, Lord Krishna has explained the bent of mind of a devotee (भक्त) and in the fifteenth canto, he has explained the ideal man (उत्तमपुरुष) but still we find that nothing new has been told by Lord Krishna in the twelve cantos from the seventh to the eighteenth. He has more or less commented further on his earlier philosophy or explained the same further in these cantoes. Because of these facts some scholars and ardent students of the Bhagawadgeeta have propounded the theory that the original Bhagawadgeeta must have been only of six cantoes. It might have been expanded later on up to eighteen cantoes by repeating or reorganising the philosophy explained in the earlier cantoes of the Geeta. Anyway we may accept or reject the above theory; but we have to accept this fact

that in the opinion of Lord Krishna the ideal person has got to have full control over his organs and senses and he has got to be neutral towards all the emotions which baffle the human beings and cause various storms in their minds. Though Lord Krishna has given various names as कर्मयोगी, पण्डित उत्तमपुरुष, सन्यासी or भक्त to such persons, the qualities that we see in him are more or less the same. This was, therefore, the person liked by Lord Krishna. God's favourite was therefore, a person who had all the qualities explained above.

When we start looking on the life of Shri Sai Baba, we first of all note that he never called himself a god. Some devotees, however, consider him to be god himself; but the very fact that he often said अह्ना मालिक show that he never considered himself to be the god. Next if we look to his behaviour in his life we find that he, of his own accord never vexed others. The people that came in his contact never got annoyed by his company. The flow of visitors to Shirdi was perennial. Some visitors only came for mere darshan of Shri Sai Baba; but most of them came with an idea of getting some relief from some personal ailment or from some family troubles. However Baba remained composed and he dealt with all of them quite sympathetically. As explained by Lord Krishna in the shloka quoted earlier in this article, Baba never annoyed the persons that came to him, neither he got annoyed with anyone among them. The other qualities of a devotee viz. not being ruffled by mirth, anger or fear were also present in him. From some incidents in his life, people may think that he was irritable and used to fall a prey to anger; but it is not correct. It was only in the cases of certain persons who came to him with a suspicious mind or with slippery faith that Shri Sai Baba showed apparent anger; but it was not the emotion which we show in our daily life for insignificant things, which results in permanent enmity for the whole of the life. The apparent anger was meant only for the correction of the person approaching him.



Moksha and god are the ideals of human life and for that purpose every one likes to be a favourite of the God; but as explained above it is not very easy to become a favorite of the God. For becoming his favourite some acid tests have been prescribed by him; but the devotees of Shri Sai Baba will pass those tests very easily, if they follow Shri Baba's foot steps closely. Would you then not like to walk briskly on that path which leads you to become a god's favourite ?

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## Second Gathering of the Contributors to Shri Sai Leela 1976

The Second Gathering of the persons contributing articles to Shri Sai Leela will be held at Shirdi on the 15th and 16th of February 1976.

This is a unique opportunity for the contributors to Shri Sai Leela for introduction with each other. All contributors are cordially invited to attend the gathering.

As usual arrangements for lodging and boarding of all the delegates will be made by the Shirdi Sansthan. The programme for two days will include talks, symposiums and discussions relating to the material to be published in Shri Sai Leela and the steps to be taken to promote its circulation. Delegates from Bombay should start by the S. T. bus leaving Bombay Central at 12 noon on Saturday, the 14th February 1976 and should inform the Court Receiver, Shirdi Sansthan before 10-2-76 about their intention to take part in the gathering.



# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## Means of Wisdom

The knowledge of the higher Self is spiritual Wisdom (jnanam) and Krishna in these closing four verses extolls its glories. The entire chapter was a call to men to comprehend this Truth and to end the limited ego-centric life of ignorance and imperfections. How the little ego gets flooded out and annihilated by wisdom is the main theme of this chapter and hence the chapter is entitled "Renunciation of Action in Knowledge" (Jnaanakarmasamnyaasayoga)

In order to realise the Self in us, in an immediate personal experience, certain adjustments are to be made in our personality which are all processes of removing the agitations of our mind. Mind fluttering with its lusts and passions, worries and regrets, fancies and imagination cannot focus itself in the direction of Self, and in its disturbed perception only a very, very dim and highly distorted experience can be had. Here Krishna lays down healthy conditions under which a clear and vivid experience of the Self can be ours

Insists Krishna, (IV-39) "**He who has Sraddha, is devoted; and is a master of his senses, attains this knowledge. Having attained knowledge, ere long, one reaches the Supreme Peace**". The man who has Sraddha gains spiritual experience" (sraddhavaan labhate jnanam), is a famous statement in the Hindu scriptures, oft repeated and always translated as "a man of faith gains true wisdom". Here the word **faith** is no doubt the best corresponding word in English, but it brings along with it an atmosphere of tradition - - - to mean a blind, unintelligent, unquestionable



**faith.** In Vedanta freedom of the intellect of the student is fully recognised and zealously guarded both by the teachers and the students. "Faith is a belief in what I do not know now, so that I may soon enough come to know what I believe in." The daring heroism of a fully convinced intellect, to take the plunge into the unknown, to live in quest therein, till in a subjective experience the theoretical knowledge acquired already is confirmed in glowing wisdom.

A mere intellectual daring and a restless heroism are not sufficient in themselves. The student must be devoted (*tatparah*) to the pursuit of the Supreme. Faith and devotion can provide the seeker with maximum inner alertness to meditate, but very often we find him fail in his final climbs, because his inner attention gets shattered when he has not cultivated in himself sufficient control over his sense-organs (*samyatendriyah*). The sense-organs are by their very nature extrovert, and their functions are to fan out our attention into the field of perceptions. Therefore, no amount of faith in the ideal and devotion to it can supply us the required meditative poise unless the sense-organs are brought under control.

When these three are cultivated, intellectual faith, mental devotion and physical control of the senses, all our personality layers get involved in the integrated meditation. In such a total attention, with a devoted mind and intellect soaked in understanding the seeker comes to live the higher experiences of the world of Reality. At first these exhilarating excursions into the Self may come in short blinding flashes. Soon, ere long, he goes to the Supreme Peace (*jnaanam labdhwaa paraam saantim acirenaadhigacchati*)

Conversely, if there be one "who has not cultivated any faith (*asraddadhaanasca*), and, is therefore, "full of doubts" (*samsayaatmaa*), "he perishes". "To the doubting Thomas there is neither this world, nor the next - - - and never happiness". (*naayama*)

lokosti na paro nasukham samsayaatmanah). To animals there can be no doubts: Only intelligent men can have doubts. Doubts come where clear and convincing understanding has not risen. This is something from which no one can help another out. Teachers, scriptures, commentaries, discourses, studies . . . are all the means not the end : the fulfilment of all these is the growing conviction gathering all by itself in the heart of the reflective student. A mere active participation in studies, however sincere, is not sufficient by itself. What has been comprehended by intellectual study must be apprehended by the heart - - - and this is achieved only when the seeker gets involved in the study and independently learns to quietly reflect upon what he has gathered in his studies. To the extent the seeker commits himself to what he has gathered during his studies and reflections, to that extent alone his faith glows to spread its beatific light within. Then all doubts cease.

The majority of us undertake study for a vainful satisfaction of our superficial curiosity. We are not prepared to re-organise our life - - - to re-orientate our views - - - in the light of the fresh knowledge so gathered. We have no irrepressible hunger to conquer new dimensions - - - we are easily satisfied with our present state of existence : limited, conditioned, crushed, tossed about. Therefore knowledge does not bring the clear light of a dawn into our bosom - - - its fading light is the dying glow of dusk - - - and darkness gathers in every corner - - - as time passes there is more and more darkness.

Ours must be a valid knowledge - - - capable of guiding us, ready to support us, vigorous enough to nurture and nourish us all along life's uneven path : through all its dreary depths and sunny peaks. If it is not so then the ineffectual, undigested, impotent knowledge is but a heavy load of gold that donkeys carry : it weighs down the beast of burden - - - but it is of no use to it.

The doubting Thomas is a sad phenomenon in life. Such an individual ever doubting every thing is **not** an intellectual - - - if



at all anything, - - - he is just the opposite. Much better it is to be sure that there is no greater life - - - that the scriptures are false - - - that there is no higher life to aspire for. Such were the mighty aethists - - - the Rakshasas . . . . . the wicked ones who lived life dangerously courageous, criminally winning all their sense-gratifications, supremely secular, vulgarly licentious, shamelessly corrupt, thoughtlessly immoral and, yet withal, lived constantly in dreadful dreams of their own dishonourable failure in the end.

To such an ever-doubting personality there is no success in this world, no achievement in the next - - - and never happiness anywhere, at any time. Hence Krishna argues, (IV-40) "The ignorant man without Sraddha, the doubting-man, goes to his own destruction. Such a doubter has neither this world, nor the next - - - and never happiness anywhere, at any time."

This is a sad negative mentality we often see in many people. They constantly doubt. They doubt everyone around them - - - their motives, actions, intentions, purposes. They doubt their friends, relations, superiors, dependents. They doubt all religions, every philosophy, every word of everyone, irrespective of who they are. Their doubts are the irrational, irresponsible, irrepressible confusions of their own ignorance.

In fact such persons doubt even themselves and their own abilities. When an individual has thus no faith either in himself or in the world around him, he can have neither any achievement in this world - - - nor any glories in the next : why, he cannot have any happiness, anywhere, at any time, since he keeps doubting.

Therefore, Krishna roars his conviction "a man with faith attains to this spiritual wisdom" ( sraddhaavaan labhate jnaanam ).

## ARISE, O BHARATA

The Geeta is a scripture of man, bringing to him guidance in living a dynamic life of clean activities, fearless of his environments and circumstances. Arjuna represents man, confused and worse confounded by the tumultuous challenges and grinning circumstances crowding all around him. The Hindu answer is not to run away from the problems but to take up a stand on firm grounds and act intelligently with faith in oneself, faith in the world and hope for the final success and victory of man, over the onslaughts of cruel nature within and without him.

History records many periodic waves of world-convulsion when the good and the wicked forces seem to get fully organised to face each other. At such moments in the final clash the good alone has won --- never the wicked (*satyameva jayate na anritam*).

In the Mahabharata story, such a crisis is symbolically represented, when the Pandavas are made to face the organised might of the unspiritual materialistic forces --- the Kauravas. Geeta is addressed to Arjuna, the commander of the forces of the Good. The final advice is "rise --- O! Bharata" (*uttishta bhaarata*).

At all such moments of world revolutions the truly dynamic seekers of self-evolution should not run into caves, but must stand their ground and act **rightly**; that is important --- act **rightly**. What are then the duties of a good man in such a tragic predicament? The Lord vividly explains, (IV-41) "**When action is renounced by Yoga, and doubts are cut asunder by knowledge, O. Dhananjaya, then actions do not bind him who is thus poised in the Self.**"

When selfish actions stinking with sensual desires are renounced in **Karma Yoga** --- in the sublime **Yagna-spirit** --- (*yagasamnyastakarmaanam*) all such disturbing **Vasanas** get eliminated.



We do not merely remove negative **Vasanas** but by study and reflections, we positively gain in our inner understanding, in the light of which our intellectual doubts are cleared (jnaanasamsay).

Carefully please note that we have so far accomplished the removal of all negative **Vasanas**, and refilled the bosom with positive knowledge, that has lifted up all our doubts. When thus the mind is rendered steady for contemplation, by the elimination of the **Vasanas**, and is given a clear and vivid understanding of the Supreme Self, it automatically turns away from the world of distractions to perceive clearly the Unitary Substratum Divine. He becomes "poised in the Self" (aatmavantam.)

To such a person who has thus evolved into the higher State of Consciousness, the world and activities in it cannot create any new shackles of **Vasanas** to fetter him any more (na karmaani nibadhnanti). In Short, allow our hands and legs to act in this world in the service of mankind, without our minds leaving ever the Vision of the Higher --- the Awareness of the Supreme. Just as a musician is ever aware of the background base-sound (sruti) while he sings; just as a mother is ever in attention to her child in the cradle, even though she is engaged in her domestic activities --- so too a man can stay in **Yoga** within, and yet act brilliantly outside. By so acting no fresh **Vasanas** are produced to fetter man's inner personality.

This greater vision is clouded by our ego-centric preoccupations. The ego-sense arises in us out of our "non-apprehensions" of the true Self. This non-apprehension creates mis-apprehensions of the ego and its passions. The ignorance of the real, gives us the delusions of the unreal.

For example let us say that in the dim light of a star-lit night, on a deserted road, you see a 9-ft tall ghost with outstretched bony arms. You see fire shooting out of its sunken eyes, blood flowing from its skull-mouth. Many horrid details you see,

and in the despair of fear you hurl your walking-stick at it. **cling-clang-clung** : a metallic sound : the ghost vision disappears - - - in its place now is the innocent street lamp with a fused-bulb. The "non-apprehension" of the post gave you "mis-apprehensions" of the detailed picture of the ghost. On discovering the real post, the unreal delusion of the ghost disappears. Similarly, when the real Self is realised, the delusory ego and its endless undivine vulgarities end. Thus, the Lord concludes this chapter saying : (IV-42) **"Therefore Cutting down with the sword of knowledge, the doubt regarding the Self, born out of ignorance - - - residing in your heart, take refuge in Yoga. Arise O' Bharata "**

The doubts regarding the nature and existence of the Self can be ended only by the immediate and direct experience of It. This doubt makes us live entrenched in our ego - - - and this is due to our non-apprehension of the Self. "Therefore, with the sword of direct experience cut down this doubt, that has arisen from our spiritual ignorance" ( tasmaadajnaanasambhutam hritstham jnaanaasinaatmanah chitwaa enam samsayam. )

With the awareness of the Presence Divine, dedicate all activities to Him and without ego and its passionate desires act in the **Yagna-spirit . . . .** This is **Karma Yoga "take refuge in Yoga (yogam aatishta.)**

By thus acting, our consciousness expands, our awareness becomes more and more intense, and thus "Arise from your moody confusions and lack of Self--confidence, to live and act as a God upon the earth - - - - O'! Bharata (uttishta bhaarata). Even uncondusive environments can be rendered a blessing if only we are ready to face our life--problems with a true heart of faith and spirit of dedication. If this Yoga-attitude is maintained every action in this world will release us from our existing psychological encumberances, and we shall discover ourselves growing into unexpected dimensions both in our capacities and in our



capabilities. It is the ego and its endless desire-prompting that chains us to be the suffering pygmies that we are at this moment.

Man is supreme. The world is his field of play. World problems cannot defeat a man truly intelligent and well-disciplined in himself. Our youth must realise this and start living the life of preparedness to strive diligently and accomplish great and useful achievements for the generations to come. Actions which have not the spirit of service about them, the **Seva-Bhava**, --- if the **Yagna** spirit is not in the community --- then all activities, however noble-looking they may be, can in the end bring about only sorrows and calamities.

Thus through action with the right mental attitude Awake --- "arise O' Bharata" (uttishta Bhaarata). This is the tireless call of the Geeta --- not only to the Pandava Prince of the Mahabharata, but to man at all times, in all climes, belonging to all races, religions and cultures.

The term Bharata denotes Arjuna, the descendent of the ancient King Bharat. Our country is called Bharat not merely because of this ancient King. The Rishis chose this name for its very word meaning. "Bha" in Sanskrit stands for Light, illumination, resplendence. Hence Bhaaskar --- sun; Prabhaa --- light; Prabhaatam --- dawn; Bhaanu --- sun, etc. "Rathah" means "one who revels in" Thus Bhaa + Ratah means "One who revels in the Light of Wisdom". This country stands for a life of dynamic activity in the clear light of true wisdom. Spiritual India, Bharat, has no boundaries --- She sways her divine scepter all over the world. Whenever there be one who lives courageously in the Light of Wisdom, stretching himself to reach the Supreme, he is a Bharateeya, a true Indian. Are you a true **Bharateeya**? Have you the courage to live your convictions? Do you live a life of no compromises? Are you straight-forward, honest, and heroic enough to reject corrupt and immoral ways? Are you constantly and silently fighting down your lower urges and vulgar passions? Do you consider the the destiny of your nation and its

people more sacred than your own personal safety and security? Then you are a **Bharateeya**. ARE you? .....Awake ---  
 "Arise O' Bharata." (uttishta Bhaarata).

(Courtesy : Geeta Office, Powai)

## God and Untouchability

The high priest of a Hindu Temple refused admission to an "untouchable." saying :- "You are impure. Come again! Do penance for two years, and I shall let you know if you are fit to sit in the temple."

Sad at heart, the "untouchable" went back home. After three years, the priest saw the "untouchable" passing by the Temple "Where have you been?" asked the priest. "Two years and more have passed since you saw me last!"

The "untouchable" said :- "Sir! you were kind to ask me to do the penance and the Lord was gracious. He blessed me with His vision. And He said to me :- 'Enter not the Temple where they sit in pride of birth and caste : I Myself have not been in the Temple for many, many years! They who have humility in the hearts, - they behold Me : for the light of Lord doth shine in the silence and their worship!'"





# SHRI GURUCHARITRA

By:- Shri S. N. Huddar

(Continued from January 1976 issue)

## CHAPTER-28

### Advice of Karma Vipak to the Harijan

Shri Guru said, ' I will tell you the account of your past life. One gets birth as per one's good or bad actions. If a Shudra enjoys with a Brahmin woman he becomes a chandal. Brahmins and persons of other castes are degenerated if they lead a faulty life.

One who leaves his parents or Guru and goes elsewhere and who forsakes his wife, becomes a chandal. One who adores other deities, leaving one's family god, who speaks a lie, who kills animals, sells his daughter, takes Shudra's food, sells horses, enjoys with Shudra women, sets fire to the forest, separates a cow from its calves, rides on an ox, becomes a chandal

A Brahmin after going to a holy place, does not bathe there and does not observe six Karmas, his first wife being alive, marries with another and forsakes the first, who enjoys with widows, becomes degenerated. Similarly one who breaks tanks and wells, causes split in Brahmins' houses, enjoys with wives of master, Guru or a friend, takes meals in the evening, runs away from the battle field leaving the master, tells vedas to shudras, does not observe shradha, (anniversary of parents etc.) speaks about one's virtues, administers medicines without knowing the pulse, ensures Hari and Har also gets birth in a chandal family.

One who learns mantras from shudras, mixes water in cow's milk, becomes a dog. One who criticises Vedas, disrespects

Brahmins, suffers from stone in the bladder. One who causes abortions of women, becomes neutral and even if he has issues they do not survive.

One who steals gold, suffers from syphilis, he who steals book becomes blind. One who steals at his friend's house, suffers from glands in the neck. A thief of food articles suffers from tumour. One who takes away other's wife, becomes a Brahma Rakshas. One who takes away money offered to God becomes a leper. One who steals pots and water becomes a cock, and steals cow's milk becomes a leper.

The bad results of adultery are given in Shantiparva of Mahabharat. One who embraces other's wife, becomes a dog for 100 lives and then a serpent. One who sees the vagina of other's wife becomes blind. One who enjoys with a friend's wife or maternal aunt, becomes a dog. If a Shudra enjoys with a Brahmin woman, both will become worms.'

Hearing this Trivikram asked, 'If one has committed a sin, how can it be wiped off?'

Shri Guru : 'If there is real repentance, the sin is wiped off. Prayashchittas (Puritive acts) are given in 'Karma Vipak' as follows. Take Brahmadand. Give cow with ornaments in charity to a Brahmin. If this is not possible give money. If the sin is minor then giving of a gold coin will suffice. If a man and his wife both have committed a sin both should take Prayashchitta or recite 'Gayatri' mantra ten thousand times or feed 12 Brahmins. 'Gayatri Krichhra' 'Prajapati Krichhra' means to take meal once a day or take 'madhukari' (food alms taken at Brahmins) and have fasts for 3 days, mild sins are wiped off by this act.

In 'Ati Krichhra' take 15 morsals of food in the morning and 12 in the night or take eight morsels of madhukari food each in the morning and in the night. Take ghee for 3 days and milk for 3 days, live only on air for 3 days and then only milk for 3 days and then take only milk for 21 days. A weak person can observe



fast taking til, gur, parched paddy (Lahi). In 'Parna Krichhra' water in which leaves of certain trees are dipped, is to be taken. One should declare one's sin in a meeting openly. 'Tirth Krichhra' means to go to a holy place, take bath and recite Gayatri mantra for twelve hundred times. All sins are destroyed by doing this. Bath at Setubandh wipes off sin of killing a child in womb. Recitation of a crore of Gayatri mantra wipes off even the sin of a Brahmahatya.

Pavmansukta, Indra mitra, Shunah shep, Apamadhya, Tadvishnoh, Purushsukta from the vedas will wipe off sins if recited daily. Taking of Panch Gavya (mixture of 5 things i. e. Cow's milk, curds, ghee, cow's urine and dung) after repentance, destroys sins committed due to ignorance.

Brahmahatya, drinking, enjoying with guru's wife, theft of gold and cooperation in these 4 crimes are the five great sins which are destroyed by the favour of Shri Guru'.

Shri Guru told the Harijan, 'You were a brahmin but you disregarded your parents and therefore, you have become a chandal. You bathe at the sangam for a month and your sins will be wiped off '

The Harijan said, 'A crow becomes a Rajhansa on going to the Manas lake, similarly I have been pure by your sight (darshan). How can the iron transformed into gold by the touch of paris (Philosopher's stone) be iron again ?' Assimilate me now amongst the Brahmins '

Shri Guru smiled and said, 'You are born in a low caste. How can you be a Brahmin without change of the present body ? In the former times, Vishwamitra was born as Kshatriya, by penance he called himself a 'Brahmarshi'. Indra and other gods said, 'If our guru Vashishta calls you 'Brahmarshi' we shall follow his verdict.' Vashishta did not address Vishwamitra as 'Brahmarshi'. Vishwamitra was enraged and he killed 100 sons of Vashishta and

also lifted a hill to throw on Vashishta in order to kill him. But he thought, 'If I kill Vashishta who will call me a Brahmarshi?' So he changed his mind. Seeing that Vishwamitra is repenting, Vashishta addressed him as 'Brahmarshi'. Vishwamitra was delighted and he invited Vashishta for dinner at his Ashram. Vashishta asked him to cook food on his head by the heat of the Sun and then he would dine at his Ashram. Vishwamitra heated his body by the rays of the Sun and cooked food on his head due to his hard penance. Vashishta then dined at Vishwamitra, who thereafter was known as Brahmarshi universally. So you will have to cast off your body. Still the Harijan was not prepared to go away from Shri Guru.

In the meanwhile, the wife and children of the Harijan came there. The Harijan asked them not to touch him. The wife requested Shri Guru, 'why my husband is saying like this. If he forsakes me, who will protect me and these children? Kindly give him right advice, else I shall give up my life.'

Shri Guru said to the Harijan, 'Go home. You will have no salvation if you take the curses of your wife and children. Satisfy your senses first and then do religious acts. It is a great offence to forsake one's wife.'

Shri Guru thought, unless the Vibhuti applied to his body is wiped off, he will not have love for his wife and children. So he asked a Brahmin, who was doing grocery business, to pour water on the body of the Harijan. On doing so, the vibhuti was washed off and he lost the knowledge that he had gained. He then approached his wife and children with love and affection and went home.

This incident was witnessed by many persons and they were amazed. Trivikram asked Shri Guru, 'How the knowledge of the Harijan was lost after the bath?' Shri Guru said, 'This is due to the great power of Vibhuti or Bhasma. I shall narrate to you a tale in this connection.'



## CHAPTER 29

## The Great Power of Bhasma

In Kritiyug there lived a great yogi, Wamdeo by name. He was selfless, content and observed 'Moun'. He applied Bhasma to his body, wore scale of trees and the skin of tiger and roamed on earth. Once he came to the Krounch forest. A Brahma, Rakshas approached him and intended to devour him. He caught Wamdeo by his hands and due to this he had a touch of the Bhasma applied to Wamdeo's body. Instantly he lost his hunger and thirst and he got knowledge of his previous births. He therefore, requested Wamdeo for liberation.

Wamdeo asked, 'Who are you ? How did you come in this dense forest ?'

Brahma Rakshas: 'I was a king named Durjaya in in a Muslim country. I had a very loose character. Being a king, I married many women. Besides I enjoyed other innumerable females. I used to enjoy a new woman everyday. I molested the wives of well-to-do persons, living in my kingdom. I enjoyed devoted wives, widows of all castes and profession. I thus incurred curses of several women and suffered from consumption and other diseases. The enemies usurped my kingdom. After death, I was in the life of a spirit for many years and suffered severely. Thereafter I was a tiger, a python, a lamb, a pig, a deer, a bear, a cock, an ass, a cat, a frog, a tortoise, a fish, a rat, an owl, an elephant and in the 25th birth, I have become a Brahma Rakshas.'

Being pleased by his speech, Wamdeo said, 'this is due to the great power of the bhasma applied to my body. I will tell you a tale in this connection. Formerly a Brahmin lived in Draviddesh. He had given up his rituals and was living with a shudra woman. He was adulterous and a thief also. Once when he was committing a theft, a shudra killed him and threw his corpse outside the town. A dog, who had rolled in Bhasma,

came to eat the flesh of the corpse. Thus the bhasma touched the dead body of the Brahmin. He being a sinner, was being taken by the Yamadoots. But as his body had the marks of bhasma, Shivadoots also came to carry him to Shiva's place. The Shivadoots attacked the Yamadoots, who then left the Brahmin's corpse and complained to Yama, who came to the Shivadoots and angrily asked them, "Why did you take that sinful Brahmin from mymen?" The Shivadoots told him, "The body of the Brahmin had marks of bhasma on it and so as per Shiva's orders we are taking him to Kailas. Your men should not have taken him as sin does not touch the body, with marks of Bhasma." Being satisfied, Yama then went away.

Brahma Rakshas said, 'when I was the king, I had constructed a tank in a forest and had given some land to the Brahmins. So as told by Yama, I had the fortune to see you in this 25th life. Kindly tell me how bhasma is to be applied and liberate me from the cycle of births and deaths'.

Wamdeo said, 'Shri Shanker had gone to Mandrachal along with his Rudragan. Indra, Brahmadeo, Vashishta, Narad, Yaksh, Gandharva and Rishis also had come there to see Shri Shankar, who was seated on a beautiful throne, having seven back grounds, all very bright and made of precious stones. He had the Moon on his forehead, locks of hair on his head, Takshak on one ear and Vasuki on the other and wreaths of serpents around this neck. He had trishul in one hand, Damaru (drum) in the second, sword in the third and the bow and arrows in the fourth. Thus all his ten hands, held different weapons. He was sitting with Parwati devi, who was wearing rich clothes and ornaments.

Sanatkumar requested Shri Shankar to tell some means by which one could attain all the four Purusharthas.

Shri Shankar said, 'have tripundra (3 lines) on the forehead and apply bhasma on the body. This will destroy all the sins, such as taking the wealth of others, enjoying with others, wives,



cajoling, giving false witness, stealing of cow, land, gold or til, selling milk, flesh, salt and doing adultery etc and after death one goes to heaven.

Wamdeo gave enchanted Bhasma to the Brahma Rakshas who applied it to his body and had tripundra on his forehead. He was at once transformed into a celestial person and a plane descended to take him to the heaven.

Though bhasma has much greatness, the greatness of Shri Guru is still more and so due to the favour of Wamdeo the Brahma Rakshas was liberated."

## CHAPTER 30

### The Death of a Young Brahmin Husband

When Shri Guru lived at Ganagapur, his name and fame spread all over the country. The desires of all were fulfilled by the favour of Shri Guru.

Gopinath a rich Brahmin lived at Mahur. His issues did not survive. Both the Brahmin and his wife were devotees of Shri Datta. They had a son. When he was of 5 years, his thread ceremony was celebrated. When he became twelve years old, his marriage was celebrated. When he was of 16 years, the couple looked very charming. Both loved each other intensely.

Unfortunately the youth fell ill. Many medicines were given. His wife served him devotedly. He could not take full meals. So she also did not take meals. After 3 years he developed consumption. His body emitted foul odour. Even physicians did not like to go near him. But his wife served and nursed him with great devotion. She took only as much food as her husband took. The medicines given to him were also taken by her. She gave up rich garments and lived a very simple life.

The parents of the couple were rich. They were pained to see the sufferings of their son and daughter-in-law. Jap, vrat, charity, sacrifices, feeding of the Brahmins and the poor had been done; but all was futile. All were passing days in grief, relying on the Almighty God.

The youth tried to console his parents and wife in various ways. The wife requested her father and mother-in-law to send them to some good holy place. She said, "My husband would recoup his health there. Shri Guru Narsinha Saraswati lives at Ganagapur. His name and fame have spread all over the country. Hence send us to him "

The parents managed for their journey to Ganagapur and bade them good bye with heavy hearts. On the way, the youth had tridosh and when they reached Ganagapur, the youth died. The wife wept bitterly. She dashed her head on the ground. The local persons tried to console her but it was in vain. She exclaimed, 'I brought you away from your parents and have been the cause of your death. I have committed a great sin. How can I show my face to them now ?' She fell on the dead body and wept. She decided to observe 'sati' and burn herself with the body of her husband.

In the meanwhile, there arrived a bright looking sanyasi with ash (bhasma) marks on his body, with a wreath of Rudraksh round the neck and locks of hair on his head. Knowing the cause of her mourning, he began to advise her saying, 'Every one gets the fruit of his actions in the past. You need not mourn on the death of this youth. Every one who is born has to die one day or the other. When Ganga is flooded, logs of wood from different places come together and again part. Several birds come for shelter on a tree in the night and fly away in the morning. Similar is a family life. Due to affection, we say my father, mother, husband, son, daughter etc. but just as foam or bubbles in water do not last long, so is the life on this earth. Life is like a dream, so do not mourn '

( to be continued )



# SAINT RAMDAS

By Dr. S. D. Parchure M. A., Ph. D.

(Continued from January 1976 issue)

Though saint Ramdas had decided to start awakening in the minds of the public through religion, he was not yet definite as to the place where he should settle. It appears, therefore that during the years in Shaka 1566 and 1567 he moved from place to place round about the Krishna River in search of a suitable place for his abode.

During these two years Ramdas mainly moved in the Satara District, Colaba District, Sangali, Miraj and Kolhapur. Whenever he happened to be in the towns and cities, Ramdas used to perform Keertans to preach the devotion to god and religion. He had a very good and lustrous personality. He had a sweet voice and above all he did not expect anything from anybody. Hence his Keertans used to attract big crowds.

During his travel from Satara to Kolhapur in these two years he collected a number of disciples at different places. Because of the Muslim aggression, there were in those days a number of young people everywhere, who wanted to do something to consolidate the Hindu population by some means of the other. This element found a suitable guide in Saint Ramdas and they at once became his disciples. The chief among his disciples may be mentioned as follows :- The young blood from the three families of Afale, Pore and Budhakar from Masoor took his initiation. Similarly Diwakar brothers from Mahabaleshwar, the youngsters from Chafal and Tarale, Kalyan and Dattatraya from Kolhapur were also stated to have joined him during this period and they became his disciples. Though the lady folks were not allowed to take active part in social and political fields in those days, still we find that a few ladies also had joined his fold. Sitabai from

Shahapur, Ambikabai from Walve, Akkabai from Karhad and Venabai from Miraj were the chief among the ladies who joined him as his disciples and helped him in the maintenance of Maths and preaching among the masses. All these ladies played a very important role in helping Saint Ramdas in his projects.

Solitude is very dear to most saints Ramdas also used to resort to solitude whenever he liked to give a serious thought to any problem. In order to make the people overcome their defeatist mentality, Ramdas wanted to make them think about and worship the god who was heroic and victorious. Ramdas had been constantly thinking about this during his retirement to solitude. Like Tukaram, Ramdas also was fond of resorting to the mountains in the vicinity of the Krishna River and some other mountain caves in Maharashtra. His constant thinking ultimately led him to the conclusion that his own family deity Shree Rama was the only god about whom preaching should be done among the masses. Shree Rama was a Kshatriya. He was wielding the bow and arrow. He was the destroyer of the king of Lanka, Ravan. He was a devotee of his father and mother. He was also very faithful to his wife and had great love for the family members and the citizens of his kingdom. Maruti, the servant of Rama, was the strength incarnate and was a faithful and ideal servant. Ramdas therefore, thought it proper to preach devotion to this deity, which in his opinion was a victorious god, who would infuse the zest for achieving victory, in the minds of the devotees. At the same time the temples of Maruti became the centres of acquiring strength for the young generation, as every Maruti temple had a gymnasium attached to it.

Saint Ramdas travelled far and wide in India. Wherever he went, he founded a Math and built a Maruti temple. The type of idol that he preferred to be installed in the temple was specially approved by him. Just as Nandi is always installed in front of the Shiva temple, similarly Maruti temple must always be in front of Rama temple. The idol of Maruti that we come



across in these traditional temples is usually, in standing posture with folded hands. As Maruti was a loyal servant, it was quite natural that he should have been portrayed with folded hands; but Saint Ramdas was a person with peculiar views. He wanted to keep such an idol before the eyes of the people that the followers of the idol must be infused with enthusiasm and confidence to win a victory over the cruel and bad element. Hence Ramdas always depicted his idols of Maruti as trampling down under his feet a demon. If therefore we want to know whether any particular temple was established by Saint Ramdas or not, we must look to the posture of the Maruti in it and if he is as described above, we might safely conclude that, that particular idol has been installed by Ramdas. It has been recorded that Ramdas founded more than one thousand Maths and Maruti temples throughout the length and breadth of India.

In order to create confidence in the minds of the followers and with a view to establish a place for worship, where people could gather in large numbers and hence under the garb of religious work even some underground political work could also be done, Ramdas decided to build a temple of God Rama somewhere near Karhad on the bank of a river. In his wanderings he was on the lookout for such a suitable place and he selected Chafal as the site for the temple. Chafal is situated on the bank of the Mand River, which takes its birth in the mountains nearby. This River flows for about 8 to 10 miles independently and then meets the Krishna river. At the site selected by Ramdas there was a jungle and it was a problem how to build the temple. Chhatrapati Shiwaji Maharaj, who had by now come to know about the activities of saint Ramdas and had developed deep reverence for him, offered to build the temple entirely at his cost; but Ramdas is said to have declined the offer with thanks. He was of opinion that if people put up a temple with their own efforts, then they would get self-confidence. They would be ready for sacrifice for protecting that temple from any alien aggression, because of their special love for that temple. Ramdas was not a



person who simply ordered others to do things. He himself promptly applied himself to the work. He himself started cutting the trees and clearing the site. The followers, of course, immediately gathered to help him. The carpenters started cutting the wood, the masons started chipping the stone and thus with the help of everyone the temple rose inch by inch. We appreciate the theory of Shramadan ( श्रमदान ) recently started, in order to have the feeling of involvement of all in the work; but it appears that Saint Ramdas knew the theory behind Shramadan very well and he must have therefore, declined the offer of Shiwaji Maharaj and built the temple with the co-operation of the masses.

The temple was thus rising by inches and feet and naturally the question arose about the idols to be installed in the temple. The vision of God Rama appeared to saint Ramdas in his dream and pointed out the location where the idol was lying deep in the waters of the Krishna river near the village Angapur. Ramdas was a very good swimmer from his childhood and loved to undertake such adventures. He at once started for Angapur. He also had a good physique. Very soon he reached Angapur and diving deep into the waters he came out of the water and held the idol on his head in high esteem and started for Chafal.

The news about the salvage of the idol from the waters of the Krishna river at once spread far and wide. Some villagers at once said, "The idol was lying near our village and we shall not allow Ramdas to carry it away for installing in his temple." Some others who knew Saint Ramdas and had reverence for him advised the villagers not to object to the removal of the idol; but the others who originally objected to taking away of the idol did not budge an inch. They continued their protests and would not allow Ramdas to carry away the idol. Ramdas was, however, cock sure that he would get the idol. Hence he said, "Alright, if you are not inclined to allow me to take the idol away, I will have no interest in taking it with me. The idol was lying, uncared for deep in the waters of the Krishna river for years together and none of you knew about it. Now when I am salvaging the idol



and installing it with the idea of worshipping it daily, you are objecting to it. It is really not proper; but if you do not wish to part with the idol, I am ready to place it here. You may take it away and instal it in a temple of your choice."

Ramdas then kept the idol on the ground near the people. Everyone of the persons, who had gathered there tried to lift the idol; but none could lift it. They then applied the hands of all of them and tried to lift the idol collectively; but the result was the same. The villagers were then convinced of the supernatural powers of Ramdas and realised their own folly and withdrew their opposition. In the presence of the villagers thereafter, Ramdas all alone easily lifted the idol and took it away to Chafal for installing in the temple under construction.

Thus when the building of the temple was ready and the idol was brought from Angapur, it was installed in the temple with pomp and show on the Ramnavami day and the temple was inaugurated. The celebration went on for days together. Thousands of brahmins and other people were fed during the festival. Though Saint Ramdas founded the temple, it was for the people to manage it. He never got involved into worldly affairs. He however, knew that people interested in such things later on created trouble. In all such temples there were traditions and they were maintained scrupulously. Hence in order to avoid future disputes saint Ramdas made arrangements for the functioning of the temple. As the temple was of Rama, he had decided to have an annual festival every year on the Ramnavami day and detailed arrangements were made and committed to writing. The functions like white washing the walls, painting the pictures on the walls, cooking in the kitchen, lighting of the lamps, purchases from the bazaar, managing the stores, carrying the palanquin of the deity, the right of worshipping the idol, serving the food in the dinners, the spreading of carpets at the time of keertans etc. which were connected with the management of the temple were all described in detail and appointments were made for doing the

same. The idea in doing this was to avoid clashes among the workers and thus avoid chaos and quarrels during the festival. So long as Saint Ramdas was living at Chafal, he used to see personally that all the work was being carried out as laid down in the document prepared in this behalf. Later on saint Ramdas stayed permanently on Sajjangad; but he regularly attended the festival and saw that it went on smoothly. However in Shaka 1602 Ramdas could not attend the Ramnavmi festival and in his absence, there arose some trouble regarding the right of doing certain things in the festival. Those disputes were later on settled by saint Ramdas himself at Sajjangad.

During his pilgrimage throughout India, as described before, Ramdas had observed the atrocities of the Muslims Destroying the Hindu temples and breaking the idols therein, was a very common game of the muslims, who had the support of the rulers. In such predicament, Saint Ramdas decided to erect a temple and dedicate it to his favourite deity, who was the victorious Shree Rama. When this mighty task was accomplished by him, he went further in securing 'Inams' of lands to the temple, even from the Muslim Ruler of Bijapur. The Hindu rulers in general and Chhatrapati Shiwaji Maharaj in particular no doubt donated liberally for the maintenance and up keep of the temple; but it was a great feat on the part of Saint Ramdas to get "Inam" from the Muslim ruler of Bijapur. Apart from the other effects of building of this temple on the minds of the masses, the main effect was that they all overcame the defeatist mentality in them. They all recovered their lost self confidence and had faith in themselves that they also could achieve some good thing if they unite together and apply their minds to any good work. This psychological change in the minds of the people helped Chhatrapati Shiwaji Maharaj to get a following from all the quarters of Maharashtra in his attempt to found a separate Maratha kingdom.

The temple built by samarth Ramdas has stood the Sun and the rain for nearly three hundred years. The annual festival and the



daily worship is being carried out there without interruption. Recently, however, when there was an earthquake in the area of Koyna river, this temple cracked and was in a dilapidated condition. A Mill owner from Bombay, Shri Arvind Mafatlal, who happened to visit the temple in that condition, was moved very much and he immediately ordered the rebuilding of the temple at the cost of a few lakhs of rupees. He had ordered new marble idols from upcountry and they were to be installed there. However the old people from the village and the trustees of the temple objected to the displacement of the old idols. Ultimately a compromise was arrived at and both the old and new idols are now installed in the temple. This monument of Saint Ramdas, in the form of the Rama Temple, can still be seen at Chafal.

( to be continued )

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## SHRI SAINATH DIARY 1976

Shri Sainath Diary for the year 1976 is ready. All Life Members staying within Greater Bombay and Thana are requested to call at Sai Niketan, 804 B Dr. Ambedkar Road, Dadar, Bombay 14, during office hours and collect their copy.

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# RAMKRISHNA PARAMAHANSA

## A DEEP DEVOTEE OF THE UNIVERSAL MOTHER

Often in our hearths and homes we see the picture of a small brown man with short flowing beard & beautiful dark eyes, full of light, obliquely set and slightly veiled -- seeing half-closed a great distance, both outwardly and inwardly. He is Ramkrishna Paramahansa, the saint who gave us Vivekananda.

Kamarpukar is a village in Bengal (West), set in the midst of palm trees, pools and rice fields. In that village there lived a pious and old Brahmin couple. They were devotees of Lord Shri Ramchandra. The child whom the world was to know as Ramkrishna was born in this family on February 18, 1836. His cradle name was Gadadhar.

What are the stories told about his childhood? Gadadhar was the fourth of the five children, his parents had. His father died when he was seven years old. His biographers tell us stories about his frequent ecstasies when he played different role in the village dramas with the boys of his own age. His being was possessed by the roles of gods and goddesses and he lost himself in the glory of god. He was transported like Ganymede by the Eagle carrying the thunderbolt -- he was thought to be dead. Thinking deeply about the gods he frequently went into trances.

At school, Gadadhar made fair progress except in mathematics. It is said that he did not like to study but he took delight in listening to the rhapsodists who used to go round the village, in those days, reciting mythological stories the epics and the puranas. Sometimes he used to enact these in the village dramas without any stage-setting. It was his pastime to repeat such roles before his friends almost verbatim. He had wonderful power of getting by heart what he heard only once.



His father and mother, although accustomed to the visitation of gods, regarded the child's transports with fear. But apart from all these, he was a normal child like others. His clever fingers fashioned gods from clay. The heroic deeds of the Ramayana blossomed in his mind. He sang divinely of the pastoral airs of Lord Krishna and sometimes he took part in discussions of the learned men and astonished them by his wisdom. His soul was like a Proteus possessed of assuming the roles he imagined. After the death of his father, his eldest brother Ramkumar looked after him. At that time there was a rich woman, named Rani Rasmani. She founded a temple to the Goddess Kali, at Dakshineshvar, on the eastern bank of the Ganga, four miles off from Calcutta. She was on the lookout for a Brahmin to serve in the temple as its priest. She had considerable difficulty in finding a proper man. Ramkumar accepted the offer and when he died, Ramkrishna took his place. At that time he was twenty years old.

This beautiful temple has five domes, crowned with spires and within it dwells the sovereign deity -- Goddess Kali -- the Universal Mother. To the west of the temple, there is a garden and two ponds on the north and the east. Beyond the garden there are five sacred trees planted by Ramkrishna, called Panchavati. Here he spent his day in meditation and prayer to the Mother and below the waves of the Ganga sang the intoxicating song.

Ramkrishna passed his days and nights in continual meditation of goddess Kali. Gradually the radiance of the inner vision became outwardly manifest. He had the complete vision of the Mother before him. He listened to her. He saw her as clearly as the darkest cloud.

To most people his madness was a crying scandal. For a short time he was sent back to his home at Kamarpukur. His mother wished him to be married hoping that marriage would cure him of his divine enchantment. He was married (1859) to a girl, named Saradamani, of a Mukhopadhyaya family. Afterwards she was known by the popular name of Sharada Devi.

It was a union of souls. Later in life she recognised him as her guide and put herself at his service. The marriage proved the truth of the great Upanishadic dictum that a wife is dear to the husband not as a wife but as his own Atman and a husband is dear to the wife not as a husband but as her own Atman.

In Sharda Devi too there was a divine glow. She radiated peace and serenity throughout her life on all who came in contact with her. The husband too, on his own part, adopted her as his spiritual mother, as his Guru or teacher. This tie gave him the much needed peace of mind at his mother's house. "I have regained, he said, "what I wanted" and once again returned to the temple of his choice.

After his marriage Ramkrishna came in contact with two persons. One was a lady known as Bhairavi Brahmini -- the Brahmin nun and the other one was Tota Puri, a Vedantic ascetic. Both of them tried to initiate him in their own way. The nun made him go back over the road to knowledge which he had already traversed. She enlightened his mind. Shri Tota Puri taught him the cardinal virtues of absolute non-dualism (the Advaita), that is, nothing but one unique Reality exists to the exclusion of every other, the doctrine of 'See the self and be the self' -- Tat tvam asi (Thou are that). Ramkrishna quickly made spiritual progress. He fully stood the trial of various Samadhis particularly the Nirvikalpa Samadhi, a state of superconsciousness.

His fame spread far and wide. People came to see this wonderful mystic saint, who had succeeded, not only in one Sadhana but in all. Monks, Sages, Sadhus, Visionaries and Missionaries -- all came to seek his advice.

What did Ramkrishna Paramahansa teach his disciples? What was and is his song? He told people in Bengali, of a homely kind, with a slight but delightful stammer in so many words which had the power of entralling the listeners. His speeches had

(Continued on Page 39)



## LATE RAO SAHEB V. P. IYER

In Shirdi, near the temple of Sri Sai Baba is the Lendi garden. There are a few Samadhis to the right side of the entrance of the garden and one of them is of Rao Saheb V. P. Iyer. He was my husband. He breathed his last at Lakshmiwadi which is four and a half miles from Shirdi - Kopargaon road. I was at Lucknow at that time. I got a telegram informing me about his death. I wished to see the place where he had passed away and I went there. The children and myself reached the place four days after his death. When the people of Shirdi knew that I had come to Lakshmiwadi, many came to condole me and talked about my husband.

Mr. V. P. Iyer was a Sugar Technologist. He worked at various sugar factories.

I had settled in Lucknow for the sake of education of my children. When the contract for his work was over, my husband would come and stay at Lucknow till he again got a contract for a job in another sugar factory.

For the 1943-44 sugar season, he did not have a job and so he was at Lucknow. He was not worried about it for he had absolute faith in Baba. He said that why should he worry, for Baba will do what is best for him. He was happy that he had more time now to pray to Sai Baba. Before having his meals he would offer the food to his beloved Baba. He would have all the various dishes served in the Thali, even raw onions and salad and offer the food to Baba. He would sit with eyes closed for a few minutes and then start eating. When someone told him not to offer raw onions, he replied that Baba would like it because it was a side dish for the poor.

He had sent applications for job and he got one in November 1944. He got a contract to work in the Lakshmiwadi Sugar

Mills, at Lakshmiwadi near Kopargaon. When he saw the letter he said "Baba's grace is great and he has called me near him".

He went to Lakshmiwadi and joined duty. He was happy for, now he could go to Shirdi whenever he got time. He often went in the evenings and returned late at night. As he stood in prayer at Baba's Samadhi he forgot everything. Many a time people there reminded him that he should go home as it was getting late. With great reluctance he would leave the Mandir and return home. His only wish seemed to be near Baba all the time.

His desire to be with Baba was so great that he wrote in the letters to me that he wanted to stay at Shirdi and not leave the place. When his friends there heard this they advised him against it. They told him that he cannot think of such a thing. He must work and provide for the family till the children are grown up and able to look after themselves. His only reply was that he did not want to leave Baba and go, and that he wanted only to stay at Shirdi. In May 1945 the season was over and his work there was finished. Mr. Iyer wrote report and submitted it to the factory management on the 26th May, and thought of leaving Kopargaon on the 27th May for Lucknow.

Two of my sons had gone to Lakshmiwadi to spend a part of the summer vacation with their father. So they were there during his last days.

On the 26th evening, he went to Shirdi to have the darshan of Baba. The Mandir was not as it is today. It was small. Only the Samadhi of Sai Baba was there and there was no statue. He stood near a pillar in front of the Samadhi with his eyes closed. Sometimes tears would come from his eyes and he was not conscious of his surroundings. Some persons tried to talk to him but he did not respond. At about 9 p. m. he came out of the trance. With great reluctance he left the Mandir to return home.

Since he was leaving Shirdi, he said good-bye to the many persons whom he knew. He felt no difference whether they were



rich or poor. All were the same to him. When he said good-bye, tears were shed on either side. He reached home at about 11 p. m. and after dinner went to bed

At about 2 a. m. he woke his sons and said that he was ill. The neighbour was informed and he called the doctor. The doctor came and diagnosed it as cholera and gave medicine. By morning he had become very weak. By noon he was only half conscious. He was lying quietly with eyes closed. At times he would open his eyes and look at Baba's photo which was on the opposite wall. He was oblivious of his surroundings except for Baba.

At about 4.30 p. m. he opened his eyes and beckoned to the person standing near him. When that person went to him and asked him what he wanted, he made a sign that he wanted the picture of Sai Baba. It was removed from the wall and brought to him. He opened his arms and with his eyes indicated that the picture should be put on his chest. He then embraced Baba and said "Baba, Sai Baba, Baba" and smiling, breathed his last.

When the people heard of the death of Mr. Iyer, they were shocked and grieved, for the night before he was well and now no more. Large crowds of people came from Shirdi walking, not minding the distance and the time for they all loved him. He was cremated late at night.

The people of Shirdi approached the Samsthan and requested that a Samadhi be built of Mr. Iyer and they agreed. His ashes were buried and the Samadhi was built and the name and date were engraved on it. Baba heard the prayer of his Bhakta and fulfilled the wish and kept the loving Bhakta near him forever.

Baba has looked after me and my six children. They are all educated and well placed. All are married and have children and are devotees of Sai Baba. I submit to His will and have had no fear for I have complete faith in Sai Baba.

**Mrs. Hirabai Iyer**

c/o Dr. S. N. Iyer, 13, Palm Court,  
152, M. Karve Marg, Bombay, 400 020

## माई भक्ति मे मोक्ष प्राप्ती !

अनेक भक्त मोक्ष साधन के लिए परेशान इधर उधर भटकते हैं, मेरा विचार है कि केवल साई नाथ के शरण में जाने से परलोक और इहलोक दोनो इसी जन्म में सरल रूप से प्राप्त होते हैं ।

मनुष्य जन्म के प्राप्ती के साथ भवसागर अर्थात् संसारसमुद्र में पडते ही, वह संशय में पड जाता है, यही संशय हमारे नाश का कारण है ! सच्चा रास्ता कौन सा ? झूठा रास्ता कौन सा ? मोह मे फसे हुवे मनुष्य को समझना कठिन है !

कभी इस मार्ग पर, कभी उस मार्ग पर भटकता है, कभी संसार सुखमय बनाने कि कल्पना करता है कभी मोक्ष प्राप्त करके सारे बन्धनों को काट देना चाहता है ! दृढ निश्चयी नहीं बन पाता, मेरा विचार है केवल सरल मार्ग साई बाबा की याद, शिरडी के दर्शन ! कई लोगों का अनुभव भी है शिरडी हमारे लिए सब कुछ है, केवल साई का नाम हमें संसार सुख और मोक्ष के साधन के लिए प्रयाप्त है ! एक मित्र ने प्रश्न किया के चमत्कारों की आवश्यकता क्यों ! उत्तर में यही कहा जायेगा के, साईनाथ अनेकों को अनेक चमत्कार बतलाते हैं। क्यों, मनुष्य व्यक्त है, व्यक्त की पहचान के बाद अव्यक्त कि तरफ जाता है ! सगुणी है एकदम निर्गुण की तरफ नहीं जाता !

उपरोक्त कारण को समझ कर भी बाबा संसार की अनेक इच्छाओं को पूर्ण करके मोक्ष कि तरफ ले जाते हैं ।

मेरे एक मित्र है, पहले उनको नोकरी नहीं थी, शिरडी गये, केवल तीन मास के भीतर नोकरी मिल गयी । घर नहीं था, घर बन गया, बच्चों की शादी हो गयी, जो जो भी पुछा गया, साई ने दिया, आजकल वे यही कह रहे है, बस करो साईनाथ, बस, केवल अब मोक्ष कि तरफ ले जाइये, किस प्रकार मानव की तृप्ती हो जाती है, और मनुष्य मोक्ष की तरफ कैसे बढ जाता है ? अंदाजा लगा लिजीए ! मैं अनुभव की बात कहुंगा के सर्व सुख केवल साई चरणों में है ।



संशय दूर करके साई नाथ को अपने मन में बिठा लीजिए । वस सब कुछ प्राप्त होगा !

प्रसाद तथा उद्गी ग्रहण करने से चित्त कि शुद्धि हो जाती है, याद रखो केवल दर्शन मात्र से ही हृदय शुद्ध हो जाता है और चित्त को परम शान्ति मिल जाती है !

गुंडेराव पटवारी, "साहित्य रत्न"

एन्. एफ्. जे. कॉलेज, जिल्हा, पोष्ट, त्रिदर (कर्नाटक राज्य)

( continued from page 34 )

the wealth of spiritual experience, the inexhaustible stores of simile and metaphor, unequalled powers of observation, wonderful catholicity of sympathy and ceaseless flow of wisdom.

Sunday August 15, 1886 was the final day of his ecstasy. He said he had 'passed from one room to the other.' Ramkrishna Paramahansa was the supreme sage of his day. His name has been carried as one of the magnificent beads in the rosary of Saints of India fit to be chanted for attainment of salvation. Vami Vivekananda carried the name of "His Master" across the seas and oceans.

Prof. Vaman H. Pandit,  
13, Khatipura Road,  
INDORE CITY (M. P.)



## Shri Sai Baba's Divine Favours :

1. During and recent heavy floods in Patna, my sister-in-law, her husband & two very young children were confined to their first floor flat and water around rose to 8 feet. Coming out by the staircase door, she applied Baba's Udi to the level of the water. It never rose further. The next day, when she just opened the door, she found a big Cobra floating on the water. It could be, as per her feeling that Baba was guarding her flat. The day after a friend came in and hired boat and took them out by sliding on the water main on the back to his safe place.

2. On 8th Oct. 75, I had just Rs. 8/- in my pocket. My one Gurubandhu, as usual had booked my seat by night bus leaving Bombay on 11th for Shirdi to partake in Dassera Festival. Mentally I told Baba that I would not ask for expenses money from my wife, my children, who all have their saving accounts and NOT even from my own Manager, who keeps enough cash and looks after my business. He must HIMSELF only give me not only enough for expenses but to repay bank overdraft, due to be paid positively by 14th, and also to leave sufficient balance in the bank so that my manager has no difficulty for funds. Failing this, I told Baba that I would ask my friend to give the ticket to some one else or I will pay for it, BUT would not go to Shirdi with all this burden on my mind. Wonder of wonders the next day, Thursday, payments came unexpectedly earlier enough to pay up the bank and leave more than necessary balance in the bank. So. I left for Shirdi on due date and with pocket full of money and mind devoid of all worries. As Baba said "keep faith in ME and put all your burden on ME". HE did this in my case. Praise be to HIM and also Jai Jai Kar and peace to all.

**V. B. Nandwani**

Above Central Bank Building, 55 L. J. Road, Bombay, 16



## EXISTENCE OF GOD SAI

In a conference of owls—nocturnal birds of prey—a decision was taken that the Sun that shines in the sky has no existence. Several owls came forward in favour of this decision and claimed that the decision seems to be taken after thorough thinking. Moreover they supported the decision by producing the evidence in this context. Hitherto none of them had ever witnessed the Sun or sunlight. As per their knowledge everywhere there was utter darkness for all the time and for all the hours of the day.

\* \* \* \* \*

Does it mean that the Sun has lost its existence? No. It is still shining in the sky giving us light and removing the darkness.

If you have not seen the air it does not mean that it has no existence. The Sun exists but it is beyond the knowledge of those poor souls—the owls.

The same position stands before us several times when we are encircled by persons who have no faith in god.

They claim that as they have not seen the God Sai, therefore HIS existence cannot be accepted. Their condition is also pitiable like those ignorant owls.

Remember God Sai does exist—not merely in Shirdi—but everywhere and in any part of the world. Even today. He is watching our each and every activity.

**Dr. Anil Jaiswal, M. B. B. S.**  
Chitar-Oal, Nagpur-2

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The prices of the publications are as follows:-

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Printed by L. B. Malvankar, at Maratha Printing Press,  
Naigaum X Road, Dadar, Bombay 400-014.

Published by Shri K. S. Pathak, Sai Niketan 804-B,  
Dr- Ambedkar Rd., Dadar, Bombay - 400-014