



SAI LEELA



Miracle of lighting lamps with water



SHRI SAI LEELA

MARCH 1974

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Picture of front cover :-Shri Sai Baba, one day, could not get oil from any merchants, for his night lamp in the DWARKAMAI, and the temples. Sai Baba came back, drank some water from a pot and put the remaining water into PANATI's, and lit the wicks, as if it was oil. and Lo ! the water turned into a combustible oil and Sai Baba could not be inconvenienced by the merchants.

SHRI SAI LEELA

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Even at sunrise, the delicate grand generosity of its first rosy rays is not bestowed upon all at one and the same time. The tops of highest waiting clouds are the luckiest to be kissed first by them, and then as the rays reach lower and lower; to the wings of kites, and bats and peaks of mountains and to the tree tops, to the elevated mounds of earth and the mangalore tiles of roofs ! One by one they get the share of the divine grace—and even the muddy pool in the back courtyard will, at noon, when the sun reaches to top of the sky, reflect the full glory of Him, in its own way according to its own little power ! So, dear one, do not think that in the eyes of God anybody will be left behind. Times change and today's down-trodden will shine one day with Divine Grace. Have patience and perseverance. Love begets love and sweet are the fruits of forbearance.

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Work is Worship

Editorial

The chief aim of human life is to achieve happiness. Except in the case of a few lucky people, this happiness does not shower from the heaven like the rain. Most people have therefore to strive hard and work ceaselessly to achieve this happiness; but mere hard work also does not help a person to get success. Therefore, frustration and dejection often overpower a person who becomes unsuccessful and he feels that his work has gone waste.

Why does this happen ? People always do every work with the idea of reaping certain fruit. Work is never done as a matter of course. Nobody undertakes any work as a part of his duty without expecting the fruit or without hankering after it. In the Mahabharat War, Arjuna also was on similar horns of a dilemma. He thought that his action of waging war against his own brethren was going to lead him to hell and he was going to incur great sin. Thereafter, Lord Krishna drew a clear line between action and the fruit thereof, in the following stanza :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि २-४७

The Lord told Arjuna “ Your control is only on the work or action that you can take. You are free only to do the work that has come to your lot. You should not worry about the fruit in the least because that is not your province. You have no control over the fruit. You may get the intended fruit or not; but in spite of this don't shirk work. Even when the fruit may be uncertain, do not lie idle, and do not have attachment for aversion to work.”

Arjuna also was not a very simple disciple. He was always putting queries after queries to the Lord. He was always questioning the advice of the lord. It was therefore, anticipated by the Lord that Arjuna would say that when he feels that the action is likely to lead him to disaster, he would better keep quiet, sit idle and avoid to take the action so that he will be free from the after-effects or the fruit of the action. The Lord therefore pointed out

to him that no human being can live even for a moment without doing work in the following manner :

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ३-५

The Lord therefore argues that even if a person sits silent, he feels that he is doing no work, but really is he absolutely free from Karma ? No ! Even when a person is sitting silent or lying down, he is doing the work at least of breathing and however vacant he may keep his mind, still, so long as he is awake, he is bound to think. If therefore it is not possible for a person to remain without doing some work or other, then why not do some work which gives benefit either to the society or to the family ? What about the result of this action or this work ? The Lord has already made it clear that the work is to be done as a matter of course. The fruit is not to be anticipated and when there is no anticipation or expectation there cannot be disappointment or frustration in case of failure to achieve anything from the work which is undertaken by a person as his duty.

The saying " Work is Worship " also conveys this same idea. The worship of the God is to be done by the human beings not with any ulterior motive but because the greatness of the Lord is to be accepted. It is, however, very clear that no worship goes in vain. It always repays a person in multiple number. However if any person does not get a sumptuous fruit of the worship he does not worry if he is a real devotee. The worship of the Lord gives him a permanent mental peace, which in itself is a great achievement for the devotee of the God.

The life of Shri Sai Baba and of all the saints in the World is a very good example of selfless work. They went on showering their favour on their devotees without any expectation. They always went on giving inspiration to their devotees and coming to their succour in their difficult time as a part of their duty to humanity. Let us therefor follow Shri Sai Baba and the saints of the world and do all work as if it is worship or duty as explained to Arjuna

by Lord Krishna in Bhagwadgēeta in great detail. If we are able to do that, we will be away from frustration and disappointments and will achieve permanent happiness and contentment which is the chief aim of human life.

Note :-We are introducing from this month a small Hindi Section in the English issue of our magazine. Consequent upon bifurcation of the magazine into Marathi and English, the Hindi articles were left unattended. We however feel that this, being our national language, and very popular amongst all our readers, should find a place in English issue. So, Hindi poems will appear as usual in Marathi issue and articles in the English issue. If there are no contributions for this section for any particular month, the section will be omitted for that month. — **Editor**



HOW TO ACT

by : Swami Chinmayanand.

When once we have accepted the logic for self-improvement, for *Vasana*—purgation we must plunge into activity, there is the question, "What is the right activity?". According to the *Geeta*, all activities are noble and great if we act in the right mental attitude. If the attitude is wrong, even the most ennobling divine act of devotion or charity is of no consequence. When the attitude is correct, even an act of killing is noble and divine. (*Naivam Papamavapsyasi*).

This is rational and logical. Even our secular law books accept this principle. It is the motive that decides whether one is guilty of murder, or culpable homicide not amounting to murder.

After giving the mystical and material arguments for the unavoidable necessity for action, Krishna feels that Arjuna is getting ready to accept the advice, "Therefore, arise, O son of Kunti, determined to fight." (*Tasmaduttishta Kounteya Yuddhaya Kritanishchayaha*)

There must be right mental adjustments to bring out the best efficiencies in the man of action, and also to bring about his *Vasana*-purgation. Then alone can a sense of peace come to well up in his heart. This is the true reward of all right activity—else man will feel smothered by the weight of work and its endless, soulless drudgery of mundane activities.

The fatigue of activities, the monotony in doing things, the boredom in serving great undertakings are some of the tearless sorrows against which modern youth is revolting today all over the world. Any work will have its weariness, exhaustion, monotony and boredom anywhere and at any time, under any circumstances.

Our age seems to be experimenting with the kind of environmental circumstances under which work can engender a joy, a satisfaction an uplifting exhilaration in man. This is a false pursuit, a wrong line of investigation.

Krishna advises Arjuna, (II-38) **“In perfect physical, mental and intellectual equipoise, not upset by pleasure or pain (intellectual), gain or loss (mental) success or failure (physical) you must engage in battle.”** Why so? **“For then you will incur no sin. (Naivam Papa-mavapsyasi).**

“Sin” is the negative **Vasana** that is left over by wrong thought or action, which later on expresses to give the sinner his sorrows. Thus all **Vasanas** are “sins”. If the doer has rendered himself impervious to all physical, mental and intellectual onslaughts, if he is no more conditioned by them and so has risen above them, to such an individual his actions can create no **Vasanas**. To act with such inner poise is to invoke within us a cleansing light of joy—a benign grace of fulfilment.

The moment Krishna talks of Karma, Arjuna, a student of Vedic texts, understands it as the ritualistic “service” of the Lord. To make it clear that this is not what he means, Krishna employs almost a new term: **Buddhi-Yoga**. Communication of ideas is difficult because the listener interprets the words of the speaker according to what the listening mind has heard before. By this **Buddhi-Yoga** one can snap the **Vasana**—bondages and release oneself to be supremely free. And when you act, thereafter, it is but a ‘play’, a motiveless “sport”; a mere self-expression in sheer gay abandon.

Since we in our present condition are whipped up by our passions and desires and must necessarily act, the Lord advises us how we should act in the world and discharge our worldly duties.

(II-47) **“To work alone is your privilege; never to the fruits thereof. May you not be a mere producer of fruits-of-action-nor be you tied to inaction.”** Let us work; let us discover a joy in performing the work for itself. Let our actions be inspired activities. To act is a right divinely bestowed upon us, but nature has not made us masters of the rewards we seek. Surely we are free to undertake great endeavours and pour out our best efforts into them, seeking and discovering a joy in the actions themselves, a satisfaction that we are striving in the right direction. But whether we

gain our goal immediately, or afterwards, or at all, is not with us. These musings should not be our anxiety. . . . they are idle dissipations that will puncture our efficiencies and flatten our abilities to serve in our chosen field.

If we are not to be anxious for the reward, then, shall we remain idle and inert, decaying in inactivity? Krishna anxiously warns against it.

Let us choose an inspiring goal and “be up and doing” with a spirit of dedication to our goal in life. In his inspired enthusiasm Krishna cries out, **“Equanimity within is the highest spiritual Yoga.” (Samatvam Yogauchyate). (II-48) “Renouncing attachment, keeping yourself in balance both in success and in failure, act diligently in all fields—this poise in action itself is Yoga.”** Thus in Geeta, Yoga is an integrated healthy living, including in it all the passions and lusts for life – well-regulated. (II-49) **“Far more ignoble is desire-prompted action than desireless and selfless activity; seek your refuge in mental peace; those who seek rewards are indeed ever wretched.”** For why should one worry over the unborn future and become inefficient in the present?

People assume that Yoga -- spiritual seeking -- means renouncing all contacts with the world, retiring into some forest hill-top, subsisting upon roots and berries, spending one’s time in self-abnegation and physical torture. In the Geeta, however, **mental tranquillity towards all the varied happenings around is Yoga (Samatavam Yoga Uchyate); nay, Yoga is dexterity in action. (Yogaha Karmasu Koushalam).**

The young are always full of energies, ambitions, plans and visions, which are prompted by their own individual **Vasanas**. To act accordingly without mental agitations, efficiently, allowing no fears of failure to dissipate their vitality is in itself **Yoga**. For, an integrated mind-intellect sees clearly, judges rightly, consequently achieves the most.

Young-man, the Geeta, is not meant for the old, the decaying and the dying; it is meant for you who are on the threshold of life,

bubbling with enthusiasm to plunge into the field of achievement, to struggle, to strive, to sweat, to succeed. At least for three years learn to live serving all, in a spirit of honest and full dedication, and in all your activities--- even as insignificant as eating or bathing --- bring all your efficiencies to make them better, and better, and always beautiful. Such a life is the true preparation for a dynamic spiritual life. This itself is **Yoga**. (Yogaha Karmasu Koushalam).

PICTURE OF THE GOAL

The means in themselves have no charm of their own save the glow of beauty imparted to them by the goal. If the goal is great, the means appear heroic, respectable, noble, brilliant, even divine. But Arjuna the warrior, the man of the world, is not satisfied. The question, "What then will I gain?" bothers him. If **Vasanas** erupt as desires and wishes in the intellect, as passions and thoughts in the mind and as actions at the body level, then when all **Vasanas** have ended, there can only be a life without desires, wishes, without passions and thoughts, and naturally therefore, without any actions. To consider such a life would be a dreary dream of total inactivity, a dumb state of thought-lessness as its best, perhaps, an unending sleep! This is not acceptable to any dynamic man-of-action, and the Pandava Prince knew that such an inert existence could never be the goal glorified in the scriptures. There must be some covetable, brilliant existence higher than what we are now living, but what is it eludes the mind of Arjuna.

So he asks, five direct questions to Krishna; (II-54) "**O Kesava, what is the nature of the man of Perfection? What is his inner Poise? How does he sit, speak and walk?**" Krishna divines the student's inner demand and elaborately answers all these questions.

The following eighteen verses comprise one of the most sublime poems of the world wherein Vyasa paints a word-picture of the Man-of-Perfection. The questions inspire Krishna to answer at length, the intellectual values of life, the emotional reactions to happenings and the physical responses of the Man-of-Perfection, meaning, a man in whom all **Vasanas** have ended. Here we have a brilliant picture of him who has come to dwell in pure Infinite Consciousness, and yet lives in our midst as one of us playing his role as a God-man upon earth.

This adds up to the picture of a totally dedicated, utterly selfless man, who, while living his own inner experience of a vaster and fuller understanding beams his love and purity upon the world around him. Above all temptations, in himself far away from the din and roar of lusts, ever kind and benevolent, with divine mercy and consideration he lives amidst the sense-objects of the world—peaceful, serene, unaffected—free from passions and agitations.

The student in Arjuna asks, 1) What is the nature of the Man-of-Perfection ? (**ka bhasha**). 2) What is his inner life of tranquility and peace ? (**samadhi**). 3) How does he speak ? (**kim prabhasheta**) 4) How does he sit amidst the natural temptations of sense-objects ? (**kim aaseeta**). 5) How does he move about in the world of objects, unaffected by all the jostling around him ? (**vrajeta kim**).

An exhaustive picture of the Man-of-Perfection such as given in the Geeta is not found anywhere in the scriptures of the world, even in our Upanishads.

Painting can give us a sense of movement, but it has not the three-dimensional solidity that sculpture can give. But sculpture, alas, depicts only one arrested moment of action—not the flowing play of activity. Vyasa wanted both the movement of painting and the strength and solidity of sculpture for his depiction of the Man-of-Perfection. As a true artist, he had to discover a new medium for his extraordinary theme.

And he found it in what we may call word-painting. It has the fluidity of the painting and the four-sided solidity of the sculp-

ture. But alas ! it has its own weaknesses. When colour is applied to the canvas on the easel, the onlooker sees the colours as they are. Here words are used to paint upon the canvas of the listeners' minds. Words have different suggestions to different people. In short, the canvas (the mind) is ever-agitated, and so scatters the picture painted ! So too, each reader would perceive differently the same word-painting !

Yet in these 18 verses, with 15 superb strokes, Vyasa accomplishes the picture of the Man-of-Perfection. These include digressions, to satisfy possible doubts that might arise in the mind of the listener, and thus to provide data for the student's easy comprehension. In the end the picture stands out firm and clear, bathed in the captivating light of our own understanding—not as a motionless statue—but as a streak of lightening, flashing through life, lighting up the path with celestial glow of joy and peace.

Such a one is not, thereafter, a useless member of society, not a mere dead weight upon the community, not one more mouth to be fed by the world. He is an active and dynamic man of goodness, living every moment in inspired joy, meeting all challenges with a smile, accepting life and death equally, unaffected by the world of turmoil around, unattached to anything, free and ever-liberated from the weaknesses of the flesh. He reigns—indeed as a sovereign—wielding his power with infinite love and wisdom.

THE MAN OF PERFECTION DETACHMENT—HIS NATURE

Any intelligent student of Religion will have an endless curiosity to know the nature of the Perfect-Man from the spiritual and the cultural stand-point. We hear many acclaimed as prophets, as God-men, as Rishis, as men-of-Realisation. Yet, apparently they lived a normal human life. Then what exactly are their outshining features because of which we recognise in them a special glow of divinity ?

Many of them were married men—the Rishis of Vedic lore—some of them were house-holders, at least one was a great dynamic king—**Janaka**—, some were diplomats, some statesmen, and some remained in the seclusion of their caves, lost in contemplation. So it is a legitimate question the sceptical, militant prince Arjuna is asking. “What is the nature of the Man-of-Perfection? (**sthita-prajnyasya ka bhasha**).

Krishna answers with the following verses where he enumerates 1) the individual's inner qualities, 2) his attitude towards things and happenings around him and 3) his relationship with the beings of the world.

He says, (II-55) “When a man casts away, O Partha, all the desires of his mind, ever-satisfied in himself, by himself then he is a man of steady wisdom.”

Desires arise from a sense of want or need felt in ourselves. We all feel that our individual lives are not complete and in our urge to fulfil them, we strive to gain things necessary for it. This striving for acquiring things is called desire or lust, (**kama**). The imperfect tries to attain perfection, the unfulfilled tries to gain fulfilment, all through acquiring, possessing, and indulging in the sense-objects of the world.

As long as there are **Vasanas** in us, they must express as desires and so when “all desires in the heart are cast away”—means, when there are no more any desires rising, meaning, when there are no more **Vasanas** manifesting into “desirewaves” in the intellect, such a desireless man feels in himself such a richness that he needs nothing to complete his sense of fulfilment.

This “desireless” state can also come from utter inertia and supreme incompetency. But this is a negative state—the state of sleep or stupor. The perfect state of “desireless” contentment comes on awakenings to a larger dimension of existence in the self, pure, infinite, unconditioned Consciousness. There, need or sorrow cannot reach.

This state of desirelessness is the touchstone of a Man-of-Perfection. But if it arises from the discovery of a hidden sovereignty in an ampler dimension of Consciousness—the Self—it is the State of Perfection, nay, it is the goal of life.

Such an individual is at once a master in himself and a master of the outer world of contentions. A perfected saint is no victim of the world's cruelties, nor does he initiate them in the world around him. **“ He is unshaken in adversity, completely unattached to pleasures, free from attachment-fear-anger. Such a one is indeed a seer of steady wisdom.”**

The mind enjoys the objects of the world, when they are conducive and feels pleasure or joy; and if they are unconducive to it, the same mind feels miserable. But he is a Master who has trained his mind to be “ unshaken in adversity ” (**Dukheshvanudwignama-naah**) and “ in pleasure or joy to be without any craving or attachment for it ” (**Sukheshu Vigatasprah**).

Modern psychologists may cry that such a mind is an unhealthy condition of mental paralysis. So the Lord adds, **“ One who has become free from attachment, fear and anger, is a man of wisdom, ”** A statement of the scriptures may often look innocent and quite clear. But these very innocent words convey deep down within themselves unexpected treasures of meaning. We may wonder why these three emotions are socially mentioned—attachment (**Raaga**), fear (**Bhaya**), and anger (**Krodhah**)—as absent from the mind of a Master.

A mind is attracted towards a thing or being only when there is a **Vasana** for it. This attraction continues to be urgent and compelling and the relationship of the **Vasana**-driven mind with the object of its fascination is called “ attachment. ” When that **Vasana** has ended, the attachment or affection also ends. (**Veeta raagah**),.

When **raga** is strong, then our fear-anxiety for its safety is great indeed. No one can be as anxious for the safety of a child as its own mother. This “fear” for the security and safety of a thing is directly proportional to one's “ attachment ” for it, which again

is an expression of one's **Vasanas**. When the **Vasana** has ended, the "attachment" (**raga**) also ends. Where "attachment" is not, there "fear" (**bhaya**) cannot be.

When an object of attachment is feared lost and then found again, the rebound of the mind when suddenly relieved, is "anger" (**Krodhah**). When **Vasana** is eliminated, "attachment" drops off, "fear" ends; "anger" cannot rise. He in whom the **Vasanas** are ended is he from whom attachment, fear and anger are gone (**Veeta-raga bhayakrodhah**).

Krishna further says, (II-57) "He who everywhere unattached, neither rejoices at the good nor is vexed by the evil, he is a Master of perfect wisdom. He neither praises nor blames anyone because he has risen above both good and evil and has understood them to be two different conditions of the mind. This is almost a direct answer to the question, "How does he speak?" (**Kim Prabhashet**)

He has no attachment for the world-of-objects. When once the **Vasanas** have ended there is no ego to evaluate the things of the world and classify them as good or evil. The master accepts them for what they are, and is neither pleased nor vexed by the happenings on the lower plane of consciousness, where, of course, they are valid and natural.

Let auspiciousness (**Shubha**) and inauspiciousness (**ashubha**) come in clamorous processions ! Man-of-steady-wisdom faces life with a smile, never rejoicing at its pleasures nor worrying over its sorrows. He stands, a tower of strength, rising above the paltry world of plurality and its endless contentions and pangs of pain.

Courtesy : Geeta Office, Powai Park
Bombay—72.



VIOLENCE AND AWARENESS

It was a modern matropolitan city and the shopping centre in the southern area was full of usual activity. You had just finished your daily work and was taking a stroll without any intention to hurry or to linger. The busier main streets had a line of windows and show-cases displaying everything from wrist-watches to printing machines. When you passed by some of the shops, their owners seeing a familiar face nodded recognition and it was difficult to avoid jolting with the persons coming in the opposite direction. To peep at the cover pages of the mushroom magazines pinned up on book-stalls and to wonder at the persistant female faces on them was not a full-time job during such a stroll, because when your eyes caught a fancy fashionable gadget or so-called latest imported cosmetics or scent-bottles arranged in an attractive manner on the hawkers' wooden-boards, your mind became part of the business, and childhood memories of the first touch of rich lather of a peculiar soap haunted you. Contact with the object releases not only memories but desire to continue the sensations for more pleasure.

There was brisk business and it was a boom time for variety goods as well as hotels and restaurants. Three air-conditioned cinema-houses attracted pleasure-seeking public to that area, as also the vicinity of the port afforded an international aspect to the commerce. The area was holding within it a group of educational and government buildings, a galaxy of high-class banks and business concerns, new 'cloud-scrappers' and also old dilapidated buildings built a century ago- clustering themselves in the innermost part of the area.

As you approached the main street through one of the by-lanes, you saw a huge crowd surrounding a couple of open motor trucks, approaching the railway terminus which was the feeding line for the office-goers and the commercial enterprisers of the area. There were slogans and shouts, the members of the mob walking with great vigour, but without any discipline or arrangement amongst them-

selves. The trucks held with pride the flag of a popular terrorist movement, and two or three leaders garlanded by their enthusiastic well-wishers and followers, with a kind of powder sprinkled on their faces were giving slogans or provoking their pedestrian followers to shout at the top of their voices.

There was panic in the line of hawkers as they saw the mob approach from far and every beautiful and valuable thing displayed on the boards went in the boxes within a couple of minutes ! Suddenly, the whole street was devoid of hawkers and only the regular shops were remaining, with half closed doors to protect the glass-windows from the fury of the mob. They knew that the mob was to pass that way today and it seemed all were ready to meet the situation.

An earthen pot and a box of waste-paper of a foreign pictorial magazine were seen by some of them and it was a moment's work for them to break the pot to pieces and throw the waste-paper all the way, presenting a scene of some picnic spot recently visited and left behind.

The mob was particularly young and robust and there was furious energy in their bodies and minds. They wanted to do away with unauthorized business by persons belonging to another place in the same country and when you enquired of some-one, he said that all legal proceedings had failed to wipe the hawkers out.

There was fear and force mingled together and you wondered whether there would be brick-throwing or murdering, destruction of the goods and of human life.

Faith and violence are such strange aspects of one and the same thing ! When there is faith, there is no security, and even the object of faith becomes the tool of violence and fear,. When there is demand in any direction, there is faith in its fulfilment and when there is faith, there is fear also in it, that the fulfilment may not be realized. Violence is the outward expression of the demand for security and violence is born of the fear of a mind which cannot stay without the support of the object of faith and of fulfilment.

There is violence not only in the political field where everybody thinks that his party has the most practical way to solve the problems, where everybody fears that he will not be able to live unless he gets political power, where fixed concepts and ideas rule the behaviour and reactions of the people, but there is violence in all fields of human living, nay-in the animal or vegetable living also. To be and to continue to be, demands outgoing and grabbing, which makes for friction with the environment and therefore search for means to bring about suitable environment. When you see this violence within and without, you cannot escape or denounce it. That which is violent is not apart from you, nor can you justify or glorify it. Belief and faith, two words, conveying dependence either on inward concept or outward description, are the inherent contents of human mind, and to deny this fact also is violence on a different footing.

War does not mean killing of life by brutal force, nor does it mean a gap of activity between to states of comparative inactivity. War is not the outburst of anger subsiding after it has lost its force, but war is the essential nature of existence. General adjustment with environment takes the form of adaptability, but when the adapting process becomes abrupt, there is friction and conflict.

To be aware of the conflict, the mind must be outside the field of conflict. Conflict cannot produce this awareness, because conflict is the demand for choice between the two alternatives and awareness has no alternatives and there is no demand in any direction. There is violence when you discard one in preference to the other and that violence is the inadequate valuation of the one which is rejected. Discrimination has no value in this awareness, but discernment has. Awareness, which is far away from violence and therefore can look at it from a distance, plainly, objectively, and clearly, is not only outside space but beyond time. Awareness does not only consider all the aspects of objects before it but looks in

the past and the future without being contaminated by both. There is no necessity of layers and departments for this awareness'.

When teachers insist on curriculum there is violence because capacities differ with every individual and regimentation of education is nothing but ironing of clothes. There is no creativity in violence, but only destruction of the genuine upsurge of inner beauty and abandonment. When the child is compared with one who is more clever, there is this destruction of the uniqueness of the former, while limiting the qualities of the latter by subjecting them to comparison. When there is tussle between two desires, there is violence to your own normal being and there is waste of energy. Strangely enough, this energy is always re-filled and violence cannot touch it nor can any activity on the part of the demanding mind channelise it for long.

The exact position of violence in the nature of things cannot be assessed if you are a part of it. For such valuation, there should be freedom—from prejudice, hypocrisy, hatred and demand for security—and therefore complete fearlessness.

—By : A Traveller on Earth

STORIES FROM MAHABHARATA

The slaying of Keechaka

The story of Keechaka is an eye-opener for all times, showing how power and uncontrolled passions spell danger to the meek but destroy the devils if rightly crushed in time. The story is specially rendered into English for our readers—Editor.

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While Pandavas were residing **incognito** with the King Virat, the time to announce their identity was nearing. Draupadi who was playing the role of a maid-servant to Sudeshna, the queen, under the guise of Sairandhri, was shrewd enough to avoid open conversation with any of the Pandavas which might reveal them but she had declared that she was the spouse of 5 Demi-gods or Gandharvas, and that they were always protecting her by remaining by her side invisibly.

It so happened that Keechaka, the brother of the queen Sudeshna, one day, while having a chat with his sister, noticed this Sairandhri in the harem, and one glimpse of her enchanting beauty bewitched him. Being an ardent young man, he thought that this damsel in the maid's drapery was a match for him and openly expressed his desire to get her as his wife. Sudeshna did not like the unfortunate boldness of her brother, but hardly giving her time to prevent him, he advanced towards Sairandhri and in a mild solicitous manner enquired about her history, name and inclinations. He praised her in all the suprlatives and expressed that it was not fit for a goddess like herself to work as a maid. He proposed that she should accept his offer of marriage whith him, for wihch condescention on her part, he was ready to cut away relationship with all his other wives.

Sairandhri was taken aback by his frank advances, but she entreated him not to covet another's wife and solicited that he should

better guard himself against such sinful thoughts. Keechaka told her that he was for all practical purposes the real backdoor ruler of Matsya Desh and held supreme power to do or undo anything or to crush anybody. He warned her that if she declined to accept his suggestion he would be greatly annoyed. She warned him in turn and told that five Gandharwas were her protectors and if he tried to flout all modesty and intimidated her, they would kill him. She flatly refused to hear any more from him.

Being love-stricken and dejected, he approached his sister Sudeshna with his complaint. Being in a fix, she told him that some day she would send Sairandhri for some work alone to his chambers and that he should do his courting if possible at that time. That day soon came when Sudeshna told her that she was feeling very thirsty and that the maid servant should go to Keechaka's chambers and quickly bring some suitable drinks.

"O ! How can I go to that villain's rooms when he has bad intentions about me !" Sairandhri exclaimed.

"Be not afraid, my dear; since it is I who am sending you, he dares not insult you. Please go and do what I told you." The queen insisted.

Trembling to the toes, Sairandhri prayed to "God the Sun" to protect her from distress. The Lord Savitru did hear her pathetic appeal and while "The most beautiful Lady" was approaching Keechaka's rooms, as an obedient unprotected maid-servant, guardian solar angel invisibly hovered above her head.

Keechaka was over-joyed to see her alone in his rooms. Disregarding all decorum, he told her to abide by his command and when she fearingly denied, he physically tried to get hold of her. She was soon overpowered but she ran away, followed by raging and mad Keechaka, direct to the main hall of the King Virat where the Members were also seated. All of a sudden, in the hall, he caught hold of Sairandhri and while king Virat and the Pandava

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in disguise were seeing, he kicked her down to floor. This outrage was revenged by the solar angel and suddenly the invisible force by supreme power threw him fifty arm's-length away where he lay panting for breath.

While this great insult to his wife was taking place, Bheema could hardly contain himself. He was about to spring like a Lion on Keechaka, when Dharma put him down secretly by pushing his thumb upon Bheema's thumb lest one hasty action should spoil the penance of 12 years of forest life and the one year of unidentified existence imposed upon them as a condition in dice. Bheema resuming his calm Sairandhri appealed to Virat and his courtesans for justice. They enquired of the cause of this outrage and instead of taking any action against Keechaka, tried to console her with the hope that her husbands the Gandharvas would avenge the wrongdoer in the right time.

Being thus insulted, Sairandhri returned to the place where the queen Sudeshna was waiting for her and related her sad plight to her. The queen felt sorry and said "Be calm; Keecha will be ordered to be killed if you so desire." But Sairandhri thoughtfully said. "He will be punished by the Gandharvas whom he has thus offended."

Bheema decides to act

By night Sairandhri who was Draupadi in real life, thought it best to approach Ballava, the head-cook, who was Bheema in disguise. She got up and went to the main kitchen where he usually retired for the night. She found him awake, worrying about her tragedy. She cried softly, but her sorrow was deep. Bheema told her that she would not have to cry again. All the time he was trying to plan out how to finish Keechaka most effectiely. For whole night, both thought upon what to do. Bheema at last suggested : "My dear ! See that you entice Keechaka to the dancing hall

where day-time is busy time as many girls learn dancing from Brihannada, but which is completely empty and dark by night. Give him a false promise to meet secretly in that hall. I will hide myself there and see that he is sent to Hell ”

She went next day to do her usual duties at the place of the queen. Keechaka was again there. He again said to her “ Dear damsel, have you not seen my powers ! Nobody can stand against me, not even the king. It is better you obey my command and be mine own. Sairandhri was wiser this time. She acted the role of a lady with some inclinations towards him. Showing her willingness, she insisted that he should keep their love unnoticed by anybody and even by his 105 brothers (all Keechaka family’s young brothers). Keechaka felt fine at her consent. She told that she would prefer the dance-hall which was dark and lonely enough at night and was furnished with necessary means of enjoyment, even a spacious bed on a majestic cot.

Dreaming of his future pleasures, Keechaka eagerly waited for the night-fall. Bheema was briefed by Sairandhri and he had taken care to go to the dance-hall all alone and lie down on the cot covering his body, feigning to be Sairandhri awaiting her, lover-to-be to come.

When Keechaka approached the hall in the dark, Sairandhri hid herself behind a broad pillar and watched, holding her breath, what would transpire further. Keechaka thought that “ **The most beautiful Lady** ” must be lying down on the cot, posing a girlish bashfulness. He touched the cover very gently and uttered some entreating phrases to the person who was asleep. When darkness confused him, Sairandhri, beyond the pillar, was apprehending anything to happen.

Strange Bout

Bheema was just waiting for the right moment to pounce upon the devilish Keechaka as a lion would jump upon a deer. Suddenly

turning his face, he raised himself high and gripping Keechaka by his hair, put him down to the floor. Keechaka was also a wrestler of no small might. Both of them were engaged in a silent bout of bodily strength, and it was a matter of some hours before Bheemasesen at last crushed Keechaka to death by holding him in his vice-like hold of both the hands. After Keechaka was dead, Bheemasesen did an act of throwing his limbs right into his body in their own places, so that the broken arms and legs were half-thrust in his body, like tortoise-limbs.

Bheema, after finishing his mighty job, took leave of Sairandhri and silently went back to the main kitchen.

After learning about the secret death of Keechaka, his 105 brothers were mad with rage. They demanded of Virat that as Sairandhri was the cause of death of their mighty brother, she should be termed as sorceress and burned with his body. Virat was afraid of the united power of the Keechaka-brothers and thought that the life of the maid was of no count for a kingdom at stake. So, the poor Sairandhri was put under bondage, was tied with the body of the dead Keechaka, for being burnt at the cemetery. She wailed and shouted openly in public, calling upon her Gandharvas to run to save her. Bheema heard this of course, and went ahead in the cemetery, by a shorter path, waited there for the 105 brothers of Keechaka to come. He held an uprooted large trunk of a tree and brandishing it in the air, waited for the funeral party. When they came, he suddenly came out and hitting hard at every-body neatly, killed all the horrified brothers of Keechaka. He virtually wiped them out as a fire burns grass. Sairandhri was released by him, but she went to the city separately and Bheema went alone in disguise.

Everybody knew of what happened. There was sheer panic in the city. All thought that the Gandharvas must be very ferocious and very powerful. Sairandhri was looked upon with strange

fear ! Sudeshna was not only sorry for the total man-slaughter of her brothers, but was afraid that so long as the fine young lady was with them, she was a danger to everybody.

Though Pandavas were unidentified, it was seen to by Bheema that the modesty of their wife Panchali was not outraged. The wrongdoer was severely punished.

Great man of Mahabharata led a life of great difficulties but they heroically fought against the odds and emerged successful.

(Translated and adopted by D. A. Ghaisas)



A GREAT YOGI OF POONA

Shri Vamanraoji Gulavani Maharaj

Shri S. N. Huddar,
Samartha Nagar,
Kannad, Aurangabad.

[Revered Sadguru Yogiraj Shri Vaman Dattatraya Gulavni Maharaj of Poona surrendered his mortal remains and assimilated with Shri Datta like the great Bhishmacharya on the commencement of Uttarayan, on Paush Vad 8, 15th January 1974 at 1 p.m. This article gives his life sketch specially for our readers this month—Editor]

Shri Gulavni Maharaj had been a veteran disciple of revered Shri Vasudevanand Saraswati Tembe Swami Maharaj in the spiritual sphere since 1909. He later got initiated from another Bengali Sanyasi Shri Loknath Tirth Swami Maharaj in the Shaktipat Yoga-deeksha in the year 1922 at Hoshangabad M. P. Seeing his admirable progress in the yoga-path, Shri Loknath Tirth Swami was pleased to endow him with the power of initiating others in this very Yoga-Path. Since then Shri Gulawani Maharaj attracted

thousands of persons—men, women, young and old, irrespective of caste, religion, profession, position and status in Society.

Though an ascetic by nature, as he did not accept married life, yet he lived like a gentleman, wore simple, clean swadeshi clothes and received guests from all parts of Bharat and abroad. He had bright, pleasant, smiling appearance. He never spoke harsh words with wrath to anyone.

He strictly observed Brahmin rituals that is daily bath, sandhya, pooja, recitation of stotras and holy volumes, evening sandhya, aarati, prayer, vaishwadeo (offering food to fire god) before dinner, besides yoga practice (Sadhana) early in the morning—all like a righteous Brahmin Grahastha. Till late, he went out even for a morning and evening walk regularly. His diet included Bajra bread, boiled vegetables without salt and chillies, fruit juices.

Family History

Nageshbat, a vedic righteous Brahmin, is the great-grand father of Shri Vamanrao Gulavni. By the blessing of Shri Narayan Swami, he got a son who was named Narayan. Narayanrao had five sons, of which Dattabhat is the father of Vamanrao. His mother's name was Umabai. Datta bhat lived at Kudutri, about 2 miles off the Gaibinath hills. He had five sons namely Shankar, Bapu, Narahari, Govind and Vaman, and three daughters Tani, Godu and Sakhu. Shri Vamanrao was born at Kudutri on Thursday night at 8.16 p.m. on Margasirsh Vad 13 Shak 1808 i.e. on 23-12-1886. An astrologer told that the child was born by the blessings of Shripad Shrivallabha (incarnation of Shri Datta) and he would give spiritual guidance to the people at large and would be greatly revered.

After primary education at Tarale, Govindrao and Vamanrao got admission in the Rajaram High School, Kolhapur. Vaman-

rao had a brilliant career and so he was awarded with Bhudarpetha scholarship for 5 years. After his matriculation test examination, he left the school in 1907. He had liking for Drawing and painting and so he passed first and second grade examinations at Kolhapur and then joined J. J. School of Art Bombay for further study. He passed III grade in 1908 and Teacher's grade in 1909.

Shri Vamanrao got a temporary job at the Rajaram High school. He learnt photography this time. He also prepared clay models of Gajanan and other deities. He carried out painting work also with skill and diligence.

Drawing teacher at Barsi and Poona

In 1917, he was appointed a Drawing teacher in the Municipal High School at Barsi. Yeshwantrao Vaidya, the then headmaster of the High School became his admirer and a fast friend. Both visited the holy places in Bharat whenever they got leisure from school work. Due to peculiar Municipal politics Shri Vamanrao resigned in 1926 but soon got an appointment in the Nutan Marathi Vidyalaya, Poona. He retired in 1942. During this period Shri D. V. Potdar, Shri M. S. Godbole and Shri N. G. Naralikar were the Superintendents of the school.

Shri Vamanrao also attained proficiency in crepe flower decorations. His specimens were admired even by the famous Denison Manufacturing Co., well known firm of England.

Thread ceremony and Entrance in Spiritual life

Thread ceremony of Vamanrao was celebrated at the age of 8. He learnt sandhya and Brahmakarma this time. Later on he learnt Sanskrit with Atmaram Shastry Bitre of Kolhapur. Shri Vasudevanand Saraswati Swami Maharaj was at Narsobavadi (1907).



Gulavni Maharaj



Tembeswami

Shankarbhat, eldest brother of Vamanrao was also there. He asked Vamanrao yet a student at Kolhapur, to draw a painting sketch of his Gurudeo Shri Vasudevanand Saraswati Swami Maharaj. wearing a garland of flowers, each flower bearing a letter of Shri Datta Mala Mantra and bring it to Vadi. Shri Vamanrao completed the sketch and came to Vadi. He presented the sketch to revered Gurudeo Vasudevanand Saraswati Swami Maharaj, whom Vamanrao was seeing for the first time. Swami Maharaj was much pleased with his art and offered him a square copper plate (Yantra) which shri Vamanrao had borne on his wrist for whole the life.

Shri Dattabhat died in 1909. This year revered Vasudevanand Saraswati was observing his Chaturmas at Paoni (Dist. Bhandara) on the bank of Vainganga. As Shankarbhat fell ill at Paoni, Vamanrao went there with mother Umabai and sister Godubai. Swami Maharaj was pleased to initiate Vamanrao Umabai and Godabai in the spiritual life on the Anant Chaturdashi day. From this time Shri Vamanrao had been observing Brahmin rituals as daily sandhya, pooja, sadhana regularly.

Service to Shri Gurudeo Vasudevanand Saraswati—

He went to Bombay for higher study but as he fell ill, he returned and decided to serve his Gurudeo. He reached Dhond Rly. station in the month of Vaishakh at midday and the heat was terrible. It was Ekadashi day and as he was short of money he took bath and observed fast. Since then he began to observe fast on each Ekadashi. He went to Gangapur, the holy place of Shri Narasinha Saraswati, second incarnation of Shri Datta and did six weekly readings (parayan) of 'Shri Gurucharitra'. The seventh parayan he completed in a day and as he had no money for completion function, he gave his clothes and umbrella to Brahmins and started on foot in search of his revered Gurudeo. He went from town to town for about 6 weeks and at last reached Havnur in Karnatak, where Swami Maharaj had stayed for Chaturmas. He was very much happy to have darshan of Shri Gurudeo. He lived with Swami Maharaj and served him with devotion. He would go for alms with Gurudeo, wash his clothes and pots and listened to his pravachanas.

Swami Maharaj told Vamanrao a shloka :

स्वशाखोपनिषद् गीता विष्णुनामसहस्रकम् ।
श्रीरुद्रपौरुषं सारं जपन्मुच्येत बंधनात् ॥

He said that every Brahmin should know this well and practice in his daily life. He taught Geeta and Vishnusahasranam to Vamanrao this time.

As the anniversary day of Vamanrao's father was approaching, Swami Maharaj asked Vamanrao to return to his town. Shri Vamanrao felt very much sad at the time of departure. He asked with heavy heart- "When shall I see Thy holy self again?"

Swami Maharaj smiled and directing his finger to his heart said, "Keep this figure in your heart" Thus he suggested that Shri Gurudeo dwells in one's own heart always. Later Vamanrao saw

Gurudeo at Pimpri. Chaturmas of 1911 was observed at Karugeddi, the abode of Shripad Shrivallabha Swami (first incarnation of Datta in Kaliyuga), Chaturmas of 1912 at Chikhaldia and of 1913 at Garudeshwar near Baroda. Later on Shri Gurudeo Vasudevanand Saraswati Swami Maharaj surrendered his mortal remains and got assimilated with 'Brahman' on Aashadh Shud 1 (July 1914) A.D.

Shri Loknath Tirth Swami Maharaj

Shri Vamanrao desired to go ahead in his Yogic studies and he tried to see revered Yogis during his travels with a view to get further guidance. He had once been to Brahmanand Swami at Pushkirtirth. A prominent disciple of revered Vasudevananda Saraswati ! Govindrao of Sipri was staying at Hoshangabad. He was much advanced in Yogic studies. So Shri Vamanrao went to him in 1922. Sitaram Maharaj, elder brother of Shri Vasudevanand Saraswati, got constructed 3-4 bungalows there for the use of students of Yoga. Shri Vamanrao stayed with mother in one of the bungalows. Shri Dadasaheb Parande of Nagpur was a sub-judge there. He also had liking for Yogic studies.

A young brilliant looking Bengali Sanyasi came to Hoshangabad. He had been to Chatterji Pleader for alms. Being influenced by the personality, Chatterji informed Dadasaheb Parande about the young Sanyasi. Dadasaheb saw the Sanyasi on the bank of Narmada and requested him to come to him for alms the next-day. In course of discussion, he inquired if there was any, who could initiate in Shaktipat or Vedha-diksha and arouse one's Kundalini. With all humility the Swamiji told that he himself could give such Diksha. Shri Narayan Prasad Pleader was first given this Diksha. He had good Experiences. Vamanrao knew this and he requested Swamiji to stay with him with convenience. Swamiji was much pleased with the pious behaviour of Vamanrao and his mother and also with the progress made by Vamanrao in the Yoga-Path. Being

pleased with his amicable nature Swamiji initiated Vamanrao in the Vedha-Diksha. Shri Vamanrao responded and showed remarkable progress instantly.

Vamanrao lived at Pralhadpant Joshi at Barshi. His wife Gopikabai desired to have this Vedha-Diksha and requested Swamiji who had been there this time to bless her. Swamiji asked Vamanrao to initiate Gopikabai in the Diksha. This is the first Yoga-diksha given by Shri Vamanrao. He later initiated Babu Kubde and Vyankatesh Kulkarni.

Shri B. T. Khare (later Shri Shankaracharya of Dwarka Peeth) mentioned in an article of Yoga-special number of Kalyan, Gorakpur in about 1936, that Shri Vamanrao Gulavni a Drawing teacher at Poona was authorised to give such Shaktipat-Diksha and that there were very few persons in Bharat having this unique power. After this Vamanrao began to receive heaps of letters from all parts of Bharat requesting for blessing with his particular Yoga-Diksha.

Simple procedure of Diksha

One has not to bother with lengthy expensive procedure of worship and other techniques for getting this Diksha. Shri Vamanrao said, "Sit before me, close your eyes and have celestial experience of Diksha and return home. Continue the Sadhana daily at a fixed time regularly. " His general advice had been—" Do your duties as per your religion, take simple delicious food and be friendly with all the beings." If one offered garlands of flowers, coconut, sweets and money as dakshina, the garlands were offered to Gurudeo Shri Vasudevanand Saraswati and Shri Lloknath Tirth Swami Maharaj, coconut was returned, sweets partly returned and partly distributed to those present and money was utilized for religious functions, publications and such other benevolent purposes.

Birthday celebrations

Shri Vamanrao Gulvani Maharaj completed 70 years of his age in 1956 and in May 1957 a warm reception was given to him by

his thousands of devotees and admirers. A volume titled "Guru Datta Yoga" or 'Shaktipat Rahasya' written by Prof. Khanolkar of Kolhapur was published and dedicated to him at this function. Bhimarathi Shanti and other religious functions were also duly celebrated at Poona and Vadi.

Shri Gulavani Maharaj completed 80 years of his age in 1966 and a fitting ceremony was celebrated from 26th to 30th April 1967. It included Sahasra Chandra Darshan Shanti, Shri Datta Yog, Nava Chandi Havan, Rudra Swahakar, Pravachan, Kirtan etc. On completion of 85 years of age a magnificent function of 'Roupya Tula' (weighting the person in silver) with other religious functions was celebrated at Poona and a grand reception was given to Gurudeo Gulavni Maharaj in April 1971. This function was witnessed by over 15,000 persons in a special pandal raised for the function.

Shri Vasudeo Niwas

Shri Gulavni Maharaj was staying at 20, Narayan Peth Poona since 1942. During the Panshet disaster of 11th July 1961 his abode was overflowed and he and others, who had gathered for the anniversary of Shri Vasudevanand Saraswati, had to take shelter else-where. This time, it was decided by his disciples and admirers to construct a fitting edifice for the residence of Gurudeo Gulavani Maharaj. A plot was selected on the Karve Road in Erandwana and the construction was completed at a cost of about 90 thousands of rupees and it was dedicated to Shri Gurudeo Gulvani Maharaj in a function arranged on 27-1-1965. Shri Gulavni Maharaj in gratitude to his Gurudeo, named the edifice as 'Shri Vasudeo Niwas.'

Since then, this has been a great centre for religious and spiritual functions. Shri Guru Poornima (Ashadh), Guru Dwadashi (Ashwin Vad), Guru Pratipada (Magh Vad), Anniversaries of Gurudeo Shri Vasudevanand Saraswati and Shri Loknath Tirth Swami Maharaj are celebrated every year with reverence and devotion.

Several sacrifices as Rudra Swahakar, Datta Yog, Navachandi and Shatchandi Havan, and others and satya Datta Pooja have been performed at this residence of Gurudeo in the last 9 years. Shri Shankaracharya of Shankeshwar, Bhagwan Shridhar Swami, Pt. Satavlekar etc. were received in this Niwas.

Shri Vasudeva Granth Prakashan Mandal

Shri Vasudevanand Saraswati Swami Maharaj (1854 to 1914) had written several samskrit and Marathi volumes and composed numerous stotras, padas, abhangas, aaratis etc. Many of these were out of print or unpublished. Shri Gulavani Maharaj ventured to publish all this blessing literature in 12 volumes, each containing 500 to 600 pages. All the volumes were published collecting funds from the disciples and admirers. A special function on the auspices of the centenary of the birth date of Gurudeo, was organised at Hyderabad from 16 to 21 of August 1954 and all the 12 volumes were dedicated to the revered Gurudeo Vasudevanand Saraswati. All these volumes were available for Rs. 51/— only, a very cheap price. These volumes including Shri Datta Puran, Shri Guru Sanhita, (Sanskrit Translation of the famous Marathi Shri Guru-charitra) Dwisahasri Guru Sanhita, Datta Mahatmya, Shri Datta leelamritabhisar, Shri Saptashati Guru-Charitrasar, Shiksha Trayee, Datta Champa besides collections of all the strotras, padas, abhangas etc.

Since Chaitra 1892 (A. D. 1971) a quarterly titled ' Pantha-Raj ' has been sponsored by the revered Gulavni Maharaj to explain Shaktipat-Yoga-Path to the interested readers of Marathi and it is being regularly published giving very useful and instructive articles relating to this particular Yoga-Path.

Pranam . . Pranam . . Pranam.

OM SAI RAM
S H I R D I S A I B A B A

—P. L. Goyal, B. A. B. T.
Block Education Office, KASAULI
Simla Hills (Himachal Pradesh)

India is a land of Saints. Her culture and civilization lie in Saints. Saints live from within. Their language comes from inner silence. The Saints of self-realization are one with God and live in the bliss of divinity. Our history explores that every century has its leading Saints. Likewise, Raman Maharshi and Sai Baba showed the pious and spiritual path in the current century. They are one not only with men, but they are one even with animals. Sai Baba said, "I am not this 3 cubits; I am the self in all. I come to you like a dog etc."

A sweet smelling flower needs no introduction. People are attracted automatically by its beauty and fragrance, so is a Soul, who has realised God. Sai Baba was and is a God-realised Soul.

Appearance

One fine morning a boy of sixteen appeared in an unknown village Shirdi, District Ahmed Nagar (Maharashtra State). Though he never talked to any body, yet people of Devotion were attracted by His charming and attractive look. He always remained lost in meditation under a Neem Tree. He was considered a crazy fellow by the village folk till He revealed his real self by saving a herd boy from being bitten by a deadly cobra and burning earthen lamps with water instead of oil. People round about then realised that the boy was not an ordinary one.

How He Became Sai

Jiwan Muktas do not accept any pet name or other sign of human emotion as names means identification with the mortal

physical body Shri Sai Nath gave a fine example of the same. He was welcomed and received by Mahalsapathy, a temple pujari, on his first arrival at Shirdi with following words "Come on Sai" Since then He was known Sai, and added Baba later on. He became Sai Baba by name for ever.

Abode of Baba

Sai Baba made his Abode an old and dilapidated Masjid and wore a dress of a Faqir. He could chat the verses from Vedas and could teach great Pandits in Sanskrit, though He was considered an illiterate. He lived in Masjid but the mode of His prayer was that of the Hindus. Men of different religions and Faith consider Him their saviour. All bow their heads at His feet. Even dogs and snakes etc. claimed equal relation with Him.

Sayings of Baba

In His life time Sai said, "No devotees of mine shall lack food and shelter. Wherever and whenever, you think of me, I shall be with you. I shall remain active and vigorous even after leaving this earthly body. My shrine will bless my devotees and fulfil their need. My relics will speak from the tomb. I am ever living to help those who come to me and surrender and seek refuge in me, I shall surely bear it. **I give people what they want in the hope that they will begin to want, what I want to give them.**

Experiences of devotees of every day (present and past) clearly prove that Baba is carrying out all those assurances most effectively even today. I have seen that His devotees are experiencing even in the present time, that they are not feeling any want as Sai Baba is their saviour. I testimony with some of my personal experiences.

I was a permanent patient of stomach ailment. I was cured by the use of UDHI. I had many kin as of medicins always with me.

As soon as I got the master medicine i.e. UDHI, I threw away all kinds of medicine. Since then, UDHI is the only medicine of all diseases and pain. In May 1970 I got inflammation of testicles I could not walk properly. The pain was un-bearable. My friends wanted to take me to the doctor but I knew the medicine. I applied UDHI and was all right in four days. In June, 1971 I had to go to Lucknow (U. P.) On the way I had to cross the Yamuna river through the boat. But the ferry could not work as the river was in flood. I prayed to God Shirdi Sai Ram. As soon as I prayed the ferry men tried to get across a few men of their own. No other man was allowed to enter the boat. They were pushing aside all men, shouting that nobody should try to enter the boat but they could not see me and I got into the boat and crossed the river. That was the first and the last trip of the day. In January, 1972, I was suffering from throat trouble. My mouth remained almost closed for seventy two hours. I was almost dumb and could not speak for 48 hours. I could neither sit nor lay down in the bed. The pain was out of control.

The use of UDHI cured me in a week's time. When Udhi was applied, it had the same effect as spirit has on an injury. I was perfectly all right by using UDHI. 101 such examples can be quoted from my personal experience and the experiences of devotees who are known to me, are also numberless.

Message of Baba

Baba neither created new religion nor preached any new system of Philosophy. His message was very simple and understandable by the illiterate. His message was that we should have unflinching Faith in God. We should surrender to God completely. He demanded Faith and Patience. These two things are necessary for the up-lift of man. He emphasised the value of love toward all creatures. He urged that people should follow their own mode of

worship and stressed the need of worship without any distinction of caste, colour and religion. He preached whatever He Himself practised in His daily life. Men of high Status bow their heads at His feet. The Hindus and the Muslims shared in their festival at Shirdi with great love and affection. They never came across each other. People gathered in great number but no epidemic ever broke out there.

Baba is Godlike

Baba is God and is therefore impartial. All the creatures are His children. He is always ready to help those who surrender completely to Him, irrespective of whether he is a thirsty devotee, ailing baby or an un-employed man. He answers everybody's prayer and wipes out tears from everybody's eyes.

Udhi

The day Baba settled at Masjid at Shirdi, He burnt Dhuni and kept it burning for ever. The Ashes of Dhuni is called Udhi. Udhi is the master medicine. Baba used to give Udhi to his devotees for every disease etc. It was the result of Faith that devotees were cured by the use of it. Even now the Dhuni is maintained by Sai Sansthan that is administering the Baba's shrine and other institutions connected with Him. The Udhi (Ashes) is even today coveted Prashad for human as well as sub-human and is considered to be token of Baba's blessing.

I pray to God Shirdi Sai Baba to give us devotion, strength and wisdom enough in spreading spiritual light among the masses who are now in a state of prepetual fear with the dark thought for the future.

May God Shirdi Sai Baba shower His Choicest blessing on us all.

OM SHANTI ! !



DEAR MIND

—By Shri. Prabhudattaji Brahmachari Maharaj

Dear Mind, Do you want peace or disturbance ? If you desire peace, why should you bother about defects of others ? If they have one single good quality, take it which will give you peace. If you do not see any good quality in others, mind your own business; do not search for bad ones.

Dear Mind, after all, why do you trouble others ? Do you fear your dignity will be lost ? Or, are you jealous of others ? If you trouble others out of jealousy, mind well that you are creating trouble for your own self in future, and if you want dignity by humiliation of others, you should realise your folly. No body has raised himself high in the esteem of the world by humiliation of his fellow-beings. If you value others, others may value you.

Dear mind, why are you so anxious to listen to your own praise ? You may not be knowing that this is a grave and dangerous disease. If you fall a victim to this great disease of praise, you will lose your self totally. As soon as you are aware that you desire to listen to your own praise, approach some Saint and take medicine for it if the disease becomes chronic, nobody will be able to cure you of it-even Dhanwantari ! Then you will have no hope for real Life.

Dear Mind, my brother, because you are mine, I am revealing to you an important thing. So long as you are proud of yourself and walk with tossed head, even the smallest will look upon you with disgust- may it be in their own minds, and not openly. They will perhaps remain silent before you, but will definitely criticize you at back. On the other hand, if you feel that you are smallest of all, and behave very humbly, then even the proudest people will feel like praising you at least in your absence.

My dear Mind, I seek to advise you confidentially. Why are you complaining every time that others are selfish ? First, you look at yourself. **Are you completely selfless ?** Do you meet every

body with real selflessness ? If not, what authority have you to criticize the selfishness in others ? You should first practice what you expect in others. Then you will have no time to find out faults of others, because, selfish people gather around one who is selfish, and the selfless is beyond such people.

My dear Mind, if you tell the whole truth transparently, about yourself, to others, they will also naturally be honest with you. This will really help you and not to speak in superlative degrees every thing you want to say. So, be correct and true in your statements. Dear Mind ! Truth will come out one day—if not today, it will shine tomorrow, and your speech will then be empty noise.

My dear Mind, What do you want ? Is it not, that petty minded fellows should not be near you ? Then the way to attain it, is very easy. First remove all petty and narrow thoughts from yourself. Then low people will not even approach you. Grass it is, that entices cows, and birds. In absence of grass, there is no fear of birds.

My dear Mind, if you eat sweetmeats many times and still desire to have them again, if you dine well yesterday and desire it today again, drink same type of water many times a day and are not tired of it, then why do you turn your face away if you see the same religious book again, saying that “ I have once read it ? ”

My dear Mind, if you are proud that you can read the minds of others within no time, how can you not imagine that others may also be clever enough to understand your hidden layers of thoughts ? If it is so, then why do you tell white lies on the face of others ? Why do you not tell clearly the inner true thoughts ?

My dear Mind, the honey-bee may be busy in collecting honey which is very tasty and the honey may be very useful to others, but to surrender one's life is only the power of butterfly. So, do not compare one good thing to the other.

When Lord Buddha saw a corpse, he enquired of his charioteer “ Chhandaka, What is this ? ” Chhandaka simply told Him that

it was a dead body of one person, and that one day or other, that is the fate of all. After hearing this, it was Lord Buddha who felt deep sorrow and left his Kingdom and renounced the world. But the firewood supplier sees human dead bodies daily. He is not so sensitive. He thinks only of his farthings. Dear Mind, all are not Buddhas. So, do not compare.

The wife of Kalidas, the great poet, after finding that he was a dullard, criticized him with bitter words. But that turned the course of life of Kalidas totally. He became great scholar and returned home. Like that, many wives may be nagging their husbands in their homes, but they are neither becoming Kalidas, nor Tulsidas. So, do not go by outward appearances. How do you know what type of fire is burning within for its own Divine Expression ?

The persons who play the role in drama know by heart everything that is to happen in that drama, but spectators are taken up by the drama. They follow incident after incident as if it is quite new happening, but for the dramatic persons, it is definitely an old Game.

Similarly, we see the drama of life and are surprised by the happenings of every day, thinking them to be accidental, but for the dweller of the innermost—the God within, everything is definite and a common play.

My dear Mind, when you cannot see through completely your own programme for one day, then why do you bother about the future, the whole year and on and on ?

My dear Mind, you are very happy to see some good qualities in others. Think how great will be your happiness if these good qualities become your own nature !

Surrender the most loved and cherished thing of your life—it will bring in such a thing that you have not dreamt of—it will be mightier, more dear and lasting. Giving by heart is valued, and not by hand or intellect—not by calculation or quantity.

My dear Mind, Do you desire to conceive the greatness of the Absolute by the strength of your logic ? Oh ! You do not know that the basic fount of your logic is He, who has created all this great World. Before his mighty logic, your own little lamp of logic is like a drop of water in the fathomless ocean, and with that little

strength, you try to cover up the Universe within your consciousness? Dear mind, you are really mistaken. If at all you want to understand anything, leave aside your logic—the way is within the heart. It can be experienced by heart. Give space for Love and Devotion in that abode.

My dear mind, if your coin is true, you can be safe in the midst of robbers, but if you have doubt about your own being; and its truth, then who can help?

The thing itself is not important. Its relationship and use is important.

How many persons are seen dying and how many seen being born? My dear mind—they must be many. Then why do you fail to understand that you are also mortal and one day, you must also go in the jaws of death? If it is true, how many times in the day do you remember this unalterable fact and change your ways? If you remember this fact while doing everything, you cannot sin at all.

The heart which is with Love, has no envy. The man who loves, does not see money, learning, intellect, nor the difference in status, nor even the future results of his Love. He only sees a heart with some space for Love. That heart which is filled with crystal clear thoughts of love and affection. That heart which attracts the best in human being and travels towards Divine Unity in everything.

My dear ambitious mind! My dear man, who wants to be a Superman! Please listen to two words and then go ahead.

Take steps after mature consideration, after much thought. Great difficulties will visit you, taking the attire of attractive things. Do not pay heed to them. They are only entire enticements. There is no substance in them.

The arguments that “one should have experience of everything in life” “This life is for enjoyment” etc. are only to take you away from the path of liberation.

(Adapted by : D. A. Ghaisas)

(To be contained)

MOTHER SITA

Behold ! the sweet and serene Sita,
The Consort of Sri Rama,
Following her husband into the exile
Of her own valition and will,
Giving up the Pelt and pleasure,
Embracing adversity, what a wonder !

She prefers the forest life,
Full of peril and strife,
To the comforts of the palace,
For she likes the fragrace
And the sweet company
Of her Lord, behold and see !

Thorns prick her lotus feet
But she wouldn't retreat
Braving the discomforts and danger
Of the forest life; what a wonder !

She's taken away by cruel Ravana
To far-away Lanka.
But she wouldn't forsake Rama
And fall a prey to the franks of Ravana !

She lives a chaste life,
Facing the sorrow and strife
In the palaces of Ravana
Till she's rescued by Rama.

We Salute Mother Sita,
The Queen of Ayodhya.

—Bakht N. Moolchandani

WHAT IS THIS ?

O God ! Shirdi Saibaba.... !
By Thought we rise; By Thought we fall;
By Thought we stand or go;
All destiny is wrought by it's swift Potency :
And he who stands " Master of Thought "
And His desires commands willing
And moving and weaving Thoughts of LOVE and MIGHT
Shape His High End in TRUTH'S unerring Light.

Yes.... Yes.... O God Shirdi Sai Baba.... !
Look to ME : I look to you.... Yes.... Yes.... Yes !
Think to ME : I look to you.... truth.... truth.... !
Noble words; Simple saying : He who does not find
The way of Meditation cannot reach
Peace, Progress, Prosperity, Health, Wealth
Emancipation and Enlightenment :
But thou will find the way of Holy Thought;
With mind made calm and steadfast,
Thou will see the Permanent amid the mutable,
The truth Eternal in the things that change;
Thou will behold the Perfect law;
Cosmos from chaos rises when the conquered self
Lies underneath man's heels; Love be thy strength;
Yes.... It is true : Love be Thy strength :
Love be Thy Grace : Look be Thy grace;
Thinking be Thy Sight; Life be Thy Light;
Peace be Thy grace; Sight and Supreme Light :
Look on the Passion-tortured multitudes,
And have compassion on them; know their pain
By Thy long sorrow ended;
Thou will come to perfect PEACE

Thou will look to perfect PEACE
 And so will bless this world
 Leading unto the High and Holy Way " Shirdi "
 The feet of them that seek—
 And now I go to my ABODE;
 Go Thou unto Thy work;
 Know This—Thou makest
 And unmakest Thyself;
 Look This—Thou Lookest
 And unlookest Thyself !!
 O God Shirdi Sai Baba.....What is This !!
 What is this ? What is this !!

—Driver Babaji,
 Sai Sudha
 Kanshi Villa
 Kasauli P. O.
 Himachal Pradesh.



MY EXPERIENCE OF SAI BABA'S GRACE

—By : **A. J. Mehta**

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In the third quarter of the year 1962, while returning after attending Officer's Training Class of L. I. C. of India at Nagpur in the month of September 1962, my wife and I myself (She joining me at Manmad) had been to Shirdi to offer our prayers to 'Baba's Samadhi'. At that time we had decided not to visit Shirdi in October (our practice being to visit Shirdi twice a year in March and October) since we had done so only in September. This was our decision but Baba's wish was different. He desired that we must pay our visit to Shirdi in October too as per our practice. This can be seen from the incident narrated as under :—

It was the 'Sharad Poornima' day in the year 1962. My son-in-law and some friends had taken three cars and had one on a picnic party to enjoy 'Sharad Poornima' night, first to Juhu Beach at Santa-cruz and then to Khopoli near Khandala. After enjoying feast at the above two places they were returning to Bombay from Khopoli early in the morning of the next day. Just when they were near Thana their car skidded and fell into a nallah. Fortunately a police van which was overtaken by the occupants of the car saw the car in the nallah. The police immediately rendered necessary help and all the injured were first taken to the Thana Civil Hospital, Thana and then to Harkisondas Hospital at Bombay. This sad news of the accident was conveyed to us by my son-in-law's brother at 10 A. M. but he could not give details of the accident. On hearing this news I became very nervous and almost broke down. However, my wife had control over her nerves and she asked me to overcome my nervousness and said "let us start praying **OUR BABA**. He is sure to listen to our prayers for the life of our son-in-law." as **BABA** always looks after the happiness of **HIS** Devotees." And to our greatest surprise when we reached the Harkisondas Hospital we found that our son-in-law was free from any major injuries and he recovered within a week. This was nothing but Baba's grace, because one of his friends, who was on wheel, unfortunately met his death and most of others had sustained major injuries and only my son-in-law was saved miraculously.

Within a week of our son-in-law's recovery we went to Shirdi to offer our gratitude to **BABA** for saving our son-in-law's life and thus **HIS WISH** for our visiting Shirdi in October as usual was fulfilled.

कर्मकुशलता

—श्री. दीनानाथ गुप्ता

“योगः कर्मसु कौशलम्” (२-५०) कर्मयोग कर्म करने की उत्तम कुशलता, युक्ति या चतुराई है अथवा कर्म ऐसी कुशलता से किया जाय कि उसकी कर्ता को बंधन लगाने की जो प्रवृत्ति होती है, वह नष्ट हो जाय। कर्म करने में जितना सरल है उतना ही वह गहन भी है। चाहे मनुष्य कहीं, किसी भी समय और कौसी भी अवस्था में हो, कर्म उसका पीछा नहीं छोड़ता है। वह उसकी छाया के समान पीछे लगा रहता है। दिन रात कर्मरत मानव अपने कर्मों के परिणाम स्वरूप नये नये संस्कारों का निर्माण करता रहता है वह साथ ही साथ पूर्वजन्म के संस्कारों का भी भोग भोगता रहता है, जहां वह एक तरफ पूर्वजन्म के संस्कारों का भोग द्वारा क्षय करता रहता है, वहां दूसरी तरफ वह नये नये कर्मों से नये नये संस्कारों का संचय भी करता रहता है। इस प्रकार प्रारब्ध क्षय व नये भाग्य निर्माण का चक्र चला करता है। सभी प्राणियों की शरीरों की सृष्टि व संहार इसी कर्मरूपी चक्र पर अवलंबित है। सभी प्राणी इस अक्षय चक्र पर आरूढ हो भ्रमित हो रहे हैं। क्या यह आश्चर्य नहीं कि सभी जीव इसी में परम सुख मानते हैं और इसी अद्भुत चक्र से चिपटे रहना चाहते हैं। कर्म की इस गहनता को बड़ी सुन्दरता से महाभारत में इस प्रकार निरूपित किया गया है :—

सुशीघ्रमपि धावन्तं विधावमनु धावति । शेते सह शयानेन येन येन यथाकृतम् ॥
उपतिष्ठति तिष्ठतं गच्छन्तमनुगच्छति । करोति कुर्वतः कर्मच्छायेवानुविधीयते ॥
येन येन यथा यद् यन् पुरा कर्म समीहितम् । तत्रदे कतरोमुक्ते नित्यं विहितमात्मना ॥
स्वकर्मफलनिक्षेपं विधानपरिरक्षितम् । भूतग्राममिभं कालः समन्तात् परिकर्मति ॥
अचोद्य मानति यथा पुष्पाणि च फलनि च । स्वं कालं नातिवर्तन्ते तथा कर्मपुराकृतम् ॥
सम्मानश्चावमानश्चलाभालाभौ क्षयोदयौ । प्रवृत्ता विनिवर्तन्ते विधानान्ते पुनः पुनः ॥
आत्मना विहितं दुःखमात्मनापविहितं सुखम् । गर्भशय्यामुपादाय भुज्यते पौर्वदेहिकम् ॥
लो युवा च वृद्धश्च यत्करोति शुभाशुभम् । तस्यां तस्यामवस्थायां तत् फलं प्रतिपद्यते ॥
यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् । तथा पूर्वकृतं कर्म कर्तारमनुगच्छति ॥

(महाभारत, शांतिपर्व १२१।८-१६)

कर्म योगेश्वर श्रीकृष्ण स्वयं कर्म की गति को गहन बतलाते हुए कहते हैं।:—

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४।१७

जिस प्रकार मक्खी लोभवश शहद (मधु) पर टूट पड़ती है और उसके आस्वादन के साथ साथ वह उसमें अधिकाधिक लिपटती जाती है तथा अपने अंत को प्राप्त होती

है, उसी प्रकार मानव भी इस कर्म जंजाल में अधिकाधिक फंसता हुआ अवसान प्राप्त करता है। ऐसी दुरावस्था से बचने का क्या उपाय है ? ...

मानव जीवन का लक्ष्य “खाओ पीओ मौज उडाओ” न होकर परमानंद प्राप्ति या ईश्वर प्राप्ति है। सृष्टि चक्र से छुटकारा पाने व लक्ष्य प्राप्ति के लिये जगत में आदिकाल से दो मार्ग प्रसिद्ध हैं—(१) प्रवृत्ति या कर्मआचरण या कर्मयोग और (२) निर्वृति या कर्मत्याग का सांख्ययोग। परमेश्वर श्रीकृष्ण ने इन दोनों मार्गों की निष्ठाओं का वर्णन गीता में किया है—

लोकेऽस्मिन्निविद्या निष्ठा पुरा प्रोक्ता प्रयानघ ।

ज्ञान योगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३३॥

संसार में अधिकतर मनुष्य प्रवृत्ति मार्ग पर चलते हैं, जो स्वाभाविक ही है। परंतु इस मार्ग की किस तरह सफलतापूर्वक तय करना इससे अधिकांश लोग अनभिज्ञ हैं। ऐसे लोग अज्ञानता के कारण बीच मार्ग में ही लडखडा जाते हैं। कई श्रेष्ठ पुरुषों ने इस मार्ग का अवलंबन करके अपने मानव जीवन को सफल बनाया है। प्राचीन काल में महाराजा जनक तथा आधुनिक युग में महात्मा गांधी की गणना उन कर्मयोगियों में होती है, जिन्होंने कर्म में प्रवृत्त होकर परमानंद प्राप्त किया है।

इस प्रवृत्ति मार्ग को सुचारु रूप से चलाने के लिये मानव समाज का चार वर्गों में विभाजन किया गया और प्रत्येक वर्ग को वर्ण की संज्ञा दी गयी। प्रकृति (माया) ने इस जगत् की रचना की। प्रकृति त्रिगुणात्मक है। संसार में विभिन्न व्यवहार प्रकृति के गुण भेदों से चल रहे हैं। प्रकृति के गुण भेदों के परिणाम स्वरूप मानव समाज में भेद होना स्वाभाविक ही है। इसीलिए जगत में सभी मनुष्यों की रुचि स्वभाव व बौद्धिक स्तर एक समान नहीं होते, वरन् वे भिन्न भिन्न होते हैं। एक ही माता पिता की संतान होने पर भी सभी भाई बहनों के स्वभाव आदि एक सरीखे नहीं होते, उनमें भिन्नता होती ही है। अतः मानव समाज का विभाजन उनके स्वभावजन्य गुणों व कर्मों के आधार पर किया गया। भगवान श्रीकृष्ण स्वयं कहते हैं—“चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।” ४।१३। बुद्धिबल संपन्न सात्त्विक लोगों का एक वर्ग बना जो ब्राह्मण कहलाया। द्वितीय वर्ग उनका बना जो सात्त्विक राजसी प्रकृति के थे तथा शारीरिक बल के विशेष धनी थे। उन्हें क्षत्रिय कहा गया। सारे मानव समाज का भरण पोषण करनेवाले वर्ग को वैश्य की संज्ञा दी गई जो राजसी व तामसी प्रकृति के थे। भिन्न भिन्न रूप में मानव समाज की सेवा करनेवाले तामसी प्रकृतिवाले वर्ग को शूद्र कहा गया। यद्यपि यह विभाजन स्वाभाविक ही है परंतु ये वर्ण एक दूसरे पर अवलंबित हैं। ये चार वर्णों की व्यवस्था मानव शरीर की रचना के अनुरूप है। मुख ब्राह्मण है, भुजा क्षत्रिय है, उरु वैश्य है और पाद शूद्र है। ये सब अंग मिलकर मानव शरीर को पूर्णता प्रदान करते हैं। तथा एक दूसरे के सहयोग से उसे क्रिया शील करते हैं। उसी प्रकार मानव समाज की व्यवस्था भी चारों वर्णों के सहयोग पर निर्भर है। चारों वर्णों के देह, स्वभाव व गुणों के अनुरूप उनके कर्म होते

है। शम, दम, तप, शांति, सरलता, अध्यात्म, ज्ञान, विज्ञान, आस्तिक बुद्धि आदि में ब्राह्मण के स्वभाव जन्य कर्म हैं। शौर्य, तेजस्विता, धैर्य, दक्षता, युद्ध से पलायन न करना राजसत्ता आदि ये क्षत्रिय के स्वभाव जन्य कर्म हैं। कृषि, व्यवसाय, पशुपालन आदि वैश्य के स्वभावजन्य कर्म हैं। और सबकी सेवा करना शूद्र का स्वभावजन्य कर्म है। उन कर्मों का आचरण उनका कर्तव्य है। कोई धंधा स्वीकार करने पर चाहे वह वर्ण व्यवस्था के कारण स्वीकार किया गया हो या स्वेच्छा से, वह मनुष्य का धर्म हो जाता है।

सामान्य व्यवहार में 'धर्म' शब्द पारलौकिक सुख का मार्ग' के अर्थ में उपयोग में आता है। यदि किसी व्यक्ति से प्रश्न किया जाय कि उसका धर्म कौनसा है तो वह भी इसी अर्थ में यही कहेगा कि उसका धर्म हिन्दू है या इस्लाम है. या पारसी है या ईसाई है इत्यादि। परंतु यह अर्थ संकुचित है। शास्त्रों में कुलधर्म, देशधर्म, राजधर्म, प्रजाधर्म, इत्यादि शब्द उपयोग किये गये हैं जो धर्म के अर्थ को और विस्तृत करते हैं। इन शब्दों से इहलौकिक कर्तव्य या नीति का बोध होता है। धर्म के इन दोनों अर्थों को पृथक व स्पष्ट व्यक्त करने के लिये इह लौकिक कर्तव्य कर्म, नीति या सदाचरण को "धर्म" कहा गया है और पारलौकिक धर्म को 'मोक्ष' शब्द से संबोधित किया गया है। लोक प्रसिद्ध चार पुरुषार्थों की गणना "धर्म अर्थ काम मोक्ष" में 'धर्म' प्रथम आता है। यदि 'धर्म' में ही मोक्ष का भी समावेश मान ले तो मोक्ष को पृथक व चतुर्थ पुरुषार्थ कहने की आवश्यकता नहीं है। यथार्थ में 'धर्म' पुरुषार्थ इहलौकिक धर्म या कर्तव्य कर्म या नीति के लिये प्रयुक्त हुआ है और मोक्ष पुरुषार्थ पारलौकिक धर्म या मुक्ति के लिये।

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।

स्वधर्मो निधनं श्रेयः पर धर्मो भया वहः ॥

इस श्लोक में 'धर्म' शब्द इहलौकिक चातुर्वर्णियों के धर्म के अर्थ में ही प्रयुक्त हुआ है।

'धर्म' शब्द धृ धातु से निकला है, जिसका अर्थ होता है धारण करना। जो प्रजा को धारण करता है वही धर्म है। धर्म मानव समाज को धारण करनेवाली आकर्षक शक्ति है जिसके नष्ट होने पर मानव समाज की वही दुर्दशा हो सकती है जैसे आकाश में सूर्य की आकर्षक शक्ति के अभाव में अन्य ग्रहों की होगी। समाज की ऐसी शोचनीय अवस्था होने की संभावना को दूर करने के लिये धर्म के आधार पर ही सभी कर्मों को करने का विधान है। यदि अर्थ या द्रव्य संपादन करना है तो धर्म के मार्ग से अथवा समाज की स्थिति के अनुकूल रीति से या समाज की स्थिति को न बिगाड ते हुये। यदि कामादि वासना तृप्त करना हो या अन्य इच्छाओं की पूर्ति करना हो तो वह भी धर्म के मार्ग से।

(अपूर्ण)

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