

SHRI

SAI LEELA

1974



Grinding Cholera in Grinding stone



May

60 Paise

1974

SHRI SAI LEELA

May—1974

CONTENTS

1. Editorial	“ Guru ”
2. Stories from Mahabharata SAVITRI	Shri D. A. Ghaisas
3. Saint Namdeo	Dr. S. D. Parchure
4. Science of Religion	Swami Chinmayananda
5. Kekavali by Moropant	Shri V. K. Chhatre
6. How I became a Sai Devotee	Shri B. K. Dube
7. Yogiraj Vasudevananda Saraswati	Shri S. N. Huddar
8. कर्मकुशलता	दीनानाथ गुप्ता
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Once the Cholera epidemic broke out in Shirdi. When the villagers complained to Shri Sai Baba in this behalf, he took the grinding stone and ground wheat in it with his own hands. The flour was then spread over at the entrance of the village and the Cholera epidemic disappeared.

SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 53

MAY 1974

No. 2

Government—The Inner and the outer

So long as the inner Government of the world can find something valuable in the outer Government for fulfilling some divine purpose, the outer form of Government remains infused with the power of the Almighty, the Prime and the Principle of all existence and the Government in its outer form has to realize this Divine purpose of our existence in order to be the true protector of its subjects. The Malik, the owner is He, who resides inside the individual and this whole apperent dualities. Identify Revered Sai Baba with that Swami, the Malik within, and govern your life from within the life of outward activity and inward meditation. Then you can be a source of Divine Power !

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Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

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Editorial :

GURU

The place of Guru is unique in our culture. The period of the first Ashram (Brahmacharyashram) is supposed to be spent in the Ashram of the Guru. The student had not only to stay at the Guru's hermitage for studies, but had also to attend to the domestic work of the Guru's household. The Ashrams of the Guru's of those days seem to be the residential schools of today; but they had one more advantage. The Guru is not in the picture in modern residential schools after the school hours; but it was not so in the case of the Ashrams of the sages. They were with the students for all the day. Hence they could inculcate their personality in their students, much better than the modern Gurus (teachers) can do.

Even Rama and Krishna, who were supposed to be the incarnations of Lord Vishnu, had Gurus, because for all practical purposes they behaved like other human beings. It will be recalled that Rama learnt the art of archery from Vishvamitra, while Lord Krishna, when he was at the Ashram of his Guru Sandipani, even went in the wood and chopped off the firewood for the domestic use of his Guru. After completion of the education, the Guru would, so to say, hold a convocation and confer the degrees on his students who would go back and start their married life (enter Grihasthashram).

Apart from these cases where there was agreement between the Guru and the students, the Puranas abound in examples where the relations between the preceptor and the students were strained. The glaring example of Karna can be remembered very easily. Karna went to Parashuram for learning the art of wielding the missiles; but Parashuram was not ready to impart his knowledge to anyone who was not a brahmin, and hence when this fact was known he cursed Karna that whatever art he had learned from him by deceit would not be found useful by him in the nick of the time.

The example of Ekalavya is altogether different. He prepared an earthen statue of Dronacharya and learnt all the art of archery from it. When Dronacharya knew about it he went to see Ekalavya, who was very glad to meet his Guru. On seeing the skill of Ekalavya in archery, Dronacharya was wonderstruck. He simply could not imagine that acute concentration could yield such amazing results; but he was the paid Guru of the Kaurawas and Pandawas and Arjuna was his pet student. Hence he could not afford to allow any archer to excel Arjuna in archery. He therefore, played a trick on Ekalavya and demanded his right hand thumb as his Guru-dakshina (fees), thus creating a deficiency in Ekalavya's skill as an archer and maintaining the top position of Arjuna.

In the historic period also we see that the reverence for the Guru had not receded. The Guru was always held in high esteem. The classical example of Shivaji Maharaj can be cited in this context. Dadaji Kondadeo was his Guru in his childhood and it is said that he played a very important role in shaping the character of Shivaji Maharaj. In the later age Shivaji used to call Samartha Ramdas as his Guru. Chhatrapati Shivaji Maharaj used to speak very highly about both these Gurus. Though only one example of Shivaji Maharaj is cited, the reverence shown by him for his Guru was universal in those days. Everywhere the Guru was given his due respect.

In all the Sanskrit and Marathi Classics the Guru is always praised and saluted immediately after the God, who of course always takes the first place. Every Classic starts with the salutation to the favourite deity of the author. Next to that comes the salutation to the Guru. Most of the Marathi writers have spoken very highly about their Gurus. The Guru is the light for them. In order to have proper inspiration to write a book or a poem, they have all universally requested their Guru to shower his blessings upon them.

Traditionally it is supposed in our country that unless you have a Guru, you are not on the proper lines of progress. Saint Dnyanesh-

war was calling his elder brother Nivrittinath as his guru. Similarly Saint Ramdas also was calling his elder brother as his Guru, and got his initiation in the path of religion from him. Here we may feel that both Dnyaneshwar and Ramdas were much superior to their elder brothers in intellect and in knowledge. We therefore, simply fail to understand why they chose such Gurus; but the whole idea of a Guru in the Indian mind was altogether different. A Guru was no doubt a source of inspiration. He was a sacred person. He was an honoured person; but above all he was a person before whom a disciple had always got to be humble, before whom he had got to bow down, howsoever high he may go. When you have a Guru and when you become humble before him, the ego and the pride in you is always under control. The case of Changdeo, the contemporary of saint Dnyaneshwar, is a very good example of such an ego. He had conquered death and by yogic means he had obtained control over fierce animals like the tiger and the serpent; but he did not have a Guru to give him advice and hence his ego went on growing without any limit. He underestimated the powers of Dnyaneshwar and only realised his folly when he saw that Dnyaneshwar had control over inanimate objects like the wall. The control over ego and pride was therefore a very great advantage in having a Guru and that was perhaps the reason why nobody was supposed to have had real knowledge unless he was initiated by a Guru.

Shri Sai Baba, who is so widely prayed for health, wealth and prosperity, himself talked about his Guru and always made it a point to bow down to his Samadhi in Lendi baug every day. This clearly shows that, howsoever great we may consider a person to be, still he also has a place where he has to bow down and pay his respects.

It will be seen from the aforesaid discussion that in the Indian culture, the Guru has been treated more as a symbol of respect and honour than an individual. Hence the following shloka eulogizing

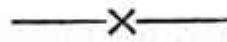
the Guru, used to be chanted every morning by the old people.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्वैवो महेश्वरः ।

गुरुः साक्षात्परब्रह्म तस्मै श्री गुरवे नमः ॥

In recent years, however, may be because of the spread of communism, the reverence, respect, and faith are all lost by the young generation. They have neither honour nor respect for their parents, teachers or elders. They are always in a defying or challenging mood. If such state of affairs is allowed to be continued for a long time it will lead to anarchy. In order to avoid this future catastrophe, the elders should first of all improve their own behaviour and make it ideal. They can then try to implant the respect for the Guru in the minds of the youngsters so that by and by, they will start respecting not only their teachers but also all thier elders.

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Note:- As proposed in the issue for the month of March-1974, we have published the article about Saint Dnyaneshwar Maharaj in the issue for the Month of April-1974, and it has extended over 13 pages. On a review it is found that an article as lengthy as that is quite necessary to bring out all the facets of the life of a Saint. As this article should not encroach on the size of other articles it is proposed to publish the article on the Maharashtrian Saints hereafter in two instalments from the current issue, in which the first instalment of the life of **Saint Namdeo** is published.

—Editor.

STORIES FROM MAHABHARATA

SAVITRI- THE EMBODIMENT OF SPIRITUAL POWER OF INDIAN WOMANHOOD

— D. A. Ghaisas.

(This story is taken from Vana-Parva of Mahabharat and is told by Sage Markandeya to Yudhishtira when the latter broods over the fate of Draupadi and wishes to know from him whether there was any great lady comparable to Draupadi. We give below a free adaptation of the original story, for the readers of our magazine, in the series "Stories from Mahabharata"—Editor.)

The King Ashwapati ruled the Madra-Desh in the old days. He was very pious, popular, efficient, intelligent, noble, truthful, self-controlled, and ruled with justice and equanimity. He was very dutiful and devoted to God. His wife was very austere and god-fearing. They had one daughter, who was very beautiful from childhood. The daughter was a boon given by Goddess Savitri after propitiation by Savitru-Mantras was done by sacrificial fires. The daughter was, therefore, named after the same Goddess, and was called Savitri.

Gradually, the little baby left behind her playful childhood and grew to be a very attractive young lady. Seeing her youthfulness and beauty, the King was happy as well as worried as the problem of finding a suitable bridegroom for her was imminent. He one day called her by his side and said: "Dear one! You are now grown up and are intelligent. I very much wish that you should be able to choose for yourself the hand of the most suitable young man.

It is always said that the father who does not arrange for the marriage of his daughter though she is adult, is a sinner, the husband who does not fulfil his duties is a sinner and a son who does not protect his widowed mother is a sinner. Now, as a father, it is my duty that you should be married soon. Please choose the best match for you and relieve my anxiety regarding your marriage". Thus addressing his daughter, the king advised his old ministers to accompany her in her sojourn for finding out a good match.

Savitri bashfully obeyed her father's orders and accompanied by the veteran ministers of the court, climbed into a golden chariot and went out on the errand. First she went to the Ashrama of the Rajarshis, paid homage to them with her natural humility and proceeded to wander in the various beautiful forests in the country.

One day, when Ashwapati was seated in his court, filled with all the courtiers, the great sage of Gods, Narada came there. Savitri had just then returned after her travels. When she saw the respectable sage Narada, she came forward to bow before him. Narada, seeing her thus returning from her journey, asked the king, "O The wise king! From where does your daughter return? She has grown up into a very youthful girl and why are you not thinking of her marriage?" The king replied: "I had sent her out on that errand but she has returned today only. You may yourself ask her whether she has been successful." After thus being introduced by her father, Savitri told Narada:

'In the Shalva-desh, Dyumatsen was ruling some time back. He lost his sight and his son was still minor. Taking this opportunity, a neighbouring king attacked his kingdom and the king, with his wife and son, went into exile and started doing penance. His son, whose name is Satyawan, has now come of age. He is handsome and I feel he will be the suitable bridegroom for me. I have really lost my heart to him and taken a silent vow that I will marry him only.'

Thereupon Narada said, "It is a tragedy that Savitri has off-hand decided upon this Satyawar. His parents always speak truth and they have named him SATYAWAR." The king asked—"May be; but is he not a good bridegroom with all virtues?"

Narada said, "He is as bright as the Sun, clever as Brihaspati, brave as Indra, tolerant as the Earth, benevolent as Rantideva, truthful as Shibi, beautiful as the moon and godly-looking as Ashwini-Kumaras. He is self-controlled, soft-spoken, polite, valiant, amicable, modest, non-envious, brave and true of word. Great learned Brahmins call him the most straight-forward and innocent."

The King asked, "If you describe all his good qualities, why do you say it is a tragedy to choose him?"

Narada revealed, "Though he is good in all respects, there is only one defect in him and nobody can remove that defect. There is a prophesy that he is to die exactly one year from today, because his life-span is short."

The king then immediately called his daughter and said—"See, my dear daughter! Better go again and find out some other person. The sage Narada says that Satyawar will live only for one year more."

Savitri replied, "As the wood once cut is not joined, a stone broken is not joined again, so a daughter once given or a vow once taken is not revoked. Once I have chosen my husband. He may have long-life or he may be destined to die soon, he may be good or bad, he will be my husband. There will be no change."

Narada intervened: "The mind of Savitri is fixed. She will not change her decision. Except this danger of untimely death, Satyawar is the best person for her hand in marriage. I, therefore, think

that she should be given in marriage to him alone." The king accepted his advice with respect.

The king then did not waste time. He went into the forest where Dyumatsen was in exile. Many courtiers were also accompanying the king Ashwapati. Dyumatsen was sitting on a matting under a Sal tree. Ashwapati introduced himself with proper discretion. The blind exiled king offered him what simple things he had and enquired about the purpose of the royal visit. The king requested him to accept Savitri as the bride for his son Satyawana.

Dyumatsen said, "We are usurped from kingdom and leading a very hard life here in this forest. She will not be able to bear this strain."

Ashwapati said, "Sir, pain and pleasure are but passing phases in our life. She and myself are well aware of what we are doing. You are really under-estimating us when you put before me the difficulties."

Dyumatsen said, "I had a desire to have this relationship, but after the loss of kingdom, my wishes were a mirage to me. It seems now the wish is being fulfilled by God. Let it be so."

Then all the Brahmins in that Ashram were called and a marriage ceremony was duly arranged. The usual presents were given to the daughter and the king Ashwapati returned home satisfied.

The young couple was happy with each other. Savitri donned the simple forest dress and began to live in the new house with her dear husband, pleasing all by her good manners and prompt service. She served the blind king and the queen with all her heart, and created an atmosphere of happiness in the new house.

Time elapsed like a flying bird and all these days Savitri never

forgot the words of Narada. She was counting every day and when at last the year of the happy young Satyawan's life came near its end, she observed a fast for the last three days. The night before the fatal day she did not sleep. She kept overnight vigil and on that decisive day, she finished all the religious duties very early in the morning. She bowed before the inmates of Ashrama and they blessed her with auspicious words for a long married life. She received the blessings with all her soul and life. Satyawan with his axe on his shoulder and Savitri by his side went that day to the forest for cutting wood-nay-towards his destiny. He at first declined to take Savitri with him, because of her observance of the fast and weakness, but she insisted that he should not go alone. At last he agreed and both of them went for collecting wood. She took permission from the old king and queen also, and they gave it, remembering that this was the very first time that she was making a request.

She was happy to be allowed to go with him. Outwardly she smiled and put on a bright face, but her heart was full of pangs of foreboding danger. She had no alternative but to suffer the inner fear herself. Satyawan started to cut wood and while he was able to fell wood enough to pile a bunch, he was feeling tired and began to sweat and had headache. He told her that he felt sleepy and had no strength even to sit or to work. Savitri came near him and putting his head on her lap, she gave support to his head for sleeping. He was fast asleep. She remembered the prophesy of Narada. While she was thus brooding, a strange figure appeared before her.

The dress of this Being was crimson and he was wearing a coronet of exquisite beauty. He shone with rare brilliance and though dark-skinned, looked like a Deva of a very high order, powerful and majestic. He brandished in his hand a queer-looking rope. Seeing him standing by side of Satyawan, Savitri put down the head of her sleeping husband and stood before him, mustering all her bravery.

[To be continued]

SAINT NAMDEO

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

Whenever we talk about the Saints of Maharashtra, the name of Dnyaneshwar easily stands the first. However his contemporary Saint Namdeo is also equally important. His place among the Maharashtrian Saints is unique; because unlike most other Maharashtrian saints he moved far and wide outside Maharashtra for preaching, and even today his followers are found in large numbers in far off places like the Punjab and Haryana.

Like Dnyaneshwar there is no reliable information available about Namdeo. The information that is available is through legends and also through a number of biographical 'Abhangas' which are included in the Gatha known after his name; but though over 2000 Abhangas are included in Namdeo's Gatha, we feel that they are compiled by six different persons who were known by the same name viz. Namdeo. We have therefore to accept the information derived from these 'Abhangas' very guardedly, relying only on those that appear to be definitely of Namdeo himself.

Family History

From the scanty information available, we can say that we can trace the history of the forefathers of Namdeo to Yadushet Relekar who stayed at Narsi village before some 825 years [i.e. round about 1150 A. D.]. This Yadushet was a tailor and Namdeo was his sixth decendent, the intervning five being Harishet [son of Yadushet],

Gopalshet (son of Harishet), Govindshet (son of Gopalshet), Naraharshet (son of Govindshet) and Damshet (son of Naraharshet and the father of Namdeo). Yadushet was running a cloth shop. He was a great devotee of God. Vithal was their favourite God. He and all his successors used to undertake a pilgrimage to Pandharpur for "Ekadashi" in every Ashadha and Kartik months. The grand father of Namdeo, Naraharshet, when he had gone to Pandharpur for the pilgrimage was suddenly taken ill on the day next to the Ekadashi day and died in Pandharpur itself along with his wife Limbabai (perhaps due to an attack of cholera, which is usually rampant there during the time of the pilgrimage.)

Narsi Brahmani the original village of Namdeo is at a distance of about 26 miles from Washim in Vidarbha. The names of the father and mother of Namdeo were Damsheti and Gonai respectively. They were married at Narsi.

About 20 miles from Narsi, there is a village named Kalyani. One Shri Goma, who was a devotee of Shri Vishnu, was staying in this village. His wife Umabai was a worshipper of Shri Nrisinha, whose temple was at Narsi. This couple got a daughter because of the blessings of Shri Nrisinha. This daughter was named Gonai and was married to Damsheti. After their marriage Gona gave birth to a daughter who was named as Aubai. Thereafter she got a son in Shaka 1192 (1270 A. D.). This was Namdeo.

From the family traditions of Namdeo and the special devotedness of his parents to God, we feel it quite appropriate that such a great devotee of God like Namdeo should have been born in this family.

Outside the Narsi Village there is a temple of Shri Keshavraj. Damsheti, who was a sincere devotee of Keshavraj, used to worship this God with deep faith and was taking his daily food only after offering "Naivedya" to Keshavraj.

This practice was continued by Damsheti for years together. Once, however, when he had some work, he had to stay outside Narsi for a day or two, The work of offering Naivedya was hence shifted to Namdeo who was then only five years of age. As directed he went to the temple and offered the Naivadya to the God. He, however, never knew that the offering to the God was only nominal. He was under the impression that after a formal offering the God takes up the Naivedya as human beings would do. Hence after waiting for a long time when he saw that the idol of the God was not accepting the offering, he shouted at the God and said that if the God did not drink the milk, offered as Naivedya, he would sacrifice his life at the foot of the God. On knowing this firm decision of Namdeo, God had no other alternative but to drink the milk offered to him. On returning home Namdeo's Mother asked him as to what happened to the milk. When he replied that it was drunk by the God, She did not believe in his story. Next day when Damsheti returned home, his wife told him what had transpired on the previous day. When he listened to the whole affair, he also did not believe in the story; but he and his wife decided to keep a watch and find out the truth. Hence they told Namdeo to go again and perform the " Pooja " of Keshavraj, the next day. The innocent Namdeo never knew the intension of his parents and went to the temple for performing the Pooja. Damsheti, However, was following him very closely and to his utter surprise the story told by his son was found to be correct. On seeing the effect of this sincere devotion of Namdeo at the age of five, Damsheti aptly felt proud that he had such a pious son and he was fully convinced that in his future life Namdeo was going to be a renowned devotee of the God.

Married Life

According to the custom of the time, Namdeo was married at a very early age. The name of his wife was " Rajai ". Though there

is no definite proof to know what were the educational attainments of Namdeo we can say from his "Abhangas" that according to the traditions of his time, Namdeo must be knowing to read and write properly. In the Namdeo-Gatha we come accross 164 biographical Abhangas; but from their contents there arises a doubt whether all of them are composed by Namdeo himself. It is quite possible that so many of them have been composed later on by some other persons and have been pawned as those of Namdeo.

From his childhood Namdeo was a devotee of God. As years rolled on, he grew up and was married; but his interest in worldly things did not increase. On the other hand he became famous as a sincere and staunch devotee of Pandurang. This no doubt pleased his father Damsheti; but the lady folks in the house viz. his mother Gonai and his wife Rajai were both displeased with this queer behaviour of Namdeo. As a married man, they expected him to take interest in worldly life and work for the family. They tried to impress this thing upon him in various ways; but all their advice fell on deaf years. Namdeo did not leave his Bhajan and continued to spend almost his whole day in the temple in the worship and meditation of God.

In the biographical "Abhangas" we come across the account where Gonai, Namdeo's mother, quarrelled with God (Pandurang) for having made her son mad after Him. She has scolded God in various ways. She has censured God for making Namdeo lose all interest in the family life. Of course all this conversation and quarrel must be imaginary; but it no doubt shows the inkling of the mind of Gonai.

In some other "Abhangas" Rajai also has expressed her sorrow because of the disregard shown by Namdeo towards worldly affairs. She is also not lagging behind in pulling up her husband on that score. This is a clear indication that the financial position of Namdeo was not at all happy and poverty reigned in his house. Namdeo's Son Gonda has also written a few Abhangas in which he has narrated the following story which reflects on the characters of both

Namdeo and his wife Rajai :—

Because Namdeo was spending his whole day in the temple in the Bhajan of God he was not earning anything for the family. There was, therefore, hardly anything in the house to feed upon. Rajai also had four children. She would therefore first try to feed her children before taking food herself. Hence, for many days in the month she would not have enough to eat. Looking to this state of affairs in the house, Rajai once decided to commit suicide. She therefore, tied her son Nara on the back and Mahada on the front portion of her body. She took her third young child in her hand and threw herself in the river **Bhivara**; but looking at this thoughtlessness of Rajai, Lord Pandurang appeared on the scene and lifting her up, He placed her on the bank of the river.

When Rajai found that God was not allowing her to die peacefully she dashed her head on the ground and again jumped into the river; but the God repeated his former performance and placed her on the bank of the river in a very safe position. Thinking that it was futile to try to end her life in this fashion, she started for home. On her way she saw a dead serpent lying by the roadside. She therefore thought of making use of that serpent for ending her life. She came home, cut the serpent into pieces, and kept them on the fire for cooking. Her idea was to eat the poisonous bits herself and also to give them to her children for eating so that they can all end their life simultaneously; but lo! when she removed the cover on the pot, which she kept on the fire, to her utter surprise, there was no trace of the serpent. Instead of that there were pieces of pure gold, glittering and shining. Rajai got overjoyed at the sight of Gold and she went to Namdeo and showed the pieces of Gold to him. On seeing that he said, " Oh! what a fool you are! why did you give so much trouble to Lord Pandurang?" saying so he immediately sent for the Brahmins and distributed all the pieces of Gold among them. It cannot be said exactly how far this story might be true, but no doubt it reflects very clearly on the mind of Namdeo and his wife Rajai.

(to be continued in the next issue)

SCIENCE OF RELIGION

—By Swami Chinmayanand

MAN OF PERFECTION

Blessings of Self-Control

By lack of self control we can unwittingly slip and fall psychologically away from our own merits and efficiencies. Naturally, a young man brimming with ambitions of success, preparing for life's march to win achievements does not want his potentialities snatched away from him.

But how exactly is self-control helpful ? What really are the benefits of a life of self-control? It seems foolish not to do exactly as you feel. To conform to any norms of life is indeed painful. See the animals of the jungles: they do what they feel; why not we also ?

This is a valid doubt in the boisterous mind of a loose-thinking, wild-feeling, fast-acting teenager. He is so full of the awareness of all his political freedom, social privileges, communal rights individual daring that to him to think is to act and fulfil. He would challenge the law and justify himself in the name of Revolution. He feels that rules are laid down, by ineffectual Rishis and prophets, who were themselves men of restraint—and had perhaps grown sour in their own disappointments.

Krishna here gives a set of scientific arguments, logical and reasonable, and explains how through, self-control we bless ourselves,

and grow in our inner-personality—vitality. A person becomes a more matured thinker, more balanced in his emotions, putting out better performances in his field of activity, be he a research scholar, rickshaw-puller, a politician or a priest, a mill worker or an agricultural labourer.

(II-64) “On the other hand a man of self-control, moves freely among the objects, with his sense under control and ever free from both ‘attraction’ and ‘aversion’. He gains in himself a deep sense of tranquillity.”

One of the questions of Arjuna was “how does a man of Perfection move” (vrajeta kim) ? How can a man of God freely move among the objects of pleasure in this world, and yet escape temptations ? Here is the answer.

One who has self-control, can easily move among the tempting sense-objects, when his senses are perfectly under his own control. But how ?

Let us take an example. A drunkard and a teetotaller walking along the same roadthey see a full whisky bottle lying on the sidewalk. The teetotaller is unaffected and passes by. The drunkard immediately stoops down, snatches it, and embracing it to his bosom, runs home. Now the bottle remaining the same, both of them reacted differently; the teetotaller was repelled, but while the drunkard was attracted towards the bottle. Why ? In the mental make up of the drunkard there was something—the *Vasana* (desire) to drink—and so his senses ran out to hug it.

One in whom *Vasanas* are trained and purified in him the senses will be controlled. To restrain the senses does not mean any physical violence against the sense organs. A re-education of the mind, brings about the necessary sense-control—noble and enduring, rewarding and creative.

When **Vasanas** are with us there will be in us an attraction (**raga**) for conducive objects, and a repulsion (**dwesha**) for, unconducive ones. Thus, let us say, a father, mother and child go to an exhibition-sales. In the saree-shop the mother is attracted but father and child remain unmoved; in the doll-department the child gets anxious, but father and mother remain balanced; and in the gents-wear stall the father is restless, while mother and child are both unaffected. Indeed attraction and repulsion (**ragadwesha**) can be in us only when we have powerful **Vasanas**.

A Man-of-Perfection moves in the world-of-objects as unaffected as the mother in the doll-house and among gents-wear, or as unattached as the father in the doll-house and among the sarees, or as careless as the child among the sarees and suits.

When one comes to live, freely moving in this world among its objects, with sense-organs perfectly under control and free from both attraction and repulsion (**Raga** and **Dwesha**) what does one gain? One's life may be an empty joyless monotony : a bothersome burden : a wasteland of boredom. This can be our doubt. Krishna clearly says how such an individual alone discovers a deep sense of peace, a tremulous calm and a restful tranquillity (**Prasad**).

(II-65) **"In tranquillity, all sorrows are destroyed. Indeed a tranquil mind alone can keep the intellect steady in its application."** Sorrow subjectively is nothing but mental oscillation. Greater the agitations of the mind, greater the sorrow. When the mind is peaceful there is joy always. When the bosom is tranquil all sorrows end.

When the mind is agitated the intellect has no steady wisdom-its discrimination-power gets reduced and it is rendered incapable of rightly comprehending the problem and coming to correct judgments. In short 'buddhi' gets lost. When the mind is disturbed a man's intellectual efficiency gets lost.

Glorifying this tranquility that arises from self-control Krishna exclaims (II-66) **“In the uncontrolled, and therefore unsteady, there is no consistant intellect. To the inconsistant intellect there is no Vision (Bhavana). He who has no Vision has no peace. And he who knows no peace, how can he ever have happiness ?”** What had been already asserted is now explained in a negative dialectics of happiness. Krishna directs the student’s attention to what has been already indicated : **“To the uncontrolled, and therefore unsteady (ayuktasya), there is no consistant intellect” (naasti buddhi). “To such an uncontrolled personality” (ayuktaha) there is no “Vision” (bhavana). Our intellect perceives a great ideal, a mighty possibility, and keeping it steadily before us to lift our thoughts and actions towards its higher perfections is called “Vision” (bhavana). “To one who has no such “Vision” there is no “peace”. For such an individual will have no pole-star to guide the flow of his life’s energies, and without any inspiring purpose, thoughts run amuck and the mind aimlessly wander from object to object, they can remain but in a constant state of restlessness and agitations. There is no peace of creative self-application known to the uncontrolled (ayuktah). “and to the restless (ashantasya) where is happiness (kutah sukham) ?”**

(courtesy—Geeta Office, Powai.)



KEKAVALI OF MOROPANT

(Translation from Marathi into English by Shri V. K. Chhatre, Kalyan)

Introduction

The translator is indebted to the Editor "Shree Sai Leela" for appreciating his humble English versification of "Sanshaya-Ratna-Mala" by veteran Marathi poet Moropant and publishing it. KEKAVALI-literally "the cries of the peacock" is another but lengthier poem of the same poet, who, considering himself a peacock (his name MORO means Mayoor viz. a peacock) has cried out pathetically, propitiating Shree Rama (as also Krishna) – Cloud, to appear and shower bliss-water upon him and pacify his mind tortured by the agonies of worldly existence. Moropant has pleaded his case very skilfully like an able pleader, offering various examples from Puranas. Out of 122 verses, these are 40, the selected verses which are, it is felt, sufficient to express the poetic prowess of Moropant and his feelings of great devotion.

The translator has already rendered a Sanskrit versification of the whole poem which is published in Sanskrit-pratibha-half-yearly, Madras. He has started writing Hindi commentary upon this and when it was sent to "Kalyan" at Gorakhpur, they found it difficult to compare in the absence of any Hindi or English translation of the original text. He therefore proceeded himself to try at English versification and with the grace of God, has completed the work in a couple of months despite loss of contact with the language for many years, and old age. He feels that it is sheerly the will of the Supreme

Lord that has come to his aid; otherwise, in the words of Tukaram,

“काय म्यां पामरें बोलावीं उत्तरें । परि त्या विश्वमरें बोलविले ।
(ब्रूयां किं ? ननु पामरो ऽस्मि, स तु मां विश्वंमरो ऽ वादयत् ।)

“Who am I, but a very very poor person, unable to speak a word ! It is He, the Lord of the Universe, that Speaks and not I” Lastly, the translator is aware that there may be some defects in this effort, as the original text is compact and replete with deeper shades of meanings, not so easy to render with all its glory into a foreign language because of peculiar Marathi idiom and concept, as well as errors of the translator; but to forgive is Divine !

Translator—Shri V. K. Chhatre.

Editorial Note:—

(After introducing Sanshaya—Ratna—Mala to readers we now venture to bring before our learned readers some glimpses from Moropant’s poem “Kekavali” which is very famous in Marathi poetic works. Shri Chhatre deserves compliments for his efforts. We desire to publish in all 40 selected *shlokas* in two or three instalments, the first of which is here....Bracketted numbers denote original verse numbers.)

Introductory verse

O Moropant ! Your pathetic “Kekavali”
Touching heart inspired me.
To express it in Sanskrit and English Verse;
O ! What Joy ! Hail to thee !

KEKAVALI

- 1 (1) O Resort of saintly persons !
O Object of recreation of Shiva’s mind !
O Devotee-Influenced Lord !

O Destroyer of Kali-created evil !
 O Preceptor of the generous !
 O Pacifier of the pride of countless villians !
 O Wielder of conch, disc, mace, sword and lotus !
 Salutations always to Thee !

2 (2) The pollen of your foot in the form of lotus
 Is the mainstay of all the purifying agents;
 O Radha's beloved ! It's you
 Who has liberated mountains of sins,
 Like Pingala, Ajamila, Putana,
 Agha & Vraja young-ladies;
 Grass in contact with fire
 is reduced to ashes immediately.

3 (4) How am I left ungraced ?
 Not a sinner ? Or is grace exhausted
 In the Lord of Universe ? It's not possible.
 How could I be left unseen ?
 The all-witnessing Sun is His eye !
 Prejudiced ? The divine cow
 Yields milk, not poison.

4 (10) On observing me, the Ganga,
 Springing from Your foot, exclaimed—
 "O ! Such a sin-mountain is
 Unheard of before "
 Put her hands tight on the ear
 And shut her eyes out of fear ;
 Though ardently desirous of her grace,
 I'll not insist upon it before her.

5 (12) Efficiency of organs, humanity,
 Respectable birth;

In addition, you've blessed me
 With Brahminhood, hard to get;
 Love also for your glorious tales—
 To listen to and sing;
 Still I pray 'Please give me more',
 Really how greedy I am !

- 6 (17) I commit crime after crime
 numbering a million;
 Shamelessly and without repentance,
 I admit this before you !
 Your belly can hold myriads of worlds,
 Why not my crimes ?
 How could it hold the forest-fire then ?
- 7 (20) O ! Cloud of mercy ! If you turn
 Towards a devotee "Chatak"
 What more will he want ?
 Disgust you'll never bear
 On observing in distress a devotee,
 Surrendered to you as a last resort;
 You're the only one to melt with pity.
- 8 (21) Kali started bitter enmity
 With Nala, most chaste,
 But I am unchaste—
 Like a locust in a forest conflagration !
 The six enemies like Cupid, in my mind,
 Are like crows pecking at—
 Wounds of a wild beast on the head
 Sure to eat me up as a serpent eats a frog.
- 9 (22) By your grace, O ! Ferryman,
 Will I cross this river of worldly existence.

And to recover the fare,
 You yourself may sell this poor man to a saint !
 I know how to live with and serve a saint,
 Pity me, consider my qualifications,
 I'm used to hard work.

- 10 (23) What lack can be in your home
 In wealth or servants ?
 The acquisition of a piece of iron
 Is nothing to one rotting in wealth.
 But great masters stock all sorts of things
 Without finding fault;
 Even a trifle is accepted with greater regard.
- 11 (28) You love to be praised and bestow
 A boon upon him who praises.
 You give away whole wealth
 To those who bow to you always.
 This nature of yours
 Is well-known to mendicants.
 We praise you as per our ability.
 Why then I alone should'nt get fruit ?
- 12 (29) Having heard that you are—
 The most generous and mighty donor,
 I, very much in distress, have today
 Surrendered myself to you.
 I beseech you again and again;
 Please hear me, O Lord !
 For your grace, how much should I
 Praise you to your face ?
- 13 (33) I, therefore offer my poem-daughter to you,
 Having made her presentable.

O Lord ! She may not be
 Very fair and accomplished.
 She's unwilling to choose anybody
 Other than you; accept her in service;
 And free me from anxiety
 Like "Gajendra" from the grip of the crocodile.

14 (37) I well remembered at the right time,
 How Kubja, crooked in form,
 Was straightened and made fair by you
 By the hand with a sprinkle of mercy-nectar;
 You liked that maid-servant of the enemy,
 But don't you like my poem-daughter
 and can't you improve her ?
 Am I so great a sinner ?

15 (38) O Desireless ! May you relish my poem
 Like Sudama's handful of beaten rice.
 Being rich, just and a relative,
 You won't spurn an humble offering of a devotee.
 Say the saints,
 "You ate broken rice with relish in Vidura's House."
 If it's true, how dared he offer them
 To you his Supreme Lord ?

16 (39) Berries first examined for flavour
 By smelling close to the nose;
 And tasted by loosened teeth
 Were offered to you by the old Shabari
 It's an old story;
 You yourself can count similar ones.

17 (40) O Lord ! You never neglect
 Under prejudice the surrendered;

Surrendering is therefore the only thing
 To be done by a grace-seeking man;
 O Father! Grace you really delay not
 A moment (for a dovotee),
 Drops of water do not enter
 Into the mouth of a bird unless it is opened.

- 18 (41) The defect of mercilessness
 Doesn't touch your heart even for a moment.
 O Lord! We - men - err,
 But it's you who protects us.
 Complete surrender on my part,
 I feel, has not yet really been effected;
 I still indulge in sensual pleasures.
 One who gets nectar doesn't drink poison.

- 19 (44) 'O! How skilled the physician is!
 He has uprooted the diseases of many,'
 People in his praise may well say so.
 But an unfortunate patient won't believe it,
 Until the most unbearable disease-foe
 In him, is not completely destroyed.

- 20 (46) Grey hair—the white flag of Death
 Has come in sight
 The body fighting with the
 Aggressive diseases is exhausted.
 I see no saviour more powerful than you!
 If I don't be impatient,
 This enemy cuts my throat.

Notes :

1. Sword. : "Kaumodakee Gada Khadgo Nandakah"-
 says Amarkosha, also Hariyansha, Cantod 42.

2. **Pingala** : Bhagawat, 11-7. A harlot living in Mithila, one of the 24 Gurus adopted by Avadhoot.
- Ajamila** : A brahmin in Kanyakubja, though polluted by a harlot's company, liberated by the Lord because he called out "Narayan Narayan" at the time of death, ignoring the fact that he had called out his son named Narayan (Bhagawat, 6-12).
- Putana** : A she-demon, who was killed by baby Shri Krishna, while in the disguise of a beautiful lady was attempting to feed him with poison besmeared over her breasts. (Bhagawat-10-6)
- Agha** : A demon, ordered by Kaunsa to kill baby Shri Krishna, but lost life himself in the attempt. (Bhagawat 10-12)
8. Nala-Damayanti story in Mahabharata Vanaparva, 52-79.
13. Gajendra-Moksha story.
15. Beaten rice brought and offered to Shri Krishna by Sudama as a present.

(Part I)



“HOW I BECAME A SAI DEVOTEE”

By—**B. K. DUBE**

District Small Savings Officer,
(Government of M. P.) At & Post. Hoshangabad (Madhya Pradesh).

I take this opportunity to narrate my own heart-felt experience of Sai Bliss, Sai-Help, temporal and spiritual both.

It was some-time in the year 1957 when (then I was a lad of 20 years), I was suffering from stomach disease and its further effects. I was bodily weakened, and mentally perturbed and disheartened. Losing all hope with the medical treatment, my whole inner and outer senses were linked with God “Krishna”, praying for cure of the disease and recovery of mental peace. Un-knowingly, with a continued practice, I always remained in solitude praying “Lord Krishna” for immediate recovery. Every day my practice was to remember and utter His name loudly at the time of going to bed and at the time of awakening in the early morn.

One night, without any previous reference or even knowing—who is Sai Baba (of course till August 72 I could not find out Baba, His Avatar, Teachings etc.) during morning hours, I had a dream. What I saw is that—there was a Saint having his head covered with a white cloth duly tied at the neck; with a small mustache and beard on the face and a Kupani (Angarkha as we call here in Madhya Pradesh) on the body in sitting position, appeared on the vision. Suddenly I woke up and uttered, “Oh ! He is my Guru.” “Here is my Guru.”

It was an instantaneous vision. The image disappeared soon and the dream was over.

The darkness was vanishing the day dawning, the birds cheering with the first joy of the day; and I was thinking as to who this Saint was! and where can I find him? Since I was living more lonely, I did not even tell this dream-story to my family members.

The days, months and the years passed on wherein I was very often recalling the SAINT, His Image, and the dream-history, trying to go through all possible religious books and yearly issues of "Kalyan" Patrika to find out at least something about the Saint-of-the-Dream. The days took turn, and after completing graduation, I was married in the year 1964.

In the year 1970, I again came to Hoshangabad on transfer, having joined a new department of Government. Here at one shop, while I was purchasing some things, I saw a garlanded picture of the same Saint-of-Dream. I enquired of the shop-keeper and he replied "Sai Baba of Shirdi." By further putting some more questions, he could only say—Shirdi is located in Ahmadnagar Dist : of Maharashtra State. But this could not satisfy me. I became much more anxious to know more. But who could tell? I could do nothing except to wait and pray God for early discovery and darshan of "Saint Guru." Since then the desire to have darshan and know more about "GURU" increased more profoundly. Mean-while search through Books and religious friend-circle continued.

It was in August 1972, that during my tour of Piparia town (within Hoshangabad District) one of my friends invited me at his home.

I accompanied him. Having reached his house, he asked me to have Darshan of Sai Baba first. I questioned—Which Sai Baba? and he replied "Sai Baba of Shirdi." With a thrilling heart and

wonder-struck mind I got in the Puja-Graha. And Lo ! Here is Sai Baba !! I was then perceiving the same Saint of my Dream. I took Darshan with the heart beating heavily, lips stunned, and eyes wide-open. After some minutes, it came to my mind that at least with the Grace of Guru Himself, I could find Him out. With greatest joy and heart-felt cheerfulness I prostrated before my "Shri Guru Maharaj." And with this my heart was filled with immense joy and happiness, slight satisfaction and mind full of curiosity and eager to know more. My friend-Sai-Devotee-then gave me some Vibhut, and Prasad and we came out. Then held an hour-long narration about Shri Sai Baba, Shirdi. The Sansthan and the way to reach it. I also had a chance to go through rapidly, some of old magazines—Sai Leela and Shri Sai Sat charitra. We concluded with full content His content was to have made known something about SAI BABA to the most needy—A Devotee—and mine was to have known more about Him and that I was brought on the right path by the Grace of Satguru. We then departed.

The next day I returned to Hoshangabad (head quarters) and for the first time told the story of "Sai Baba in Dream" to my wife and expressed my innate desire to visit Shirdi Tirtha. Also that I had come to know Sai Baba. My wife at first did not take it so seriously and was also not knowing what can be the emotional desires of a devotee. Again there was a discussion about Shirdi visit and she expressed her intention also to accompany me. I urged the need of first visiting myself and afterwards with all members of our family. I was very earnestly bowing and praying BABA whole-heartedly, to permit me to visit Shirdi and have Darshan there. The love for Baba, the devotion, the zeal and force of desire cannot be expressed in words. It can be felt only.

It was with the grace of Sai that I started for journey on Tuesday from Hoshangabad in October 1972 and next day very comfortably

reached Shirdi. It was my first experience and I was observing minutely nearness of Shirdi with great curiosity. Having reached there I was allotted a room to stay with a partner. I took both and went in for Darshan with coconut prasad and garlands. The statue of Sai Baba was before me. Again with thrilling heart filled with joy and greatest gratitude I prostrated before Baba and presented Prasad Coconut.

Feelings were whirling in my mind that it was only with the grace of Baba that this fortunate day could be seen after a lapse of about 15 years of Baba's first vision.

Because none could visit Shirdi if it is not allowed by Baba Himself.

In the evening I went on to have Darshan of Baba's Lila-places-Chawadi, Dwarka Mai, Lendi Bag etc. to my fullest satisfaction. This day and the next day I joined the Mid-day and evening Arti in which my room partner was a guide for me. He visited Shirdi several times. Since it was revealed by the room-partner; I stayed on for Thursday and got the un-matchable opportunity to join the "Palki-Procession" from Samadhi Mandir to Chawadi in which I was also given the chance to lift up Baba's Palki and to carry it to some steps. The whole procession and its performance fully bathed in utmost devotion and surrender towards "SAI BABA" (as I felt it) attracted me to such an extent that I forgot myself for some time. During my past life nothing could be so alive a juncture than this Shirdi-Visit (nearness of Sai Baba).

While again prostrating before Him I prayed and requested Baba to relieve me of mental worries. I also prayed to bestow me with a male child (son). If this could be fulfilled I shall bring him (son) to place him at His feet. This day I took prasad and Lunch in Common-Bhojan-Graha. Next day it was last darshan of Sai Baba (of this

Shirdi visit). I prayed Him to grant me permission for return journey and took Udi and Tirth. The given "Boon Flower" was also taken home. Meanwhile I purchased "Shri Sai Satcharitra" (Hindi version) and other available literature written by Shri Dassganu Maharaj and Shri Narsingha Swamiji. Photographs of Baba were also brought home. From the day I returned home, we have started worshipping Sai Baba with full faith in Him as "God Almighty." Since then every morning and evening Puja is performed by either of us. I studied the books brought from Shirdi. Shri Sai charitra is a holy book for us and is regarded and read out/over with the same spirit and devotion as Shri Ramcharitmanas in our family. (in this part of northern India.)

Within two months my wife became pregnant. She then urged to visit Shirdi and have Darshan of Sai Baba. Meanwhile my father-in-law, through us knew about "Baba and His Grace" and he desired to accompany us, if we might go to Shirdi. It is with His Grace that we started for second visit—myself, wife, two daughters, father-in-law and mother-in-law in the month of April 1973.

This trip was also full of joy satisfaction and bliss as was the previous one for me. My both daughters were impressed much and some times (now) the elder one performs Puja in our home with joy. Father-in-Law has also brought a photograph of Sai Baba, "Sai Satcharitra" and they have also started worshipping Him.

This time I became a subscriber of "Sai Leela" monthly magazine. We also had darshan of Bhagwan Khandoba and Samadhi Graha of Bhagat Mhalsapati during this trip.

This all made my whole family "Sai Devotee." We have often been talking discussing Sai Leelas and the teachigs hidden behind. The day of Baba's boon was nearing and we were waiting anxiously.

At last the day dawned and my wife gave birth to a male child (son) on 12th September 1973. He did not come alone, but brought my promotion. I got the order of promotion before his birth and with easy terms to join at the present place of posting. The whole family and the relatives were filled with immense joy and satisfaction which was all showered by Shri Samartha Sadguru Sai Nath Maharaj.

My heart immensely contented, filled with over-whelming feeling of experience of Sai-Grace, was re-calling: the beginning of devotion in the past, and further developments, the mightiness of Baba to confer temporal wants, giving opportunity to emerge with full devotion, to those whom He deems fit. For us Sri Sai Baba is still mercifully active in His form of omni-potent Omni-cient, and Omni-present. We are happy and pray Him confer us spiritual uplift when we deserve it.

May ! all get, what they deserve, from Sri Sai Ram :

(Shri Samartha Sadguru Sai Natharpanmastu)

Yogiraj Vasudevanand Saraswati

(A Biography)

—By : Shri S. N. Huddar

Image of Lord Datta comes Back to Swamiji

One Shastri, pupil of Gopalacharya of Gwalior, came to swami Maharaj during Puran. He said, "Your speech is against the rules of Grammer." Swami Maharaj quoted authority and according to it he was right. The Shastri was satisfied.

In the night the Shastri asked Swami Maharaj, "Being a Sanyasi why do you worship an image ? Where is the authority for this ? I do Gayatri Jap but I do not believe in Murti-Puja." Swami Maharaj said, "One who has attained high authority for Nirguna Upasana, may not do "sagun-Puja." So being high authority you need not do "murti" puja. But in my case Murti does not leave me."

Shastri said, "If it is so, you should leave it." Swamiji said, "All right. I shall do so."

One day Swami Maharaj and the Shastribua went to the river. Swami Maharaj had brought the image of Lord Datta with him. Swamiji took bath and left the image in the river and came to the bank. Instantly the image also came out and approached Swami Maharaj. Seeing this miraculous incident, Shastry's vanity disappeared and he also became 'Sagunopasak' i.e. started worship of an image. He

was assured of the fact that Lord Datta spoke with Swami Maharaj as is known about Namdeo and other saints.

Later the Shastri wished to read a Purana. He was thinking of another temple, but swami Maharaj said, "You read your Purana here. I shall sit to listen to you."

Infection of Plague

One night Swami Maharaj saw a dream, in which some Yavan told him that Plague would soon come here, so you should leave this place. Swami Maharaj said, "Unless one who has brought me here, asks me to leave this place, I shall not go." A woman listened this and informed the people. Many persons went out of the town to live in huts. Many who remained there were victims of the dreadful disease. Appa Nigudkar was attacked by Plague. He wished to take Sanyas before death. Swami Maharaj gave him Atur Sanyas and uttering a prolonged "Pranava" he passed away.

Swami Maharaj also had an attack of Plague but it could not do him any harm.

Sama-Shloki Gurucharitra

Lord Datta asked Swami Maharaj to write sama-shloki Guru-charitra, in Sanskrit i.e. one shlok for one ovi. Thus he composed 6750 shlokas within 45 days. There was an old copy of 'Guru-charitra' of 51 chapters, on the basis of which shlokas were composed. He found some chapters contained more oves. So Swamiji asked if some oves be deleted without harming the meaning in the chapters 6, 26, 36, 37, 41 and 42 to make the total number 6750. Lord Datta permitted him to do so. He daily composed 200 to 250 Shlokas. Ordinarily it is difficult even to copy out this number of Shlokas in a day. This is the evidence of Swami Maharaj's divine power of writing.

Appa Khadilkar lived at Brahmavarta. He had a motion of blood. Some one told his mother to prepare delicious food and waving a plate around his face be given to some one to eat. The mother invited Venkatrao for alms and offered him this delicious food. Appa recovered but Venkatrao started motions of blood; and he began to be weaker and weaker day after day. Swami Maharaj said, "You have eaten food of 'Utar' (Waving) and hence this trouble. It does not seem that you can recover from this. Later he got Asthama and after some days he died. Appa Nigudkar was affected by Plague and he also passed away. Both were asked by Swami Maharaj not to come with him but they persisted to accompany him against his wish and they met with such fate.

Mother Died at Mangaon

Swami Maharaj's younger brother Sitarambhat was staying with Swami Maharaj for some months. Now youngest brother Haribhat came to Brahmavarta and informed that his mother died on Vaishakh Shud 3 Shak 1824. Knowing this, Swami Maharaj took bath.

Swamiji told Haribhat, "Konkar's property has a curse, so you will not be happy with it. As mother is dead, the place is no more auspicious. Nothing can be preserved there." In spite of this Haribhat returned to Mangaon, but no progeny of Tembe family survived.

Plague subsided and people returned to their dwelling places. Swami Maharaj said, "Bhajan is the only means to drive out Plague." So People started Bhajan Week. Even rich persons as Subhedar and others were attracted by Swami Maharaj due to his divine powers.

CHATURMAS-13, Shak 1825 (1903 A.D.)

Brahmavarta

This year's Chaturmas was also observed here. All the time

passed delightfully due to various religious programmes in the presence of the divine personality of Swami Maharaj.

Once a woman was in serious condition at her delivery time. All the family members became anxious. They approached Swami Maharaj and prayed for her relief. Swamiji chanted a Mantra and relieved her from agony.

One great Sanyasi Shri Shantashram Swami, of Kashi came to see Swami Maharaj at Brahmavarta. He was learned and a great devotee as well. He had been observing Bhagwat weeks for 40 years. Both were delighted to see one another. Seeing the routine and study of Sadhakas, this Sanyasi was so much pleased that he did not like to leave the place. He lived there for 4 months. Sadhakas from long distance had come there and were taking lessons from Swami Maharaj.

Shri Sapta Shati Gurucharitra

In the month of Kartik, Swami Maharaj wrote in Marathi 'Shri Sapta-Shati Guru Charitra' containing 700 oves. One significant factor of this book is that every third letter of ove, if read vertically formed the 15th Chapter (Purushottam Yoga) of Shri Bhagwat Geeta.

Vishnupant Patwardhan

Vishnupant Patwardhan of Palghar left home after the death of his wife and from Kashi came to Brahmavarta to see Swami Maharaj. He did Bhajan and Kirtan. Once in Kirtan he saw a beautiful woman and he became passionate. He went to forest and in order to punish his eyes, he filled them with the milk of Rui herb. He lost sight and was lying without food and water in the forest. Some one saw him and brought him in the town. When Swamiji knew this, he scolded Vishnubua saying, "The senses are to be controlled by Vivek (thought)

no use of such rash act." He was placed in a dark room and treatment was started. When he could see, he once went out but due to dust he had again eye trouble. Subhedar arranged to send him to a surgeon at Kanpur. Sitaramshastri went with him to take his care. After his return Swami Maharaj told him to live on the bank of Narmada and continue to do Bhajan-Kirtan. He then stayed at Mandaleshwar.

Some more Namsaptahas were observed at Brahmavarta. People took part in them with delight and enthusiasm. Swami Maharaj also took interest in these programmes. He therefore decided to observe 'Moun' in the third Chaturmas of Brahmavarta.

Wrath of Murti

He was thinking of some arrangement of worship of Murti. The Murti went to the river angrily. When Swamiji did not see the murti he felt some relief. In the meantime he heard the crying of a child from the river side. Swamiji came to the river and found the murti... Swamiji took it and gave up the thought of other arrangement. Once he exclaimed, "Why not anyone steal away this murti from me?" Venkatappa heard this and he took away the murti. When Swamiji knew this he said, "To get murti is not sufficient. You have to take its care. If one gets an elephant free of cost, and if he cannot afford to maintain it what is the use?"

Venkatappa lived at Mandaleshwar and worshipped the murti. After his death the whereabouts of the murti are not known. Swami Maharaj had expressed, "Wherever this murti is, there would be frustration, as no one takes as much care as it requires. I know how difficult it is.

(गतांक से आगे)

कर्म कुशलता—३

श्री. वीनानाथ गुप्ता, जबलपूर.

दैवी संपद्धिमोक्षाय निबन्धायासुरी मता ॥ १६।५

अतः जो मनुष्य यज्ञचक्र का अनुसरण नहीं करते, उस पाप आयु पुरुष का जीवन व्यर्थ जाता है। वह कर्मबंधन से जकड़ा हुआ जन्ममरण को प्राप्त होता रहता है। न वह इहलोक में सुखी रहता है और न परलोक में।

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३।१६

जहाँ यज्ञ न करने से कर्मबंधन लगता है वहाँ यज्ञ का पालन परम कल्याणकारी है। अव्यक्त, अन्तदि अखंड ब्रह्ममें जो स्फूर्ति हुई वही प्रकृति कहलाई। ब्रह्म अचल है परंतु प्रकृति चंचल है। प्रकृति के नियमन हेतु त्रिदेव ब्रह्मा विष्णु व महेश की उत्पत्ति हुई। ब्रह्मा रजोगुण, विष्णु सत्त्वगुण व महेश तमोगुण के अधीश्वर बने। उनके आधीन क्रमशः सृष्टि, संरक्षण व संहार कार्य है। सृष्टि रचना का कार्य आरंभ करने के पूर्व, जैसा पुरुष सूक्त में वर्णित है, प्रथम ब्रह्माजी ने यज्ञ किया और तत्पश्चात् सृष्टि की विधिवत् रचना शुरू की। ब्रह्मांड में यज्ञ ही सर्व प्रथम कर्म है अथवा यज्ञ से ही कर्म का श्रीगणेश हुआ है। यह विश्व उभिदज, अंडज, स्वेदज, व जरायुज प्राणियों से भर गया। सृष्टि रचना के साथ साथ असंख्य जीवों के भरणपोषण का कार्य भी चला। इन प्राणियों में मानव ही सर्वश्रेष्ठ है। प्रजापति ने प्रजा उत्पन्न करके उन्हें यज्ञ में प्रवृत्त होनेकी आज्ञा दी। यही विधान जगत् के भरणपोषण व कल्याण के निमित्त है। एक सर्वश्रेष्ठ प्राणि के नाते मानव का इस विधान का पालन करना परम कर्तव्य है। अतः यह स्पष्ट है कि सृष्टि की रचना यज्ञ से ही आरंभ हुई और उसका धारणपोषण भी यज्ञपर ही निर्भर है।

जीवित रहने के लिये प्राणियों की वायु, जल, अग्नि, अन्न, वस्त्र, निवास आदि प्राथमिक आवश्यकतायें हैं। जहाँ वायु सहज ही प्राप्त है वहाँ अन्य आवश्यकताओं की पूर्ति के लिये मनुष्य को प्रयत्न करना पड़ता है। इन आवश्यकताओं की प्राप्ति के लिये श्रेष्ठ कर्म यज्ञ ही है। यज्ञ के द्वारा प्रकृति की दैवी शक्तियोंकि अभिवृद्धि होती है। और वे प्राणियों के अनुकूल होते हैं। ये शक्तियां बदलेमें मानव को यथोचित भोगादि प्रदान करती हैं। इस प्रकार मानव भोगादि प्राप्तकर सुखी होता है।

मानव शरीर के निर्माण में अन्न प्रमुख तत्त्व है। यही अन्न जलादि के साथ मानव शरीर में वीर्य में परिणित होता है। वीर्य से प्रजा की उत्पत्ती होती है। यही अन्न उत्पन्न प्रजा का पोषण करता है। अन्न की उत्पत्ती वर्षा पर निर्भर है। वर्षा के

अभाव में अन्न का स्वप्न भी नहीं देख सकते। अनुकूल वर्षा सेही अन्न की उत्पत्ति संभव है। अल्पवृष्टि या अतिवृष्टि से अन्न नष्ट हो जाता है। अनुकूल वर्षा यज्ञ से संभव है। यज्ञ मनुष्य की क्रियाओं (कर्म) के द्वारा संपन्न होता है। कर्म त्रिगुणात्मक प्रकृति द्वारा निर्मित मनुष्य से किया जाता है तथा यह प्रकृति अक्षर ब्रह्म से प्रकट हुई है। इस चक्र के अनुसार परमेश्वर यज्ञ में नित्य प्रतिष्ठित है।

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३।१४

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षर समुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३।१५

इस यज्ञचक्र का जो मनुष्य अनुसरण करते हैं और यज्ञ का अवशिष्ट (बचा हुआ भाग) ग्रहण करते हैं, वे सर्व पापों से मुक्त हो जाते हैं।

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वं किल्बिषैः । ३।१३ .

यदि यज्ञ स्वर्ग प्राप्ति की कामना या अन्य किसी कामना से किये जाते हैं तो पुण्य के प्रभाव से ऐसे सकामी मनुष्य स्वर्गादि लोकों को प्राप्त होते हैं। परंतु पुण्यों का क्षय होने पर उनका पुनर्जन्म निश्चित ही है। इस प्रकार यज्ञ करने से जन्म मरण के चक्र से छुटकारा नहीं मिलता।

यदि मनुष्य अपने कर्तव्य कर्म (स्वाभाविक कर्म) काम्य बुद्धि से संपन्न करता है तो वह तदनुसार फल प्राप्त करता है। उसका भी आवागमनसेपिंड नहीं छूटता।

साधारणतः यज्ञ का अर्थ किसी देवता के निमित्त अग्नि में तिल चाँवल आदि का हवन करना माना जाता है। चातुर्वर्ण्यों के कर्म स्वधर्मानुसार काम्यबुद्धि से करना भी यज्ञ माना जाता है। परंतु ये अर्थ संकुचित हैं। अग्नि में आहुति डालते समय अंतमें "इदं न मम" 'यह मेरा नहीं है' इन शब्दों का उच्चारण किया जाता है जो स्वार्थ-त्याग का द्योतक है। यह जो स्वार्थत्यागरूपी निर्ममत्व का तत्व है, वही यज्ञ का प्रधान भाग है।

जगत् में संयमी पुरुष द्रव्यरूप, तपोरूप, योगरूप, स्वाध्याय या नित्य स्वकर्मानुष्ठान रूप व ज्ञान रूप यज्ञ करते हैं। इन यज्ञों का वर्णन गीता में अध्याय ४ के श्लोक २४ से ३३ में किया गया है। द्रव्यमय यज्ञ की अपेक्षा ज्ञानमय यज्ञ श्रेष्ठ है क्योंकि सर्व प्रकार के सर्व कर्मों का पर्यवसान ज्ञान में होता है। 'कर्मों का पर्यवसान ज्ञान में होता है' इसका यह अर्थ नहीं है कि ज्ञान होने के बाद सर्व कर्मों का त्याग किया जाता है। वस्तुतः उसका तात्पर्य यह है कि सर्व कर्मों को लोक संग्रहार्थ कर्तव्य समझकर किया जाय। अतः तत्त्वज्ञान होने के पश्चात् भी कर्मों को स्वरूप से त्यागने की आवश्यकता नहीं है।

उपरोक्त विवेचन से यह स्पष्ट होता है कि यज्ञ को ममत्वबुद्धि त्याग कर ज्ञानपूर्वक किया जाय । इस प्रकार यज्ञ करने में मनुष्य को कर्म नहीं बांधते हैं ।

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४।४१

कर्म की स्वाभाविक प्रवृत्ति बंधनकारक है । यदि ऊपर लिखे अनुसार यज्ञ या कर्म किया जाय तो कर्मबंधन क्यों नहीं लगता, इसे समझने की आवश्यकता है ।

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ॥ २।४७

मनुष्य को कर्म करने का अधिकार है । यद्यपि उसके द्वारा किये कर्म का फल इसके अधीन नहीं है, फिर भी कर्म के साथ उसका फल और फलप्राप्ति की आशा जुड़ी रहती है । अपने किये कर्म के पश्चात् मनुष्य का मन स्वाभाविक ही उसके परिणाम पर केंद्रित होता है । यदि उसके कर्म का फल शीघ्र मिलता है तो वह फिर वही कर्म करके पुनः फल की आशा करता है । यदि फल शीघ्र नहीं प्राप्त होता तो उसके मिलने की आशा मन में बनती है । जब तक उसे उसका फल प्राप्त नहीं हो जाता, तब तक वह उसके फल की आशा लगाये रखता है । इस प्रकार चाहे फल शीघ्र मिले या विलंब से, फल की आशा अवश्य बनती है । यह आशा मानव मन में फल के प्रति राग व आसक्ति उत्पन्न करती है । आसक्ति के माध्यम में मन फल व उसकी आशा से लिप्त हो जाता है । अंतकाल के समय मन पंचज्ञानेन्द्रियों सहित जीवन भर के संस्कारों को समेटे शरीर त्याग करता है । इस प्रकार मन कर्मफल की आशा से ही लिप्त हुआ जाता है । अतः कर्मबंधन का दोष कर्म में नहीं रहता है वरन् उस कर्म के फल की आशा में रहता है । जहाँ देहधारी से कर्म का त्याग संभाव नहीं है, वहाँ कर्मफल व उसकी आशा का त्याग हो सकता है ।

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी सत्यागीत्यभिधीयते ॥ १।८।११

(अपूर्ण)

पता : रेलवे क्वार्टर्स

नं. RB/II/257/5

रेलवे स्टेशन के सामने

जबलपुर, मध्यप्रदेश.



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