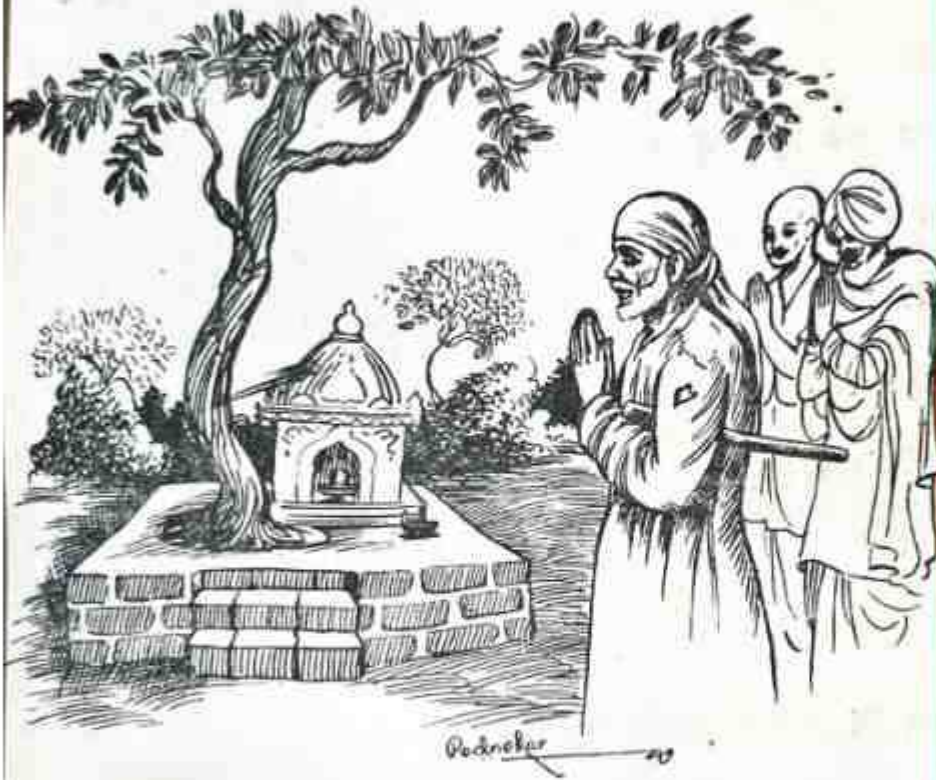




# SAI LEELA



Homage to Guru's Samadhi



# SHRI SAI LEELA

MARCH 1976

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# SHRI SAI LEELA

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## The End of Knowledge

Our schools and colleges need to emphasise the thought that the end of knowledge is service, the end of education is sympathy, the end of culture is love. Let students be taught to understand aright the message of history. History is not hate: history is a call to international understanding, to sympathy, to fellowship with the poor, the needy, the suffering ones.

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## EDITORIAL

### Key to Progress

The urge for progress is infused very deep in the human blood. The human beings are striving all the time for their uplift and progress. After a child is born, it tries slowly and slowly to crawl and speak. The crawling is slowly discarded and standing, walking and running follows. The articulation of mon-syllables is replaced by words and speech in due course of time. In the childhood, the child is trying to acquire physique and learning. After attaining youth, the man or woman is trying to acquire wealth and property and get comfort in life. Some outstanding personalities become leaders of the people, some become great artists and some become great writers. Obtaining fame in this fashion, is the progress aimed at by certain ambitious persons in this world.

The progress explained above is all material progress. The human beings in general are all the time running after pleasure and their aim therefore, mostly is to get material benefits; but there are a few persons who have no particular interest in these things. They are interested in spiritual progress. We, who claim ourselves to be the devotees of Shri Sai Baba have no doubt to lead a good life in this world. We would like to live up to a certain standard of living; but that would not be the aim of the Sai devotees in this world. Their aim in life would be spiritual uplift or progress leading to Moksha or relief from the cycle of birth and death.

The question now is how to achieve this progress. For getting material benefits, people try various means and they obtain them. In many cases their ways are not liked by others; but the people, who are simply intoxicated with material progress and pleasures, are least worried about the ways and means by which

they obtain them. Apart from obtaining wealth and property in the later age, for which the person concerned has to strive hard, we find that the human beings have to strive and struggle personally in their childhood and youth. Their object during this period of life is to acquire learning and physique. From our experience we know that even in the most advanced scientific age, that we claim to live in today, no pills or injections have been discovered so far to obtain these things. The persons concerned themselves have to strive hard to achieve both these things.

As in the case of material progress, the devotee also has to plod on the way to spiritual goal. In the Bagawadgeeta we find a tip in this behalf given by lord Krishna himself. We know that on the battlefield of Kurukshetra, Arjuna was totally baffled to see his own relations standing before him to fight against him. He was then afraid of destroying his own family members and Lord Krishna had to advise him in various ways to clear off his doubts.

Lord Krishna is a great personality. He knows very well how to coax a person. At times he ridicules Arjuna by smiling and saying that, the future generations would call him a coward, who ran away from the field of battle. At times he paints before him a rosy picture of the future, after the victory of the Pandawas over the Kauravas. At times he holds learned discourses with Arjuna and tries to convince him about the necessity of fighting the war. Thus after the disturbed state of Arjuna's mind is explained at length in the first canto of the Bhagawadgeeta, the arguments of Lord Krishna start pouring from the second canto. Thus Sankhyayog (संख्य योग), Karmayog (कर्मयोग) Karmabrahmarpanayog (कर्मब्रह्मार्पणयोग) and Karmasanyasayog (कर्मसन्यास योग) were explained by Lord Krishna at length in the second, third, fourth and fifth cantoes respectively of the Bhagawadgeeta and Arjuna followed the arguments of Lord Krishna very closely. He came to know that the sum and substance of the argument was that one should have control over the sense organs, one should

make his intelligence stable and one should go on doing one's duty, without expecting any fruit from it. All the aforesaid advice was very good; but then the question arose how to bring it into practice? As per expectations of the common man, Arjuna also expected that Lord Krishna, who was himself a Mahayogi, should inculcate all these things in Arjuna as he was encouraging him and was at times praising him by such epithets as one with long arms, one who is sinless, one who is best among men etc; but Lord Krishna, who perhaps read the mind of Arjuna, therefore, told him in the sixth canto of the Bhagawadgeeta Abhyasayog (अभ्यासयोग), wherein he pointed out that, for achieving progress, man has himself to exert. Just as an electric lamp is lighted simply by pressing the button, similarly it is not possible for every disciple of a Guru to get the shower of the Guru's favours by which he would rise very high in the spiritual field. In the lives of some saints no doubt some stories are told in which the disciple, who was just an ordinary person, was instantaneously enlightened by the Guru. In the life of Saint Eknath, the history of one Gawaba is narrated\* which is pertinent in this connection. This Gawaba was a totally uneducated person and from his early life nobody would have predicted that he would in future complete the half finished work of the Bhawartha Ramayan of Saint Eknath; but this did happen! Saint Eknath knew that his end was drawing near and that he would not be able to finish the book captioned Bhawartha Ramayan\* which he had written half way. He, therefore, placed his hand on the head of Gawaba and blessed him and handing over his pen to him, ordered Gawaba to complete the work. We are told that the rest of the work was finished by Gawaba in such a way that we are hardly able to make out which portion of the book was written by Saint Eknath and which portion has come from Gawaba's pen; but barring such exceptions others have to strive hard for their own progress and uplift. This is told by lord Krishna to Arjuna in a nutshell as follows :

उद्धरेदात्मना सः स्वानं नात्मानभवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६ । ५ ॥

The meaning of the above shloka is "Man should achieve progress by his own efforts. One should not allow oneself to be degenerated; because one is the only friend and foe of oneself." After thus explaining the importance of the self, Lord Krishna has explained in detail how to practice yoga and achieve progress by oneself. Dnyaneshwar, who also was himself a yogi, has commented at length on these shlokas in his book Dnyaneshwari and explained the practice of yoga further. In order to impress upon Arjuna the importance of the अभ्यासयोग, while explaining the भक्तियोग in the twelfth canto, Lord Krishna again tells him अभ्यासयोगेन ततो मामिच्छास्युः घनं जय । १२ । ९ ।

It will thus be clear that a teacher or a Guru can just give guidance to his disciple. He cannot change his student overnight and bring about metamorphosis in him. The student himself has to strive hard. In the case of a teacher or a professor giving guidance to his students also we see that the teacher will be ready to guide his students constantly; but he cannot appear at the examination for the student. It is for the student to study according to the guidance of the preceptor. Similar is the case of a student wanting to build his body or to achieve proficiency in wrestling. A coach or a teacher can only give guidance to such a student. The coach cannot cause development of the body of the student, who himself has to strive and develop his body. In short the key to progress is self exertion.

From chapter fifty of Sai Satcharita, in which the discussion between Shri Nanasaheb Chandorkar and Shri Sai Baba about the shloka from Geeta has been described at length, we know that Shri Sai Baba knew Sanskrit very well and had full knowledge of the Bhagawadgeeta. The philosophy of the Bhagawadgeeta was mastered fully by him in his own behaviour and his advice to his devotees. It was because of this that he never collected an army of disciples, who would be longing for progress at His hands. He at times, gave advice to the devotees for their guidance. He told the devotees to follow the advice and behave accordingly.

He assured them about the relief in this world and the next. Let all of us, who call ourselves devotees of Shri Sai Baba, therefore, bear in mind this teaching of the Geeta and Shri Baba and start for our uplift by ourselves, keeping complete faith in Baba as per His advice, which is reported at length in Sai Satcharita. ★



## Hussain-the Martyr of Karbala

Once Hussain was sitting at his dinner, and his slave was present to serve him. By an accident, a hot dish fell on Hussain's knees. The slave felt nervous and recited a verse from the Qur'an:—"Paradise belongs to him who restraineth his anger."

And Hussain answered:—"I am not angry."

The slave continued:—"Paradise belongeth to him who forgiveth his brother."

And Hussain said:—"I forgive you."

And the slave finished the verse thus:—"For God loves the benevolent."

And immediately answered Hussain:—"I give you liberty! No longer are you my slave; and I give you four hundred pieces of silver!"

Yes, God loveth the "benevolent"; God loveth them who serve the poor; God loved them who clothed in humble garbs, go about with radiant eyes of compassion and love,—go about doing good and blessing the lowly and the lost. ★



# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## Meet Chapter-V

In the previous chapter emphasis was on dedicating the personal ego at the altars of a higher understanding and to act selflessly, whatever be the types of problems facing the individual. The constant insistence was, "Arise, O Bharata." Do not yield to circumstances -- battle against falsehood with a steady righteous mental attitude in yourself. Thus keep on inspiredly acting under all circumstances, with a dedication of your ego at the alter of the world. Act in the Yagna-spirit. The chapter was entitled, (jnaanakarmasamnyaasayoga) -- "renunciation of **Karma** in the knowledge".

Here the same topic is taken up for a more thorough investigation and a more exhaustive study. It is very easy for spiritual masters to tell us to renounce the ego. But what exactly constitutes ego? Where exactly does it come into play? If thus we can clearly know its identity and its usual fields of activity, perhaps, we, as seekers, may be able to apprehend the ego, capture and destroy it.

In this chapter, Krishna clearly points out the two main fields in which the ego asserts itself and confuses us in our life's path. Ego expresses both in our sense-of-agency -- -- the 'doership', and in all our sense-of-enjoyment -- -- the 'enjoyership'. The sense of-ego, the 'I-do mentality' is ever with us. And in all experiences, good or bad, we have the 'I-enjoy-sense'. Here enjoyment means experiencing. "I am hearing a pleasant song" -- -- here "I am hearing" is the expression of the 'sense-of-agency', and "a pleasant song" is the expression of the 'sense-of-enjoyment'. The play of this pair of ideas summarises the auto-

biography of the ego in us. If these two false urges are renounced, what is left is the infinite experience of the Pure Self. In this chapter the technique of ending this ego is discussed --- hence the chapter is called, The Way of Renunciation.

Spiritual terms have a knack of getting clouded behind thick layers of vaporous interpretations, commentaries, notes, etc. which they gather in the passage of time. People come to read new meanings in old terms, and soon the terms are found to be loosely employed in new contexts, hearing unexpected loads of fresh meanings. Arjuna finds the eighteen Geeta-discourses a very convenient occasion to clear his doubts and to get at a re-definition of many such confusing terms. Krishna elaborately explains them all --- and there is the charm of spontaneity in every one of Krishna's crisp definitions and exhaustive explanations. This chapter opens with Arjuna's demand to know what exactly is meant by "renunciation of action" (Karmasamnyaasa), and by performance of right action (yoga).

In explaining these two terms, within the span of some 29 simple verses, Krishna packs an entire philosophy of action, at once selfless, dedicated and inspired.

The description of the Lord as the mighty actionless centre of the active, dynamic world-of-beings is superb for its sheer poetry. The charm and magic of such verses --- especially where Arjuna is made to understand the Immaculate Self, Ever Pure, even in the most hardened criminal, soar to impossible heights of breath-taking beauty.

Throughout this chapter lie scattered thumb-nail pictures of an egoless Man of Perfection --- his physical behaviour in life, his mental attitudes to life, and his intellectual evaluation of life. Every aspect of the Man of Perfection is so vividly brought out that any sincere student must feel that he has a nodding acquaintance with such men-of-wisdom.

Arjuna, a spirited man-of-action, has no patience with ideal pictures of perfection, however expressive and fascinating they be. He is characteristically suspicious of impractical idealism, dreaming bluffs and utopian visions. This impatience with ideal dreams is essentially the genius of the Aryan Folk. At every step they demanded, and they have been provided with the detailed instructions how the vulgar ego and its endless passions can be totally removed from the bosom of the seeker. The Upanishads are rich in them. The eighteen chapters of the Geeta are strewn with them. The closing verses of the Vth chapter in **Mantra**-form spell out the essential techniques involved in the art of meditation.

Running all through chapter V are the main points so far developed and enlarged upon in the previous chapters. The entire Geet-palace is thus built up carefully wherein ideas and thoughts are systematically developed, scientifically explored, logically stated and poetically expressed. Thought by thought, the philosophy develops to grow out into an unquestionably perfect way-of-life.

Nowhere in the Geeta is there a condemnation of this world, or an over-emphasis of the other-world. In and through life and life's actions a path is shown, whereby each of us, doing our duties, and performing our actions, cannot only serve the world around, but get our within purified . . . . . our insights deepened . . . and our awareness brightened.

Life when properly lived can round the sharp edges in our character, and thus polished, our personality can come to reflect the rays of the Lord's own glory.

Total transmutation of life is the goal kept in view in the Geeta. Man, when he lives righteously the life of the spirit, shall grow out of his present evolutionary status, into new heights, expressing his own inherent subtle beauties. Man arrives at his final destination : the animal-man ends, and the God-man arises.

## A Popular Doubt

In the previous chapter, Krishna forcefully belaboured to convince his listener that man must strive to renounce, and thus eliminate his ego and ego-centric passions from his heart, when his hands and legs are vigorously employed in actions of pure service in the world outside. This Krishna termed as **Sannyasa**. But earlier there was a call to action --- a roaring demand to take up the pursuit of **Yoga**. "Take refuge in **Yoga** --- arise O' Bharata". (yogamathishtothishta bharata ). These were the concluding words of the last chapter.

Naturally, the alert and vigilant intellectual in Arjuna suspects a palpable contradiction in the discourse of Krishna. The warrior prince knows no hesitation. He immediately shoots his doubt at Krishna. The opening verse of this chapter is Arjuna's doubt. He asks, (V-1) **You recommend renunciation of action and again you emphasise its performance. Of these two which one is the better path; this you tell me decisively.**"

Now we are really confused. The two paths seem contradictory. One suggests that all actions must be renounced (Sannyasa) and the other exhorts us to actively participate and get involved in the problems besetting us socially and individually.

Here the subtle meaning is lost on Arjuna. Krishna rightly feels that his audience may comprise many like us who would make the same mistake. Renunciation of the ego in actions is termed as "Renunciation of action" (karmanam sannyasa) and giving up our anxieties for the enjoyment of the fruit-of action is called **yoga** (karmayoga).

In fact, the state of perfect Awareness of the universal oneness can fill the bosom only when both the ego and its passions are eliminated. These create 1) the I-do mentality (Ahankara), the sense of agency, the vanity of doership (karthrothabhava), and enjoyership' (bhoktruthobhava). These together constitute the

psychological block that exiles us from our divinity, culture and nobility, that hurls us into an arena of a selfish life of sense gratifications.

The ways of giving up the 'sense-of doership' (karthtrotha-bava) constitutes "renunciation of work" (karmanamsannyasa) and the ways of dropping the 'sense of enjoyership' forms **Yoga** (karmayoga). So then renunciation of the ego and service of the world is **Sannyasa** while to curb the anxiety to enjoy the results of actions and thus serve the world is **Yoga**. Once we understand what the **Sastras** mean by these terms, our doubts should lift readily. The Pandava Prince pointedly wants to be guided to a single path : either "total renunciation" **Sannyasa**, or "(complete action" ) **Yoga**.

As a true teacher Krishna understands the very source of this confusion in Arjuna and takes up the job of clearing it for him. Announces Krishna, (V-2) "**Both renunciation of action and Performance of action lead to freedom, but of these, performance of action is superior to the renunciation of action**". In **sannyasa**, the renunciation-of-action, we are required to give up our 'sense' of agency' the powerful 'ego-sense', in us. This is indeed more difficult for a beginner, than **Yoga**, the performance-of-action, wherein we are only asked to shed our anxiety to enjoy the fruits of action, our 'sense-of-enjoyership,' the irrepresible pursuit of desire-fulfilment. Therefore, Krishna declares, "Of these performance-of-action is superior to renunciation-of-action". (thayoshtu karmasannyasath karmayogo vishityate ).

Why does Krishna insist that **Sannyasa** is so very difficult any why is **Yoga** so vigorously recommended as the easier of the two paths ?

The Lord in the following verse intelligently hints at the subtle difficulty in the pursuit of the path-of-renunciation of the ego, by holding up to us the purity and glory of a true **Sannyasin**. Says the Lord, (V-3) "**He is to be known as a**

constant Sannyasin who neither likes nor dislikes; for, free from the pains of opposites, O mighty-armed, he gets easily freed from bondage.”

So a Sannyasin is not one who has shaven his head clean and who wears an ochre-robe. But he is one from whom the ego-sense has fled completely. He has neither likes nor dislikes (yo na dweshti na kaamkshati).

Likes and dislikes for the objects of the world arise from our Vasanas. When we have Vasanas, things which are conducive to their satisfaction are things we like, and things which are unconducive are things we dislike. Thus the texture of our Vasanas decide our likes and dislikes. A Smoker likes cigarettes and a drunkard likes his glass of whisky. When Vasanas are changed, then likes and dislikes also change.

“He is to be considered as a constant Sannyasin” (jneyah sa nityasammnyaasee). “who has neither likes nor dislikes” (yo na dweshti na kaamkshati.) Therefore, a Sannyasin is he who has no Vasanas and consequently no likes and dislikes. Whatever comes to him is welcome. He neither loves nor hates, for he is no longer functioning in the relative field of the ego.

Such an individual who has sublimated his ego has risen above the planes of mere intellectual existence. With our discriminative intellect we judge and classify the world outside as good or bad, beautiful or ugly, joyful or sorrowful. Our likes and dislikes are maintained and brought into play by the intellect faithfully dancing to the rhythm set by the Vasanas in each of us “O mightyarmed soldier, he who is free from the pairs-of-opposites is easily set free from bondage.”. (nirdwando hi mahaabaaho sukham bandhaat pramucyate).

Such a one lives in a fresh field of awareness. He is free from the desires of the intellect, thoughts of the mind and the

passions and lust of the flesh. He is no more a suffering mortal—he soars to the stature of a God-man on earth.

A seeker in the early days of his **Sadhana** cannot hope all of a sudden to achieve this egolessness, this **Sannyasa**. Hence Krishna insisted that **Performance-of-action** is easier than **renunciation-of action**.

Through self-less dedicated actions undertaken in a devoted **Yagna-spirit**, the existing **Vasanas** can be exhausted and thus is achieved the final victory over the ego and its tyrannies.

Totally selfless, divinely prompted, sheer inspired activities can spring forth only from one in whom the ego is no more blocking the flood of the Infinite Melody. One through whom It flows in an unimpeded flood is a true **Sannyasin**. Sublimation of the ego is the goal — — — desireless activity without anxiety to enjoy the fruits is the means. Pursue the means and reach the Goal in time. ★

(Courtsey: Geeta Office, Powai)

Dt. 25-1-76

To  
The Editor,  
Shri Sai Leela

I am obliged to Shri R. S. Pujari, for answer to my question, as published in English Sai Leela of Nov. 1975 (page 31). I think there cannot be any other answer. But who can really know the ways and whys of Saints? As is said and rightly too "To know a Saint, one must be a Saint."

Sincerely yours,

**V. B. Nandwani**

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

# SHRI GURUCHARITRA

By :- Shri S. N. Huddar

(Continued from January 1976 issue)

## CHAPTER-31

### Code of Woman's Behaviour

Hearing the advice, the young wife requested the Sanyasi to tell her how she should behave.

The Sanyasi explained to her the code of female behaviour. He said, 'This code is mentioned in the Kashi Khand of the Skand Purana. Agasti Muni lived in Kashi. His wife Lopamudra was a great devoted wife. Vindhyagiri (mountain) was a disciple of Agasti. Once Narad came to Vindhya and said, 'you are praise-worthy in all respects, but there is only one thing wanting in you. You are not as high as Merugiri.'

Hearing this, Vindhya got enraged and began to grow. He grew so high that he touched the sky. Due to this, the entire country in the south of Vindhya plunged into darkness. Consequently the Brahmins could not observe their daily rites and sacrifices. The Rishis told this to Indra, who went to Brahmadeo & narrated this to him. Brahmadeo said, 'Agasti is the Guru of Vindhyagiri. Send him southwards. Seeing Agasti Vindhya will come down to bow to him. Agasti should then ask him to be in that very position and not grow high. In this way this calamity can be removed.'

Indra, accompanied by Brahaspati and other Gods, came to Agasti at Kashi. They worshipped Agasti and Lopamudra and praised them. At that time Brahaspati (Guru of the Gods) narrated the code of behaviour of a devoted wife. He said, 'Arundhati,



Savitri, Ansuya, Lakshmi, Parwati, Shantarupa, Menka, Suniti, Sandyadevi, Suryakanta, Swahadevi have all been devoted wives. So is Lopamudra a great devoted wife. Every devoted wife dines after her husband has dined. She respects the guests, and the elders and greets her husband, when he comes from outside. She does not disobey her husband. She worships her husband thinking him to be Shri Shankar. She serves him in the night and goes to sleep after her husband has slept. She gets up before her husband, cleans the courtyard and sprinkles it with water. After bath she worships her husband and takes his teerth (Toe dipped water). She dresses and wears ornaments when her husband is at home. When he goes out, she does not have a make up. Even if the husband speaks harshly to her, she does not retort. She does not abuse him. When he comes home she greets him and asks him what he wants. A devoted wife, when she goes out, does not look at other persons and returns home soon.

She does not observe any vrat or fast or does not give any thing in charity without the permission of her husband. If there is some function, fair or ceremony in the town, she does not go without the husband's instructions. If the husband is happy, she is not dejected and if he is in grief, she will not be joyful. If she is in monthly course, she does not come in front of her husband and does not hear the Vedas. After bath on the fourth day, she gives company to her husband and in his absence, she only sees the Sun. She applies halad-kunkum-kajal and wears the mangalsutra round her neck, bangles on her wrists for the long life of her husband. She does not make friendship with the washerwomen, concubines, atheists and those who cajole their husbands.

A woman should not live deserting her mother and father-in-laws, brothers-in-law, brothers and sisters. She should not bathe putting off all her clothes. She should not sit on the grinding stone or mortar-pestle. She should not argue with her husband. She should not behave in such a way that he would be displeased.

Even if the husband is moneyless, miserable, weak, diseased or thoughtless the wife should consider him as God and be obedient to him. She should not compare him with other rich and strong persons and censure him. Devoted service of the wife to her husband pleases Trimurti Dattatraya.

A woman retorting angrily to her husband becomes a dog, fox or dumb or pauper in seven lives. Even if the husband is weak, he should not be disregarded. She should not speak loudly or laugh in presence of the elders. She should not look towards other persons with lust. If she does so, she is degraded morally. A husband is the soul of his wife. She is regarded auspicious as long as her husband is alive. After the husband's death, she is regarded inauspicious. While going to some place, if a widow is seen, it is considered inauspicious except to her own son.

If the wife observes, 'Sati' i. e. she burns herself with the dead body of her husband, she attains all glory. She liberates the persons of 42 generations (21 of the husband and 21 paternal). If the husband is sinful, still she takes him to heaven. Yama's servants also are afraid of a 'Sati'. The virtue of going 'sati' is immense. On the contrary if a woman is adulterous, she sends her 42 generations to the hell. Those who have a Sati in their homes, are really fortunate. They attain four valours (Purusharthas). Their acts are virtuous. That home is like a forest, which is without a Sati.

In this way Brahaspati told Lopamudra regarding the behaviour of a devoted wife. The Same was narrated by the Sanyasi to the mourning young woman.'

#### CHAPTER-32

### Behaviour of a Widow: Dead Husband Made Alive

Brahaspati told regarding the behaviour of a widow as follows: If the husband dies in the presence of the wife, then she should

observe 'Sati'. But if she is pregnant, if she has a child which is being fed on her breast or if the husband dies at a far off place, then she should not observe 'Sati'. She should live as a widow. She should shave off the hair on the head, else the husband goes to hell. She should bathe daily and should have only one meal every day. She should observe 'Chandrayan' i. e. take one morsel of food on the first day of the bright (shuddha) fortnight, increase one morsel daily and take 15 morsels on the Poor-nima. In the dark fortnight (Krishna or Vad) she should go on decreasing one morsel daily and take only one morsel of food on the Amavasya (newmoon day). She should not take milk, should not sleep on the bedstead, should not take mangal bath, nor take pan'. If she has no son, she should do 'tiltapan', worship Vishnu daily and act as per the wishes of her dead husband. She should wear white clothes.

In the Vaishakh month she should give an earthen vessel in charity. In the Kartik 'deep' should be given to a Brahmin. She should offer umbrellas and shoes to persons going on pilgrimage. She should take meal cooked out of only one corn in Kartik. Whatever vrat she observes, its udyapan (ending function) should also be duly done. If she has a son, she should act as per his wishes. Widows behaving in this way are virtuous and even if their husbands are suffering in hell, they would take them to heaven after their death.

Brahaspati had told this to Lopamudra in relation with the code of female behaviour and the same was narrated by the Sanyasi to the bereaved young woman. Then he said, 'You now do as you wish. If you have courage, you can observe 'sati' and if you act as a widow, it will also be virtuous.

Bowing to the Sanyasi, the woman said, 'You are like my parents, brother and all. I have no relatives here. You have told me the rules of behaviour of a Sati and a widow. I think it will be difficult for me to act as a widow, for as I am young and fair the people at large will speak ill of me. So I think it better to observe sati. You kindly give me your blessings.'

The Sanyasi blessed her and said, 'you have come from a long distance with your diseased husband to see Shri Guru. What was destined to happen has happened. Even great men as Harishchandra, Bhishma, could not avoid it. Still you better see Shri Guru who can even win 'Kal' and then observe Sati.'

He applied Bhasma to her forehead, gave her 4 Rudra beads and said, 'Tie two in your husband's ears and two around your neck and sprinkle the teerth on the body of your husband and on yourself after Rudrabhishek to Shri Guru. After doing this, you may observe Sati' The sanyasi then went away.

The young woman started preparations for observing sati. She called Brahmins, gave prayashchitta to the body of her husband. She took a bath, wore a silk sari and the ornaments, applied haladi kunkum and became ready to observe sati. The body of her husband was taken to the river and she was going in front of the corpse with fire pot in her hand. The young girl of sixteen appeared as bright as goddess Lakshmi and all wondered to see her courage.

A pyre of wood and cowdung cakes was prepared. The young woman offered vayan (सूपचोळी) Haldi Kunkum and mangal sutra to married women, bowed to them and said, 'please inform my parents and father and mother-in-laws that we are staying at holy place and are in good health. Otherwise out of grief they will give up their lives.'

At this time, she remembered the advice of the Sanyasi, she tied 2 Rudrabeads to the ears of her husband and tied two Rudrabeads around her neck. She took permission of the Brahmins and started to go to the Sangam to see Shri Guru. Many Brahmins accompanied her.

She was praying all the way in the mind, 'Oh Trimurty, your fame is widespread, and you possess all siddhis. If a complaint is made to a ruler, he gives justice. If one goes to

a physician, he gives, medicine for relief. I came crossing 20 villages with the hope that my husband will recover. I am coming to ask you how my husband expired on the way.

She saw Shri Guru sitting below an Ashwatha tree and she bowed to him respectfully. Shri Guru, blessed her and said, 'you shall have soubhagya for ever. She again bowed to Shri Guru and he exclaimed 'you will have 8 sons' The Brahmins accompanying her told Shri Guru, 'her husband has expired and she has come here to see you before observing Sati'

Hearing this, Shri Guru smiled and said, 'Her Soubhagya is everlasting. Bring her husband's body here immediately. Let me see when he lost his life.'

Some persons soon brought the dead body before Shri Guru. The strings were cut and the cloth covering was removed. The Tirth of Rudrabhishek was sprinkled on the dead body and Shri Guru looked at it with his sight full of nectar. Immediately, the Brahmin youth sat up as if aroused from sleep. He was ashamed to see himself without clothes. He wore the dhoti and asked his wife why she did not awake him before, why he was brought there and who was the Sanyasi. The wife narrated to him all that had occurred. Then both of them bowed to Shri Guru with devotion and began praying to him. All the persons who had assembled there were delighted to see the miracle

One cynic person said to Shri Guru, 'This Brahmin died as per his fate. How can he be alive?'

Shri Guru smiled and said, 'I requested Brahmadeo to give 30 years' life from his next life to this brahmin youth.'

All were astonished to hear this. All bowed to Shri Guru and returned. The young Brahmin couple bathed at the Sangam, worshipped Shri Guru devotedly and pleased the Brahmins and the poor by giving in charity.

## CHAPTER 33

## A Devoted Concubine

Next day the young Brahmin couple bowed to Shree Guru and sat before him. The wife asked Shri Guru, 'when I was mourning, a Sanyasi advised me, gave me 4 Rudra beads and asked me to tie 2 beads in the ears of my husband and to put 2 beads round my neck. He also told me that when I go to see Shri Guru, I should sprinkle the Teerth of Rudrabhishek on my Husband's body and mine. Who was that Sanyasi?'

Shri Guru smiled and said, 'seeing your devotion, I myself gave you the Rudra beads. Sins do not touch them who wear Rudraksh. The significance of Rudraksh is very great. One should wear a wreath of 1000 Rudrakshas. If this is not possible then have a wreath of 108 beads round the neck, 80 beads in both the hands, 32 round the neck, 40 on the head, 12 in both ears. The wreath should contain silver, gold and precious stones as diamond, emerald, pearl, coral, etc. One who bathes with Rudra beads on his body gets the credit of Ganga bath. If Rudraksh is worshipped, it is like worshipping shri Shiva linga. The Rudrakshas have 1, 5, 11 or 14 holes. I shall now tell you a tale in this respect.

There lived a king Bhadrasen in Kashmere and his son's name was 'Sudharma'. The name of his minister's son was 'Tarak'. Both were fast friends. They were of the same age. Both of them had studied together. They were devotees of Shiva. They wore wreaths of Rudraksh and applied Bhasma to their bodies. They did not like rich clothes and ornaments of gold and gems.

Once Parashar Rishi came there. The king greeted and worshipped him. The king said to the Rishi, 'my son is fond of Rudraksh and has no liking for good clothes and ornaments befitting a Royal family. Please advise, him properly.'

Parashar said, 'the account of the previous birth of your son and that of your Mantri, is wondrous. There lived a concubine

in Nandigram. She was very beautiful. She wore golden sandals. Her ornaments, and her bedstead was webbed with precious stone. She had constructed a high class dancing hall, where she sang, and danced daily. She had many attendants. She had placed a monkey and a cock in the dancing hall. She tied Rudraksh round their necks and taught them to dance. She was a great devotee of Shiva and gave alms to the Brahmins and others profusely.

One day a rich Vaishya, wearing a Rudraksha wreath, came to her. He had in his hand a Shiva Linga of precious stones, which was as bright as the Sun. The concubine longed to have that Shiva Linga. She asked her maid servant to ask the Vaishya if he would sell the Shiva Linga, or he would give it to her if she accepted to serve him as a devoted wife for three days.

When the maid servant told this to the Vaishya, he laughed and said, 'I would gladly give this Linga to your mistress, if she agrees to serve me as a devoted wife for three days.' The Vaishya then said to the concubine, 'you are a prostitute by profession and caste. How can I believe that you would be honest with me for three days? Take an oath for this.'

The concubine took the oath. 'I shall serve you devotedly for three days.' He then gave the Linga to her and said, 'I love and regard this Linga even more than my life. If it is lost or destroyed, I shall give up my life. It should not be with you at sex-play. Keep it safe.'

She agreed and kept the Linga tied to a pillar in the dancing hall. Both then entered the inner apartment. While they were enjoying, the dancing hall caught fire and was burnt in no time. Efforts to extinguish the fire were made, but the Linga was burnt! Seeing that the precious Linga was burnt, the Vaishya arranged a pyre and burnt himself.

(Continued on page 24)

## SHRI SAI BABA'S WISH

A Sai devotee family of this place intended to visit Shirdi to have darshan of Shri Sainath Maharaj for the first time. Truly speaking Shri Sai Baba Himself drew this Nagpal family to Him out of His grace. They reached Shirdi on 7th July, '75 Monday at about 10.00 a. m. Before their leaving this place Pathankot I had requested them to offer some mangoes to Baba.

Respected Sai Bhaktas: How this trifling offering of mine was accepted by Shri Sainath Maharaj will be illustrated by the following story narrated by the visiting family :—

“We reached Shirdi at about 10.00 a. m. on Monday, 7-7-75. We had darshan of Shri Sainath in the Samadhi Mandir. Our eyes were filled with tears and hearts with emotion to realise that Shri Baba is present here all the time. We could not afford to have the slightest doubt that He is away from this place. We felt from the core of our hearts that we were in our own house, while being at His lotus feet,

It was proposed to offer the mangoes on the next day i. e. Tuesday. We may mention that there was good quality of mangoes available at Shirdi on Monday. But lo! We visited the market again and again on Tuesday but we could not get mangoes of good quality during the whole day. On Wednesday morning i. e. on 9-7-75, the mangoes were not available, so I intended to go to Kopargaon in order to fetch mangoes from that place and offer them to Shri Baba. At about 10.00 a. m. I, after taking bath and my breakfast, started towards bus stand, but as soon as I reached the market, a vendor had just put down his basket of fruit, containing first quality mangoes on the ground. The first purchase was therefore made for Shri Baba. This was the first miracle seen by us.



Now what happened next is most wonderful and may be noted whole-heartedly.

We took the mangoes, washed them under the taps near the Samadhi Mandir and wiped them with a towel. I went to the Pujari and asked him to give us a 'thal' for offering the mangoes to Shri Baba, which he very kindly gave. The mangoes were kept in the 'thal' and we reached inside with this thal in our hands. The Pujari asked if the mangoes were to be taken back by us as the prasad is generally returned to the devotees. We told him that the mangoes were an offering from a devotee from Pathankot, Punjab and were as such for Shri Baba. Hearing all this he smiled and asked us to cut all the mangoes into pieces. We came out and cut the mangoes accordingly. By this time the noon arti had begun and we reached near the Samadhi with the mangoes. The Pujari took the 'thal' from our hands and when the arti was over and Shri Baba's bhog arrived, some pieces of mangoes were placed in Shri Baba's bhog and the rest were distributed among the bhaktas. And now it was narrated by the Pujari that since morning no bhog for Shri Baba had arrived except these mangoes. Hearing all this we became dumb and spell bound. We were stunned to see the grace of Shri Sainath Maharaj and we were unable to make anything out of it. The only course was the tears rolling down our cheeks and now we rushed to the market in order to have some more mangoes, but wonder of wonders, neither the mangoes nor the vendor was there.

Respected bhaktas, is this instance not a lesson for all of us to realize up to what extent Shri Baba can go for his children? He, Who is Triloknath, remains without any bhog till noon for a silly child like me. Had he tied strings so that no other devotee should offer him any bhog on that day?

I have been to Shirdi near the lotus feet of Shri Sainath Maharaj twice, once in June, 74 and then in March, 75. I cannot dare call myself a devotee of Sai Maharaj Because 'devotion'

is not an easy task. Unless and until he showers his grace, nobody can have devotion. Every now and then I pray him to render me pure and accept me at His lotus feet.

Let us all pray for pure devotion and absolute surrender. May Shri Sainath Maharaj accede to this humble request of ours.

That is the day of dawn in one's life.

Bow to Shri Sainath Maharaj and many salutations at His lotus feet.

**Amarnath**

Booking Clerk,

Rly. Station Pathankot, (PUNJAB) Pin 145001

(Continued from page 21)

The concubine was much grieved. She decided to observe 'sati' as she had agreed to be a devoted wife of the Vaishya. Her relatives tried to persuade her from giving up her life, but she was firm in her resolution. She called the brahmins and gave money in charity. She arranged the pyre, took three rounds around it and leapt in the fire of the pyre.

Instantly Shri Shiva with five heads and locks of hair on his head, caught her in his ten hands and took her out of the fire and said, 'I am pleased with your devotion. You are really a 'sati. You can ask for a boon. I myself had come to you as the Vaishya to test you. I myself set the dancing hall on fire and entered the pyre and got burnt.'

The concubine said, 'Kindly take me with all my relatives and servants to your place.' Shri Shankar seated them all in his divine plane and took them to Kailas.

(To be continued)

# SAINT RAMDAS

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

(Continued from February 1976 issue)

Importance of solitude has been stressed by many saints all over the world. Many saints have been resorting to solitude whenever possible. Running away from the tumult of the common people is always found necessary by many saints. Thinking about god, concentrating on god or meditating always requires solitude. Sometimes even to think about a complex problem and to have its solution, requires a person to resort to solitude. Saint Ramdas had spent nearly twelve years in austere penance. Then he travelled all alone in the whole of India for pilgrimage. He therefore, was used to live by himself; but after he came to settle at Chafal, where he put up the Rama temple, he had many disciples and he was usually surrounded by a lot of people. Hence he sometimes felt like resorting to solitude. Within a few miles from Chafal, there were a number of mountain caves where Saint Ramdas used to retire when he used to be in such pensive moods.

In order to have an idea of these mountain resorts of Saint Ramdas, it would not be out of place to describe them briefly here.

Sajjangad was the place of abode of Saint Ramdas in his later age. In that same mountain when one is descending from the fort there branches off a road leading to Parali. Just above this road there is a cave where saint Ramdas used to stay at times.

There is another cave in the Chandragiri Mountain. On one side of the Krishna River the villages of Masoor and Shahapur are located, while on the other bank of the river stand Umbraj

and Charegaon. In the rear of Charegaon is the location of a cave. This was a favourite resort of Saint Ramdas in the beginning. It is stated that a tiger was occupying this cave. This mountain cave is on a good height and because of the jungle in its vicinity the atmosphere there is very pleasant.

Another cave exists in the mountain, which stands in the Shinganwadi. This mountain is at a distance of about two to three miles from Chafal. For reaching this cave, you have to climb very high up. It is recorded that Saint Ramdas used to watch the Ramnavami festival at Chafal from this cave. This pleasant cave is known after the name of god Rama.

At a distance of about five to seven minutes' walk from this cave, there is a holy place known as the "Kubdi Teertha". A story is as usual told about this Teertha. Once Chhatrapati Shiwaji Maharaj came to meet Saint Ramdas. Due to long journey, Shiwaji Maharaj was tired as well as thirsty. He however came and bowed down to Saint Ramdas; but he could not ask for water to drink. Ramdas however came to know about it and immediately thrust his "Kubdi" under a nearby stone and overturned it, and lo! Out came a gush of water! This stream is flowing continuously since that time. Even in the hot season, when there is no water elsewhere, this stream flows continuously and cold and sweet water from this Teerth refreshes the traveller who passes by. (Kubdi is a crutch. Now-a-days lame people use a pair of crutches to help them in walking, but in the days of Saint Ramdas, there was a fashion among the Sadhus, who used to give "Pravachan" by sitting, to use a small crutch (Kubdi) to give them support in the sitting posture. This kubdi they usually held under their armpit and reclined on it. Among the followers of Saint Ramdas, this Kubdi, made out of wood, used to be designed in such a manner that it used to conceal a small dagger in it, which would be used by the wearer in emergency. In some of the pictures of saint Ramdas, in a sitting posture, this kubdi can be seen).

The cave at Shivtar played a very important part in the life of saint Ramdas. From Shaka 1576 to Shaka 1598, Saint Ramdas used to stay here very often and sometimes for a long duration. It is recorded that on many occasions Saint Ramdas and Chhatrapati Shiwaji Maharaj met here for discussion on policy matters. This cave is in the mountain range in the rear of the village of Shivtar. "Dasbodh" which is the most famous book of Saint Ramdas, was mostly composed in this same cave. A few other compositions are also stated to have taken birth in this place. It appears that even after the Samadhi of Saint Ramdas, his disciples used to visit this cave. This cave is very spacious. It is about 125 feet long and about seventy five feet wide. It has also got compartments. At a little distance just above this cave, there are the remains of the house of Chandrarao More, the famous Raja of Javli. Shiwaji Maharaj tried his best to win over Chandrarao More to his side, but Chandrarao was not ready to transfer his loyalty from the Sultan of Bijapur to Shiwaji Maharaj. Ultimately Shiwaji Maharaj had to attack Chandrarao and capture Javli Valley. Since the downfall of Chandrarao More in Shaka 1578, Saint Ramdas started staying here for longer duration.

Another cave is located in the Tarala valley in the Kalamba Mountain. This valley is on the south side of the Chafal valley. Kalamba mountain is at a distance of about five miles from Tarala. This cave is also quite spacious, its length being 110 feet and breadth about 25 feet. The weather at this place is quite healthy and balmy.

The last important cave is known as the Helwak cave. Helwak is on the Koyna river. To the North of Helwak, there is another village Kondhavl by name. In the mountain near this village, is the Helwak cave. This cave is about 130 feet in length but its breadth is not uniform. It varies from twenty feet to 40 feet. This cave faces the north. It is known from the records that the whole of the chaturmas (sacred four months of the monsoon) in Shaka 1596, was spent by Saint Ramdas in this cave.

Saint Ramdas was strong disciplinarian. He had a fixed conviction that without discipline, there would be no efficiency. Hence though he founded more than a thousand Maths, as stated before, he never allowed the disciples in charge of the Maths to run them as they liked. Rules for running the Maths were framed by saint Ramdas and they were closely followed by all the disciples in charge of the Maths. Every Math was in charge of a disciple, who was known as Mathadhipati (Offier in charge of the Math). Any Tom, Dick and Harry could not aspire to be the Mathadhipati. There were certain tests like some standard of learning, capacity to manage and preach etc. The Mathadhipati was required to beg alms every day as that was the sign of a follower of Saint Ramdas. In every Math all the literature of Saint Ramdas was kept for the study of all visitors. In the absence of printing presses, it was common practice to copy all important religious books and epics. This work of copying holy books was constantly going on in all the Ramdasi Maths. These Maths therefore, more or less served as public free libraries.

We now come to a very controversial incident in the life of Saint Ramdas. The research scholars of Maratha History are divided on the point of the meeting of Saint Ramdas and Chhatrapati Shiwaji Maharaj prior to Shaka 1594. Some historians are of opinion that this meeting must have taken place much earlier, though there may not be any written evidence to that effect in this behalf, but some are apt to conclude that in the absence of some evidence to that effect it should not be taken for granted that they must have met before that date. There is also another point of discussion about these two big personalities, whether Chhatrapati Shiwaji Maharaj got a push because of Saint Ramdas or whether Saint Ramdas became known so mush because a king like Shiwaji Maharaj supported and gave protection to him. This discussion is however only academic, because both these persons were incarnations of god and they had taken birth in this world in order to fulfil certain mission. The mission of one was to put a stop to the expansion of the Mohamedan rule and the mission

of the other was to spread the devotion to god and thus avert the danger to Hindu religion and we find that both these personalities did full justice to their mission and inscribed their names in the Maratha history permanently.

There are however very strong reasons to conclude that the first meeting of these two great personalities must have taken place round about Shaka 1571. There is some forest at Shinganwadi at the foot of the mountain behind the Shree Rama temple at Chafal and it is probable that they met each other there for the first time.

The assassination of Afzalkhan took place in Shaka 1581 and Saint Ramdas had warned Chhatrapati Shiwaji Maharaj about the danger from the Khan. He had also warned Shiwaji Maharaj to be alert and watchful, otherwise there would be danger to his life from the treacherous Khan, who had come from Bijapur with special army in order to crush the "mountain rat" (Chhatrapati Shiwaji Maharaj).

The Mathadhipati of Kanhari Math, Shri Wasudeo Mahant, who was a disciple of Saint Ramdas, was granted an Inam of eleven Bighas of land by Shiwaji Maharaj in Shaka 1592. In view of this fact, we cannot overrule the possibility of the meeting of Saint Ramdas with Chhatrapati Shiwaji Maharaj prior to Shaka 1594.

We are concerned very little with the aforsaid controversy of the historians. They may continue their heated discussion on the issue. Our concern is with the work done by these two great personalities in the history of Maharashtra and the turn that they gave to the history by swimming against the current. Just as the two rivers Ganga and Jamna start separately in the Himalayas, meet together at Allahabad and go on supplying water and food to the people thereafter, similarly the work of both these great personalities was complementary to each other.

The work of one enabled the other to go ahead in his plans. Round about Shaka (1567-68) Saint Ramdas first inaugurated a Maruti temple and raised the banner of the Hindu religion and round about the same time, not very far from that place, Chhatrapati Shiwaji Maharaj captured the Torana Fort and laid the foundation of the independent Maratha state. Hence it is quite possible that both of them had heard about each other's work and had a strong desire to meet each other.

It is however an accepted fact by all that these two met each other in Shaka 1594 and from that time their respect for each other went on growing in limitless manner. It was because of this respect that Chhatrapati Shiwaji Maharaj thought that Saint Ramdas should shift to a very safe and comfortable place. Saint Ramdas was however never bothered where he lived and how he lived. His wants were very few and he led the life of a real ascetic, not caring for his personal comforts. However because of the special request of Shiwaji Maharaj, Saint Ramdas decided to shift his abode from Chafal to the Parli fort which was later on renamed as Sajjangad. The temple at Chafal was the creation of Saint Ramdas and hence he first made all arrangements regarding the daily worship and the festivals of that temple. At the same time he ordered certain arrangements to be made at the Parli Fort in order to make that place suitable as his permanent abode.

In Shaka 1598, saint Ramdas decided to shift to the Parli Fort permanently. According to the wish of Saint Ramdas all the saints and devotees in Maharashtra were invited to attend the inaugural function. Saint Ramdas himself saw that all the guests were given all the comforts and that they were properly entertained. Chhatrapati Shiwaji Maharaj himself attended the function and welcomed all the guests. In the gathering all exchanged their views with each other and made various suggestions for expanding the Maratha Kingdom and for furtherance of the Hindu religion. The gathering vowed to try their best to establish



permanently the "Rama Rajya" in this world. Keertan, which was the most popular form of giving expression to religious feeling, was performed every day. At the request of Saint Ramdas, Chhatrapati Shiwaji Maharaj also performed keertan on one day. This long festival concluded with the keertan of saint Ramdas. At this mature age, the speech of Saint Ramdas was flowing like the river Ganga in flood. All were simply drowned in the "Ras" of devotion. Because of this congregation of all the good people of Maharashtra (सज्जन) on the Parli Fort, it was renamed as Sajjan-gad and it became the permanent abode of Saint Ramdas from that time.

( to be continued )

## सुंदर साई

सुंदर मुन्डडा हे साई तेरा,  
मन मोहन है, तू साई मेरा, ।  
जन्म से दर्शन हुआ तेरा,  
सफल जन्म हुआ मेरा ॥१॥

मैं कुछ नहीं करता,  
सब तुम हो करते ।  
कुछ नहीं मेरा,  
सब कुछ तेरा ॥२॥

अखंड ज्योति है साई तेरी,  
जिससे जगी जीवन ज्योति है मेरी ।  
कृपा करो तुम मुझ पर साई,  
जो कहा वह कर मैं पाऊँ ॥३॥

किशन ह. भूराणी

१५, कंकू व्हिला, अशोक नगर मुलुंड (पश्चिम) बम्बई ८०

## सुखदुख व पापपुण्य

शुभाशुभ कर्मों के परिणाम स्वरूप प्राणि को सुख अथवा दुख प्राप्त होता है। इस सुख दुख की भुलैया से सारा जगत् मोहित हो रहा है। प्राणियों की सभी चेष्टायें सुख या आनन्द प्राप्ति के लिये होती हैं। संसार का कोई भी प्राणी दुख नहीं चाहता। जिनको सुख प्राप्त होता है, वे और अधिक सुख की प्राप्ति के लिये चेष्टायें करते हैं। जिनको दुख प्राप्त होता है, वे दुख निवारण के लिये क्रियायें करते हैं। ताकि उन्हें भी सुख मिल सके। वास्तविकता यह है की संसार में सुखदुख दिन रात की तरह आते जाते रहते हैं। कोई सदैव सुखी नहीं रहता और कोई सदैव दुखी नहीं रहता। कोई आज सुखी है तो कल उसे भी दुःख उठाना पड़ सकता है। यदि कोई आज दुखी है तो वह भी कल सुखी हो सकता है। मेघदूत में कवि कालिदास ने कहा है —

कस्यैकांतं सुखमुपनतं दुःखमेकांततो वा ।

नीर्चिर्गच्छत्युपरि च दशां चक्रनेमिक्कमेण ॥ (मे. ११४)

सुख किसे कहते हैं, दुःख किसे कहते हैं और चिर सुख या परम सुख या परमानन्द क्या है तथा पाप पुण्य से क्या जाना जाता है, इन पर समुचित रीति से विचार करना आवश्यक है।

साधारणतः सुख का अर्थ हित, श्रेय या कल्याण करते हैं। मानव शरीर में दस इंद्रियाँ होती हैं— पाँच ज्ञानेन्द्रियाँ और पाँच कर्मेन्द्रियाँ। हस्त, पाद, उरस्थ, गुदा व वाचा को कर्मेन्द्रियाँ कहा जाता है तथा श्रोत्र, त्वचा, नेत्र, रमना व घ्राण को ज्ञानेन्द्रियाँ कहने हैं। शब्द, स्पर्श, रूप, रस व गंध इन इंद्रियों के विषय हैं। इन इंद्रियों के अनुकूल भोगों को भोगने से मन प्रसन्नता या आल्हाद अनुभव करता है। इनको इंद्रिय सुख या आधिभौतिक सुख कहते हैं। दूसरे शब्दों में मानव शरीर के अनुकूल भोगों की प्राप्ति सुख मानी जाती है और उनके अभाव को दुःख माना जाता है। सामान्य जन की दृष्टि में जिस मनुष्य के पास रहने के लिये सुविधासंपन्न मकान, पहननेके लिये उत्तम कपड़े, धुवा शांति के लिये उत्तम भोजन, वाहन, धनसंपत्ति, पत्नी पुत्र, पौत्रादि हैं, वह सुखी माना जाता है।

जिसके पास न रहने के लिये मकान, न आवश्यकतानुसार भोजन, वस्त्र, वाहन, व धन है और परिवार में किसी तरह का अभाव है तथा परिवार का कोई न कोई सदस्य रोगादि से पीड़ित है, ऐसा व्यक्ति दुःखी माना जाता है।

प्राणियों की सृष्टि के साथ साथ सुखदुःख भी उत्पन्न हुये हैं। आदि काल से समस्त प्राणी सुखदुःख भोगते आ रहे हैं। अतएव ऋषिमुनियों व ज्ञानियों ने सुख दुःख पर विचार किया है। महाभारत में पराशर गीता में कहा है।

यदिष्टं तत्सुखं प्राहुः द्वेष्यं दुःखमिहेष्यते ।

( म. भा. शां. २९५, २७ )

जो कुछ अपने को इष्ट होता है, वह सुख है और जिसे हम द्वेष करते हैं या जिसे हम चाहते नहीं वह दुःख है। सुख की यह व्याख्या निर्दोष नहीं है क्योंकि “इष्ट” शब्द के अर्थ में कोई वस्तु भी आ सकती है और वह वस्तु सुख नहीं कही जा सकती। उदाहरणार्थ, यदि मनुष्य को प्यास लगती है तो उसे पानी इष्ट होता है जिससे उसकी तृप्ति होती है। यहाँ पानी सुख नहीं है। पानी पीने से जो तृप्ति होता है, वह सुख है।

तृष्णार्तिप्रभवं दुःखं दुःखार्तिप्रभवं सुखम् ।

( म. भा. शां. २५.२२; १७४ १९ )

प्रथम तृष्णा उत्पन्न होती है जिससे पीड़ा होती है जो दुःख देती है और उस दुःख की पीड़ा से आगे सुख उत्पन्न होता है। तृष्णा किसे कहते हैं? अनुभव में आई किसी वस्तु को पुनः प्राप्त करने की भावना को इच्छा या वासना कहते हैं। इच्छित वस्तु जल्दी नहीं मिलने पर दुःख होता है तथा वह इच्छा अधिक तीव्र होती जाती है या इच्छानुसार सुख न मिलने पर और अधिक सुख की प्राप्ति के लिये इच्छा तीव्र होती जाती है। ऐसी इच्छा को तृष्णा कहते हैं। मनुष्य के मन में तृष्णा उत्पन्न होकर दुःख होता है। दुःख का निवारण होने पर सुख का अनुभव होता है। सारांश में दुःख का न होना ही सुख कहलाता है। सुख कोई स्वतंत्र वस्तु नहीं है। ऐसा संन्यास मार्ग का मत है। सभी सुखतृष्ण दुःखके क्षय से प्राप्त होता है ऐसा संसार में पाया नहीं जाता। उदाहरणार्थ, यदि किसी बालकके भूँह में एकःम मिश्रीकी डली डाल दी जाय तो उससे उसको जो सुख प्राप्त होगा, उसे तृष्णा क्षय से प्राप्त सुख नहीं कहा जा सकता। टहलते टहलते यदि आपके

कानों में मधु' संगीत की घनि पड़नी है या अपनी दृष्टि में सुन्दर प्राकृतिक दृश्य आता है तो उससे आपको जो सुख प्राप्त होता है वह आपको बिना इच्छा के ही प्राप्त होता है। अतएव सभी सुख तृष्णा मूलक हैं, ऐसा सिद्धांत कसौटी पर खरा नहीं उतरता। (अर्थ)

दीनानाथ टी. गुप्ता

रेल्वे क्वार्टर्स, नं. अर. बी. २/२५७/५ रेल्वे स्टेशनके सामने जवल्पुर (म. प्र.)

(Below is the reply to Shri Pujari's questions, published on page 31, in Shree Sai Leela, November 1975.-Editor)

To  
The Editor,  
Shree Sai Leela

1. As Baba Himself often said and also all saints of all religions in all ages have said, all must undergo the 'Prarabdha' earned by them due to their 'Karmas' in this or last life. But the Saints and Sadgurus like our Lord Sai, can file away the sharp edges, compress the punishments (as was done in the case of Dr. Pillai by Baba) and give mental courage and upliftment to bear the fruit of the sins. So, I feel it was Baba's strange way to wear off HIS Close Devotees' sins punishment by rubbing coins and giving them different names.

2. Baba saved a rabid dog from death at the hands of the villagers. He gave 'Moksha' to a tiger, saved a bull from the butcher's knife, gave up his 'gadi' to one (who could not sit on it much longer) and did many such other things. So there is nothing strange in His courtsey to Bade Baba. In this way HE showed practically to all devotees that the sun gives light to poor and rich, high and low, wicked and pious, theists and atheists, etc., etc. None should expect Baba to behave the way other human beings did or do.

V. B. Nandwani

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

# RUKMINI

## THE PRINCESS OF VIDARBHA

Universally acknowledged fact it is that a young girl loves but once and when she sets her heart upon a man she does so whatever the risk.

The story I am going to tell you happened long, long ago. In those days the maids of India married the very man whom they loved. Rukmini, the young daughter of King Bhishmak of Vidarbha, was very much perturbed for she was to be married to Prince Shishupal, son of the king of Chedis, whom she did not love at all, for she had fallen in love with Krishna, Prince of Dwarka.

Frequently she had heard many a glorious deed of bravery and gallantry from persons who visited her father's court. Never did she see him but she liked to listen to the stories current in the town about him. She, therefore, made up her mind to marry him. She thought he was the only prince in the land worthy of her hand.

She had five brothers. She sought their help to win Krishna as her husband. Rukmi, the eldest brother, did not like her choice though the rest of the four brothers agreed. He advised the king, their father, to marry his sister to another young wooer, namely Prince Shishupal, son of the king of Chedis. The king agreed.

In vain did Rukmini try her best to persuade her eldest brother, the Crown Prince of Vidarbha. 'No brother', cried she, 'I love Lord Krishna, Prince of Dwarka. I have given him my love and it can never be given to another.'

Rukmi was hot-headed and adamant like a rock. He firmly and in high words told her, 'I strongly object to your proposal.'

I do not like that notorious Prince of Dwarka. Prince Shishupal is a better suiter than Krishna.'

Rukmini knew that all the odds were against her and that she must find her own way to win the man she loved. She remembered an aged Brahmin who was in her father's court. He might be able to help her, she thought and so she sent for him.

"Most lovely Princess," the Brahmin said, "I am ready to help you. Please command."

"I want you to take a letter from me to Prince Krishna of Dwarka."

The princess thereupon handed the letter to the Brahmin who promised: "I will be in Dwarka within no time."

The faithful Brahmin rode as fast as he could. The way was long and not free from danger. When he reached there he requested for an audience with Lord Krishna. After having shown due hospitality and courtesy to the Brahmin, Krishna asked him, "Reverend sire, may I request you to let me know the mission of your visit?"

The Brahmin replied: "I have brought a letter for you from Princess Rukmini, the only daughter of King Bhishmak of Vidarbha (modern Berar), but he has betrothed his daughter to Prince Shishupal, son of the King of Chedis, whom she dislikes very much."

He took out the letter from one of the folds of his garment and handed it to Krishna. It read as follows:

'My Lord, I have listened to the tales of your splendour and prowess. My conduct might seem to you unmaidenly in approaching you in this manner but most worthy Prince, you are the cause of it. I am sure you would accept a girl, who brings her heart to you. It is a right of a girl to choose her own husband as a husband chooses his own girl to wed with

I pray you not to deny this right to a girl who loves you ardently.'

'I can think of nothing but you. I pray to accept me else I shall become the wife of Shishupal whom I do not wish to marry. It is settled. Do not ask my father for my hand. Come here, O unattainable Lord, before the appointed day for my wedding and carry me away in your arms. A day prior to my wedding I shall go to worship at the shrine of goddess Ambika. At that time, come and seize me. If you will not come, I shall die of sorrow.'

Krishna read the letter over and over again. Here was a strange request to save a maiden from an unwanted match. But he had already fallen in love with her without seeing her, for the fame of this beautiful girl had reached his ears from the citizens of Dwarka. At last he said to the Brahmin: 'I shall go to Vidarbha and carry her away like a leaf wafted by the wind.'

'The day of her wedding is close at hand,' the Brahmin remarked.

'We must start immediately,' Krishna said and he bade his charioteer to be ready with the swiftest of steeds. He also took with him a strong body of Yadava knights. Along with the Brahmin, this company galloped day and night and reached Kundinpur just in time.

From the opposite direction Prince Shishupal accompanied by his royal father arrived near the walls of the city. King Bhishmak went out in a grand procession to receive and do honour to his would-be son-in-law.

Rukmini sat in her palace in despair. It was the eve of her wedding day. All kinds of thoughts crowded in her mind. She thought about the old Brahmin, for the old man had not come back. She felt doubtful whether Prince Krishna had got the letter or not. If he had received it, what would he think about her

request ? Perhaps, he might reject her hand, at this thought what a flood of tears she let loose?

All at once her left eye began to throb. It was a happy omen. Just then a maid servant announced that a Brahmin had come and was seeking her audience. At once he was shown into the room.

'Did you meet Prince Krishna ?' she enquired eagerly.

'Lovely Princess', replied the Brahmin, 'Krishna is already here. He is now in the city.' He thereafter narrated all that had taken place at Dwarka.

• • • • •  
Krishna too announced his arrival to king Bhishniak who gave him a right royal reception. He along with his Yadav knights entered the city which was gaily decorated with arches, flags and banners for the wedding ceremony. Earlier Prince Krishna stressed his own point indirectly in a short dialogue, the views he held about the rights of women to choose their own husband. They too ought to have equal rights and opportunities along with men.

As she had told Krishna in her letter, Rukmini went out that day at sundown to worship at the shrine of Goddess Ambika. She was accompanied by well-armed men and her palanquin was well guarded and many of her young friends went with her.

'O Devi Ambika,' she prayed 'Thou knowest how I have loved Thee and if I have done anything to win Thy favour, please grant me the boon that Prince Krishna whom I love intensely be my husband.'

She came out of the inner temple and went outside with her two friends. Coming down the steps she suddenly espied a golden chariot carrying high a flag with an eagle on it.

The chariot came close to her just near the temple-steps. Krishna looked at her for a moment. He was bewitched by her beauty. Their eyes met for awhile. She blushed deeply throwing



sidelong glances at him. He looked and looked at the sunniest and warmest smile which played upon her face. Immediately he lifted the most beautiful maiden of Vidarbha into his chariot and carried her away.

Again and again he looked at her, when they sat together in the chariot. He thought her beauty most enchanting. It was, he thought, the loveliest female figure and form that he had ever seen. Both of them silently gazed and gazed at each other. At last Krishna broke the silence and said, 'I loved you before I could see you.'

'Dearest love' she said, 'We are not strangers, perhaps we have met somewhere though I do not remember the place, might be in the births gone by.'

Shishupal was furious when he came to know about the development. He saw from a distance that his would-be bride was being carried away before his own eyes. He pursued the couple at full speed with his picked armed men and overtook them. Instantly the Yadav knights of Krishna charged them. They were slaughtered and defeated ere they could reach Krishna's chariot.

Rukmini's brother Rukmi flew in rage and raced furiously after the fugitives — his sister and her captor. Krishna challenged him to a single combat. Rukmi accepted it. He jumped from his chariot and drew his sword. It was a dazzling duel. Swords clashed with thundering noise. Rukmini prayed Krishna not to kill her brother. At length Krishna struck him softly on the head with his sword. Then and there he fell down on the ground unconscious. Krishna tied him with a rope and let him go. It is said Rukmi felt so crest-fallen that he did not go back to his father's kingdom but went away somewhere else to an unknown destination. He was never seen again, perhaps he died of shock and shame.

Krishna entered Dwarka triumphantly. He was greeted by the citizens with shouts of joy. His wedding with Rukmini was celebrated on an auspicious day. Three thousand years have passed since then, yet the story of Krishna and Rukmini is still listened with joy by young and old—sons and daughters of India.

**Prof. Vaman H. Pandit**  
13, Khatipura Road, Indore City (M. P.)

### Sad Demise of Shri Nagesh Rao A. Sawant



We regret to inform our readers that Shri Nagesh Atmaram Sawant, Ex-Editor of this magazine expired at Nagpur on Thursday, the 8th January 1976. He edited this magazine in its infancy and was also a trustee of the Sai Baba Sansthan of Shirdi. Due to old age he was not keeping well. One devotee therefore advised him to come to stay at Shirdi in the holy company of Shri Sai Baba. Shri Sawant accordingly went to Shirdi and had marked improvement in his health. However, in December last he went to his son at Nagpur and on the 15th of December 1975 he fell down in the bath room. He was immediately admitted to a private hospital for treatment; but he started sinking day by day and ultimately he left this world on the 8th of January 1976 at the mature age of 81 years.

Shri Sawant was humble and industrious. He was a sincere devotee of Shri Sai Baba. Hence he undertook the task of editing this magazine and shouldered it successfully. With his death a staunch Sai devotee has left this world to achieve lasting peace. We mourn the irreparable loss to his family and extend our sympathy to them. May his soul rest in peace. —Editor

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

As announced in the last issue, a gathering of the persons, who contribute their articles to Shri Sai Leela Magazine, was held at Shirdi, on Sunday the 15th and Monday the 16th of February 1976. Dr. S. D. Parchure the Executive Editor of this magazine went to Shirdi in advance and made all preparations for the gathering in consultation with Shri K. S. Pathaksaheb.

The delegates started coming to Shirdi from Saturday morning. The bulk came by Saturday night and a few came even on Sunday morning. In addition to Shri Pathaksaheb and the two executive editors the following contributors to the magazine were present.

- |                                  |               |
|----------------------------------|---------------|
| 1. Shri M. M. Amingad            | Gulunche      |
| 2. „ V. B. Nandwani              | Bombay        |
| 3. „ Radhakrishna Gupta (Chetan) | Dombivli      |
| 4. „ Deenanath T. Gupta          | Jabalpur      |
| 5. Dr. Anil Jayaswal             | Nagpur        |
| 6. Shri Dattatraya M. More       | Pune          |
| 7. „ R. S. Pujari                | „             |
| 8. Dr. K. B. Gavankar            | Kurla         |
| 9. Susheelabai Hazare            | Malegaon Camp |
| 10. Prof. Gunderao Patwari       | Bidar         |
| 11. Shri S. D. Korgaonkar        | Bombay        |
| 12. „ R. B. Sandbhor             | Pune          |
| 13. „ C. D. Samant               | Bombay        |
| 14. „ M. G. Gore                 | Kurla         |
| 15. „ V. P. Joshi                | Bombay        |
| 16. „ S. M. Garje                | Pune          |
| 17. „ Vijay Hazare               | Borivli       |
| 18. „ Prakash Doshi              | „             |

The gathering also included Sai devotees who had come from far off places like Nanded, Masoori, Bhopal, Navapur and Bangalore.

The first session of the gathering started at 9-30 a. m. on 15-2-76. In addition to the aforesaid contributors a number of other devotees, who were interested in spreading the Sai cult and the circulation of Shri Sai Leela, joined the gathering and the total gathering swelled to fiftyfive delegates. Dr. K. B. Gavankar presided over this session. In the beginning the gathering mourned the sad demise of Smt. Amingad (the wife of Shri M. M. Amingad) and Shri Sawant, the Ex-editor of Shri Sai Leela magazine. Shri K. S. Pathak then explained the objects of the gathering and welcomed the delegates. As it was necessary for the delegates to know each other, they were requested to introduce themselves in brief. While introducing themselves, many delegates also narrated the favours showered on them by Shri Sai Baba. These experiences were really touching and proved true the words of Shri Sai Baba that even after his Samadhi, He will be coming to the help of his devotees whenever needed. Dr. K. B. Gavankar narrated his experiences about the divine favours of Shri Baba on him from his childhood, which moved the audience to a great extent. The session then concluded after Dr. Purchase proposed a vote of thanks to the chair, to Shri K. S. Pathak and the delegates.

After lunch and a little rest the delegates again met at 4 p. m. At the beginning Shri Satardekar sang a few lyrics with the accompaniment of Shri Appa Samant on the Dholak. Thereafter a number of poets in the congregation recited their poems.

The main programme began thereafter. Many of the delegates took part in the discussion. A number of suggestions were made for improving the get up and circulation of Shree Sai Leela magazine. More pages may be added and the cost may be increased if necessary. The list of donors may be discontinued in

order to make more room for matter. Shree Sai Leela magazine may be published in Gujrati and Hindi also. Advertisements may be published in order to make up for the loss in publication of the magazine. These were some of the suggestions made during the discussion. This session concluded at 6-30 p. m.

A cultural programme was arranged from 7 p. m. to 10 p. m. in the night. Shri Adhav, a music teacher from Kopargaon, gave vocal recital of a light music. His two pupils also gave a few songs. The blind singer was felicitated by the Shirdi Santhan by giving him a shawl.

Shri Satardekar again sang a few lyrics in the Darbar Hall in the Samadhi Mandir. Shri Appa Samant played solo on the Dholak and won the applause of the gathering. Shri R. B. Sandbhor also sang "Bharud" for a short time. This cultural programme was attended by a large number of people. After the night artee, all the delegates retired for rest.

On the second day of the gathering i. e. on 16-2-76, there was no session in the morning. The delegates were therefore, taken to the Laxmiwadi Sugar Works, on the Shirdi Kopargaon Road, on an excursion. The delegates started at 8 a. m. from Shirdi and arrived at Laxmiwadi at about 8-15 a. m. Shri Mody from the Shirdi office accompanied the delegates and explained to them the whole process from the crushing of sugar cane to the packing of sugar bags for transporting to the market.

It was quite interesting to see that the sugar, which is consumed so commonly, requires to go through such a long process. The delegates were shown the stages through which the sugar has to pass and the samples of sugar at each stage were seen by them. The party returned back from Laxmiwadi at 11 a. m.

The last session of the gathering started at 4 p. m. under the presidentship of Dr. K. B. Gavankar. In the beginning the Court Receiver and the editor of the Sai Leela magazine Shri

Pathaksaheb begged to be forgiven for any inconvenience caused to the delegates. He said that he was aware of the shortcoming of his staff and inspite of his vigilance, some sort of inconvenience might have been caused to the delegates regarding accommodation or service of food and tea. Shri Pathak then informed the delegates that the publication of Shri Sai Leela is done by the Sansthan after giving a subsidy to the tune of about Rs. 20,000 per year. Hence he would be ready to consider the suggestion of the delegates, if they are not going to result in much additional financial burden on the Sansthan. The executive editors Shri Chendwankar and Dr. Parchure then commented on the suggestions of the delegates, indicating as to which could be implemented immediately, which could not be implemented and which would be implemented after consultation with the Editor Shri Pathaksaheb.

The President, Dr. Gavankar said in his concluding speech that he played a prominent part in the publication of Shri Sai Leela in the past. He said that he was of the opinion that the publication should be continued inspite of financial loss to the Sansthan. He complemented Shri S. K. Pathak for managing the affairs of the Sansthan ably and giving full satisfaction to the devotees visiting Shirdi for darshan of Shri Sai Baba.

Shri Chandrakant Samant thanked Shri Pathaksaheb on behalf of all the delegates for the nice arrangement made by him for their stay, tea and food.

After Dr. Parchure proposed a vote of thanks to the chair, to Shri Pathaksaheb and the delegates, the following appeal to Shri Sai Baba was sung by Shri M. M. Amingad, and the gathering which had created a lively atmosphere at Shirdi for two days was concluded.

## AN APPEAL

O' Baba Sai, this congregation  
Of writers and poets of Thy leela's notion  
Who sing Thy praise in words of music  
Is straining every nerve its utmost  
To spread Thy Sai cult to space uttermost  
The message of equality, fraternity and peace  
Crossing the bars of caste, creed and colour crease  
Not minding the language, race and religion cubic

O! Baba, let the Almighty give this budding conference  
The eternal faith, patience and confidence  
To propagate the love pure, Thy simple message  
Through the length and breadth of the whole passage  
To purify the souls drowned in material grief impure  
And to make them chew the joy of universal peace sure.

The delegates started returning from the same night. The first batch of delegates left Shirdi on the night of 16th February. The rest of the delegates left according to their convenience the next day. The delegates left Shirdi with the satisfaction of having done something concrete for furthering the cause of Shri Sai Leela and said that they would start looking forward to the next year's gathering. ★



## Declaration

Statement of ownership and other particulars about magazine Shri Sai Leela to be published in the first issue of every year, after last day of February.

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