

SHRI SAI LEELA
(Official Organ of Shirdi Samsthan)

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SHRI SAI LEELA

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Enshrouded in mystery is the life of a true Mahatma, a real Gentleman of compassionate heart—A SAI and a real Father, who protects and guides—A BABA. The two attributes, though not proper nouns in the language, are the most proper names to be remembered and cherished in our hearts. From where Mahatmas like SAI BABA come and where they go, is always a mystery to the mundane minds, for, their speed is God's Speed and their ways are Divine Ways. Such Mahatmas are not travellers because they are themselves the GOAL of humanity; nevertheless, they move with the Sun and shine with the galactical luminosity to enlighten us and throw light on our Path to Them. O ! Sai Baba—We cannot separate you from all the Rishis of humanity in their Splendour, nor can we remain separate from you in our ignorant egoistic shells, when we get a glimpse of you. May the Divine Bliss join us all in good thoughts, good deeds and good will for ever !

Editor

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Editorial

POVERTY — OF THE BEING.

With all the clamour for progress and prosperity, there is poverty in all the fields of human life. In the wake of great scientific and technological advancements, the whole world has become one unit, in most of the aspects of human existence, more evidently in the economic one. The problem of eradicating poverty which is troubling the minds of all thoughtful persons of the world, is wide and deep. It calls for total attention with sincerity of purpose because the depth of poverty is unimaginable and shallow reforms cannot give us complete solution of it. Though poverty and riches are relative terms, freedom from misery and penilessness is the normal desire for those who want to tackle the problem. But apart from the outward poverty, there are many inward layers of poverty of the human being—the poverty of the BEING.

Why does poverty exist ? Why men should die of hunger ? Why should there be devastating man-made tragedies and man-made divisions, over and above the natural calamities ? Why should we emphasise distinctions of race, caste, creed and occupations ? What is the real problem with the human mind in this vastly increasing population ? Is poverty the central problem of all ? If so, is poverty in terms of money the only poverty that we know ? Will we be able to wipe out the poverty at the various levels ? Why is it that in spite of so much come-together, so much cultural, political and religious efforts of upliftment, there is a feeling of utter loneliness of the spirit, the inward uncertainty and crises in human life on this Earth ? Why can we not create a happy world with so much in our hands ?

The great paradox of progress and poverty is perhaps the modern sphinx posing an enigma to the human mind. It seems to ask "O ! Man ! Whence and whither are you going ? What is the purpose of your search ? Seeking as you are, do you get

what you want ? ” No man seems to be able to penetrate through his problem of complex poverty—the poverty of outward possessions and inward qualities. Together with the outward want, outward misery, comes the callousness of the mind. There is lack of love because of divisions on various levels of our life. Saints and Seers tell us, for centuries, to unite, to love, to remember God who is always with us, to live happily, and all their efforts seem to go in vain ! There is ignorance, prejudices, suffering, frustration, mediocrity, jealousies, envy, and the surmounting sense of emptiness in our life. The torn clothes and the empty stomach are but the symptoms of inward poverty. There is no sufficient compassion in human beings; otherwise, there would not be this carelessness, the dirt, the uneducated miserable life, the brutality and violence. The poverty of the being is much more fundamental than a slender pocket and is more far-reaching than the ordinary evils of dust and disease.

True love does not expect anything in return. Sai Baba used to say to this effect. But how very few understand the depth of true love ! As much as we do for our poor brothers, we do it as a service to God. When one has sufficient means, one must think of others who are without the basic necessities of life. The real human being must always be one with humanity, not isolated in his own ivory tower of taciturn sophistication. The Keys of the Kingdom of Happiness lie with those who serve the meek, the poor and the down-trodden. Compassion is the door of the Divine.

A GREAT LOSS

We very much regret to print the news of the very untimely and shocking demise of Prof. D. D. Parchure, M. A., on 1-6-1973 at his residence at Dadar after a heart attack. Prof. D. D. Parchure was the Executive Editor of this official organ of the Sai Sansthan namely SHRI SAI LEELA magazine and his efforts have gone a long way to improve the very nature and structure

of this magazine. Right from the day he came to our Institution, on being requested to look after the editorial work, he had made it a point to streamline every issue of the magazine and when finally from April 1973, he introduced separate magazines in Marathi and English, reduced the prices, increased the pages and initiated various improvements in the quality of the articles, there was prompt and complete response in favour of this change. We are very sorry to lose such a valuable devotee of Sai Baba from amongst us, a valuable friend to all, a great Karmayogi in his own field, and a gentleman by the real meaning of the word. He has left with us the memories in our heart and the solid foundation of his work. It was his earnest desire to print a life-story of Sai Baba specially suited for children and it is a matter of sheer coincidence that as soon as he handled and fondled the first printed copies of this little gem of a book with loving heart, the call of the other worlds rang with sudden sharpness. The death has removed him physically from amongst us, but his example is with us, worth following in respect of devotion, efficiency, love and wisdom.

Peace Be to the Departed Soul !

Some readers have written letters to us expressing their heart-felt condolences on the sorrowful demise of Prof. D. D. Parchure and we receive an echo of our feelings in these letters. It is not possible to publish all these letters for want of space but the names of writers will be given in acknowledgment of their sympathy.

SCIENCE OF RELIGION

THE URGENCY FOR THE STUDY OF GEETA

Swami Chinmayananda.

It is not often that the youth of a nation has to face such dire situations and terrible challenges as we have now in our country. And yet, it should be recognised as a condition which no backward nation can avoid when it tries to re-write its own history. These are the pangs of the new birth; and no new birth is ever possible without its accompanying pains. Since this is a natural condition through which the youth must march forward we may profitably look back into our cultural fore to discover all available techniques we may have, for re-inforcing ourselves and for getting the necessary strength, stamina and daring to face the national reconstruction challenges.

A very similar situation is depicted in the Mahabharata times and a message to the youth had been given by the subtle thinkers of the era to the despondent youth of those times. Arjuna represents the world of youth, and the Bhagvad Geeta given out through Arjuna thunders forth the solution to the world outside. He is placed against a background of the din and roar of a self-annihilating civil war in this country. The opening chapter of the Bhagavat Geeta paints for us, a confusing atmosphere of strife and tension, of sweat and dust, of din and roar, natural in every war-front. Apart from the clamouring sounds and rattling noises of the impatient armies standing face to face, we are also given a peep into the tension created in the subjective minds of the people by the tragic outer situation. The challenge is not only outside man, but it springs forth from within man's own bosom. The disturbances created by the mental stress and strain churn the within of the man of action, and he comes to feel lost. In fact, this inner chaos gets itself projected to express as the outer disturbances. Examples are many about us today, to illustrate the scientific truth

of this statement. Many of our strikes, whether it be in the industrial concerns or in the universities or even in our administration itself, all of them ultimately erupt from the inner tensions felt which are restrained and suppressed for a long period of time in the past.

This inner shattering of the psychological personality in man is projected out so vividly in the characterisation of Arjuna that in the Bhagavat Geeta, the Pandava Prince represents the “confused man of the world today”—“the disillusioned youth” of all times. The case-history of Arjuna is recorded with scientific precision in the opening chapter of the Bhagavat Geeta.

As the Commander-in-Chief of the Pandava forces, this great warrior, who had proved his prowess many a time earlier, comes to the warfront and reviews the array of the enemy lines. He discovers that the unholy hoards who are championing the unjust messages of sheer covetousness and lust for power, are more powerful. The Kaurava forces are large in number, better equipped and more efficiently manned. Compared with these forces of relentless materialism, the Pandava forces, representing the sane and the nobler values of life, are weak and apparently inefficient. This practical calculation sinks the warrior in Arjuna into a state of utter dejection, a psychological state of impotency and hysteria. When one is convinced that one must fight against certain obnoxious tendencies, and yet, when one finds that, under the circumstances, one dares not to strike, the resultant mental condition of painful disillusionment is called “dejection.”

Arjuna is represented in the Bhagavat Geeta as an enthusiastic soldier who has reached this benumbing state of utter dejection.

In such a “state-of-dejection”, an intelligent man-of-action discovers in himself many a logical argument, each one apparently righteous, to convince himself that he should “run away” from

the field of his duty and positive action. This sense of "escapism" is detrimental to any great achievement. But all psychological cowards, often, unconsciously live this life of escapism. At all such moments human intellect has got the ability, in itself, to seek and to discover false justifications, supporting its own self-escapism.

Arjuna argues that he cannot fulfil his duties towards his nation, and he brings forth a chain of empty arguments, all of them extremely sentimental and highly emotional. On the whole, Vyasa the author, demonstrates in Arjuna the total break up of the human personality, under stress and strain of its own immediate environment.

I am here deliberately choosing my vocabulary in order to bring home to my listeners the irresistible that we find in the conditions today around us; the youth of our country psychologically going through this "Arjuna-state" of an inner collapse.

After our independence, the new generation, conscious of their new-found freedom, dreamt of a progressive nation moving ahead with determination and vision, to make the people self-sufficient and even prosperous. The youth, intelligent as they are, find in themselves a surge of confidence that they can achieve what they want in this rich country, by exploring and exploiting her own natural resources. And yet, at all levels they find their hopes shattered, their visions belied, their ambitions thwarted. The negative forces around them seem to gather more strength at every moment and, naturally, a sense of dis-illusionment verging on the point of hysteria and despondency, overwhelms the youth. They become at moments wild and at other moments too despondent, to care what is all happening around them. Their mind corrupted, intellects drooping in despondency, physically they come to live an unholy and unnatural life of excesses and shameless corruption, justifying everything that they are doing in a mad sequence of noisy logic. This we find today among the youth all around the world.

At this critical moment, were Arjuna all alone, he would have certainly, in his dejection and despair, run away from his post-of-duty, allowing all the negative forces in the country a free-play to sabotage the constructive plans, and to blast all the sacred hopes of a national revival. Luckily for the Pandava Prince there was at the time the Great Master Lord Krishna, to resurrect the Arjuna-mind from the abyss of despair, into the very peaks of hope and the warmth of a clearer vision.

Though a proficient man, due to his mental agitations, the great warrior in Arjuna becomes temporarily **inefficient**. Great achievements are earned not through **proficiency** alone, but achievements are rewards of efficiency. Today all around us in our country, we have, through education, stepped up the general **proficiency**, in our youth. But their capacity to apply their knowledge in the field-of-their-activity is definitely at a low ebb. If gathered knowledge adds up to form the **proficiency**, the ability to translate that knowledge into action, at the appropriate field, is called **efficiency**.

We are at present a nation highly proficient no doubt, but, as, extremely inefficient. Arjuna the proficient warrior, in the first chapter of the Bhagavat Geeta, demonstrates himself to be inefficient to meet the challenge due to his subjective mental rapture. Lord Krishna through his Song Divine, treats the shattered—personality of his student and rehabilitates his personality and we find that the dejected Arjuna of the first chapter rises up in the last chapter with a new-found determination to act and fulfil his duties towards the world. This mental rehabilitation process is the theme of the Bhagavat Geeta, and in our national revival, we shall need no other knowledge so urgently as this great secret-technique. Hence I claim, that the Geeta is a Scripture for the Teenagers of the nation.

Under the Arjun-state, man sinks into a hysterical condition and at such a time, he loses his capacity to discriminate correctly

what should be done and what should not be done. Temporarily his sanity is robbed from him, by the rising fumes of his own confusions in his bosom, and he comes to act madly—sometimes suicidal, and often tragic to the society. In our country I need not illustrate the working of this psychological law, as we find so often, our own national transport vehicles burnt down, our own municipal wealth destroyed, when people lose their discrimination at such moments of psychological disturbance in them.

In short, at such tragic moments when man loses his ability to think correctly and abdicate from his power of judgement, he, benumbed by worldly problems around, staggers under the crushing load of his own self-created miseries. This was the condition of the student in the Bhagavat Geeta, and the educational treatments given to him constitute the eighteen-chapters of the Bhagavat Geeta. The immediate urgency for mastering this knowledge, for us as a nation, is now obvious and evident.

Geeta - Her Special Charm

The culture of a people must continuously serve them, nourishing their inspiration, guiding their action, and providing consolation and comfort, balance and equanimity in both their joys and sorrows. If there be a culture totally divorced from their life, soon enough then, the people would reject that culture and walk out of its salutary and rejuvenating embrace. A culture when sustained through its religious practices, if it has no elasticity will come to choke the growth of the community and the people will then outgrow that culture. If an unyielding iron ring is put around growing tree, in time, as the tree grows, the ring will be swallowed up into the very dimension and growth of the vigorous tree.

Many are the cultures that had thus withered away into chaos, because they had not the elasticity to embrace the new girth into which the community had grown. Our Bharateeya Culture, as expressed through Hinduism, never died through all these millen-

iums only because our culture had the required elasticity to embrace all the new dimensions into which our society grew along the march of time.

The ideas enshrined in the Upanishads, couched as discussions held by the Rishis and their disciples, in the forest vastness along the Ganges banks, the way-of-life and the eternal-values that were preached therein gathered, in the minds of the people, an association with the mountains, the trees, the silence, and the spirit of retirement. In short, the Upanishadic philosophy came to carry about itself, for no fault of their own, the fragrance of the forests, the hum of the Ganges and the hymn of the eternal snow-peaks.

In the history of our cultural growth thus a time came when people felt that to live Hinduism is to live in retreat away from the rush of the people, the noise of the market-place, the struggle of the rustic fields, and moving into the silence and quietude of the Himalayas. Such a dangerous concept was prevalent not only among the unintelligent and the uninitiated, but even the educated and the well-informed men-of-action themselves shared in this national mis-conception of their own life-giving-culture. Arjun himself felt the need for renouncing the world and refusing to fulfil his duties towards the community, in order to retire into the silent arbours of contemplation and meditation.

This is against the very dynamic spirit of the Hindu culture, against the very national security of the country, against all the material welfare of our people. Left to itself, such a culture, however, sacred and benevolent it be, must surely die away. The people would bravely march out of the nourishing embrace of a culture when its interpretations happen to be thus an insistence against the welfare of the people. It is at such a time of a crucial cultural crisis in our country that the genius of Sree Veda Vyasa produced the Bhagavad Geeta; all through, keeping his pen faith-

ful to the fundamental thoughts of the Upanishads, their sane conclusions, their demonstrated theories, and their spectacular achievement. Here, in the Bhagavad Geeta, we find a practical hand-book-of-instruction on how best we re-organise our ways of thinking, feeling, and acting, in our every day life, and draw from ourselves a larger gush of productivity to enrich the life outside and around us, and to enblazen the subjective life within us. As we proceed on into our serious study of the Geeta, chapter by chapter, we shall find how she unfurls a way-of-life, by living which we can grow to be socially more productive men, and individually more balanced and tranquil, pursuing our life at peace with ourselves.

Without this inward balance and the readiness to act well in the world outside, how can an individual ever successfully face his own problem in life ? And when each individual fails to face the challenges outside him, since the community is made up of individuals, the community will not be able to face its own, or of the nation's problems.

In fact there can never be a nation which has not any problem to face. The more vigorous the national life the more pestered must we be with our problems. To have problems is the expression of a vigorous life. And where there are no problems, there the community has decayed and the nation is dead. A problem becomes a problem only when we **know not** the solution for that problem. If I have enough money in my pocket, and I am in a town where there are many eating-places, and at that time I feel hungry "the problem-of-hunger" to me is not a problem—since its solution is entirely within my reach. If I have no money, or, if I am in a place, where I have money, but there are no places to procure the necessary food, then the "problem-of-hunger" there, becomes really a problem—because the solution is not readily available to me.

Similarly, when one is ill, apparently serious, to one's own well-wishers and relations it is a great and tragic problem. But

to the Doctor who can diagnose the disease properly, and when that Doctor knows the medicine, which is available in the local market, then to that physician it is no more a problem. Thus 'life' is a problem only when we know not how to meet the Life's challenges rising around us. When that "knowledge" is revealed to us, we know the solution, and then the problem is no more to us threatening or despairing. In fact, when we know the solution for a problem, and we are ready to act, then indeed, such problems come to serve as *chatni-to-life*. Prince Arjuna of the Bhagavad Geeta represents in himself the confused and the desperate youth of the world over. The Pandava Prince is painted in the Geeta as suffering the universal disease of all young hearts—the problem-phobia—to take things and happenings as problems, where there are none and to feel terribly despaired of them. The modern youth is very much suffering from this problem-phobia—very much, indeed, all over the world.

In the Bhagavad Geeta, the man-making science of the Upanishads is brought out of the forests to serve us where we are suffering—in the market-place, in the slum-huts, in the drawing-rooms, in the commune, and at the barricade !!

The out-stretched hands of mother Geeta, ready and willing always to lift all intelligent young hearts from their dirt and filth, are today often ignored in our utter confusion of mind. We are today totally ignorant of the security which Geeta's motherly embrace can provide and the divinity of her reviving touch.

These are times when religion must march out of the forests and temples, churches and mosques, Gurudwaras and Vihars into places where man is striving in his despair, and turning sour in his incorrigible cynicism and impossible disillusionments. Geeta is a ready-made text-book which serves us where we are; whoever we may be, whatever may be our problem, irrespective of the place and time, caste and creed, Geeta serves us.

This is the special charm of the scriptural text-book—The Bhagavad Geeta.

(Courtesy-Geeta office.)

BLISS ASPECT OF SAI BABA

P. S. V. AIYER

Sri Sai Samaj, Calcutta

SAI BABA commands universal esteem and regard on account of his innate compassion and boundless grace. Fault-finding is the work of small minds, forgiving is a sign of divinity. But loving because of weakness and flaw in another is the glorious part of divinity. Herein lies the maternal touch of Baba. "Will I frown on my children?" says Baba.

When people get into scrapes, they alone are to blame, for by their acts in the past they have created the present situation for themselves. Still, they cry for relief, they run to Baba, swear and complain. He bears with them and like a loving mother he helps them out. It is this earnest solicitude for any one that may accost him, which wins for Sai Baba the devotion of so many.

Now, why should Baba do so much for every one of his devotees? Simply stating that it is his nature to sympathise and to help is no answer. It is begging the question. Sai Baba is ever in bliss, and he wishes to share his bliss with us all. There is a theory of creation that because God wished to share his bliss He caused the universe to come into being. At our level we can neither make out nor experience the nature of the bliss which is Baba's. It may be experienced by one nearest to Baba's level, but it can never be reported. All that we can say is that this bliss is inseparable from Divine Love or Grace or whatever you may call it. Baba can help us have some idea of this at our level only by letting us have fulfilment of our wants. In this momentary satisfaction we cease to desire for what we wanted. That is to say, if we intensely desire for something, our desire for that object leaves us as soon as we get it. This desirelessness lasts for a flicker. From this we are led on to higher stages of evolution where we come in for superior kinds of joys—from sensual pleasure to

cultural delights, from cultural satisfaction to spiritual ecstasy and from ecstasy to divine joy or bliss and so on. We get these as we move to different planes of consciousness, from the emotional to the mental, from mental to buddhic, then to spiritual and then to still higher planes. Baba's grace percolates from the loftiest to the lowliest level distributing bliss in its finer or cruder forms at particular steps, and thus is fulfilled his wish to share his bliss. A favour shown to a devotee is a token of Baba's grace and fulfilment of Baba's wish to share his bliss with that devotee at his level. This mission of Baba is universal and it is functioning ceaselessly.

If relief or joy is delayed in any case, the recipient and not Baba is to blame for it. The devotee should focus all attention on Baba and hold fast to him and should not allow any other force to interfere.

“ Hold on to my daman ” says Meher Baba, the very embodiment of Divine Love. That is what Sai Baba expects of his devotees too. Says Lord Krishna “ Ananya chintayanto mam ” (have no thought save what you have for me) “ Mamekam saranam vraja ” (surrender unto me alone). Krishna, Sai Baba, Meher Baba—all say the same thing. Tune yourself up with the divine melody and then you sing the right note.

While Sai Baba is eager to reach out to us we profess to be devoted to him getting ourselves mixed up in thousand preoccupations. Our own accumulated tendencies (called samskaras), undesirable associations and other distractions are sure to disturb us: our senses, emotions, and above all our vanity may conspire against us and confound us. Disinterested service, meditations, atsangh, devotional reading and merciless self-examination are prescribed by our seers and sages to overcome these troublesome elements.

Let us pray Baba to help us in getting single-hearted devotion to him that we all may come in for his grace and share in the bliss which he is so eager to bestow on us.

BLISS ASPECT OF SAI BABA calls for further discussion for the purpose of clearing up some points raised previously. The term "bliss" needs to be properly understood. Bliss is unmixed and unceasing happiness in its highest form. Anand (Sanskrit name for bliss) is graded in the Taitirya Upanishad in accordance with our evolution, as the bliss of a perfect human being, higher than that, the bliss of a *manushya gandharva*; superior to that the bliss of the devas, and next that of Indra, and again of his guru, then of the Pithris and so on. Bliss enjoyed by members belonging to these gradations must necessarily lie beyond our conception because we, with the limitations of our physical bodies and senses, cannot follow the experiences of those who belong to planes higher than ours.

Bliss has a place in our life according to the Vedantic classification of our constitution. Man has Annamaya Kosha (physical body), Pranamaya Kosha (body of vital force), Manomaya Kosha (mental body), Vigyanamaya Kosha (intellectual body) & Anandamaya Kosha (bliss which remains inseparable from the *atman*). The other four Koshas or sheaths disintegrate in physical death but Anandamaya Kosha leaves the body together with the *atman* (Sanskrit term for soul). This classification makes it clear that bliss is within every one of us and that it is upto us to discover its existence in ourselves.

The Bhagavad Gita holds that the soul is uncreate, indestructible and immortal. It is luminous like God, and so it has to possess *ananda* (bliss) in the same way as God Himself. This theoretical understanding is to be realized by each one for oneself. No one can share with another in that task of *atma vichar* or enquiry into Self. When we say Sai Baba wants to share his bliss with us, we mean he is ready to help us in making this discovery, in getting at this Self Realization

Just as infants are taught with the aids of toys, pictures and games, and sometimes they are presented with sweets as incentive

to make them learn, so Baba favours his immature devotees with material benefits showing them a taste of bliss at the lowest level and then, step by step, he takes them on to higher places in the Path.

It is regrettable that we stop short of temporal gains, committing the same fault as is done by his uninformed critics who hold that Sai Baba has nothing more to give than temporal favours, and thereby we confuse the means for the end.

This error that we commit is clearly pointed out by Baba when he says “Some want wealth, some women, some sons—but what I have, none wants”.

People do not aspire to higher life and higher forms of happiness because they are unable to see anything beyond what their senses convey to them. We have got used to look only outward. But the door is to be opened within, the gaze to be turned inward, as the way to higher life exists inside of us. Said Jesus Christ “The Kingdom of heaven is within you”. “This is what Baba wants us all to understand and to aspire to, namely, “DIVINE WISDOM” and bliss along with it by enquiring within. Says Sai Baba—

“Think who you are” (*verse 121 Charters and Sayings*).

Naturally he should deplore that, what he has, no one wants to take.

We trust that it is now made clear that the statement that Sai Baba wishes to share his bliss with us all has sufficient authority and arguments.

BLISS ASPECT OF SAI BABA was discussed in regard to its nature and how it came to us. In the first section it was recommended that maximum benefit of this bliss could be obtained only by the devotee focussing all attention on Baba and holding

fast to him, without allowing any other force to interfere. In the next section Self-enquiry was recommended by turning the gaze inward. Only one thing can be attempted, namely, meditate on Baba or meditate on the SELF. One cannot do more than one thing at a time. A reconciliation is, therefore, felt to be necessary.

It is possible to achieve both points if Yoga is properly understood and practised. Now what is Yoga ? Yoga is controlling the mind. We learn from the Ramayana that Anjaneya or Hanuman was a Yogi. Taking the sea by a leap, reducing oneself to the size of a mustard seed or magnifying one's form to an enormous size, and uprooting a hill and carrying it in the air, are Yoga siddhis or fruits of Yoga. How could Hanuman achieve these powers ? The secret is disclosed to us from the words of that astute Yogi. In his report to Sri Ramachandra about his meeting with Sita, Hanuman had volumes to speak about her alone and he mentioned nothing about himself. Sita filled his mind so much that there was no room in it for any thought about himself or anything else. This absence of any reference to self became nature to him, as he was a perfect Yogi. The first lesson to learn in yoga or meditation is to forget the self and pin-point attention on the object of meditation. Poets and artists create masterpieces, and scientists make notable discoveries and brilliant inventions in selfless moments. Such moments have been felt and sung by Wordsworth in the lines below :

“ In vacant or in pensive mood
They flash upon that *inward eye*
Which is the *bliss* of solitude.”

What a sad contrast to our behaviour in daily life ! We never talk of Sai Baba without reference to *our* experiences, *our* sadhanas, *our own* achievements and what *we* are doing to serve

the cause of Sai Baba. The highest form of devotion is, according to Prahlad, *atma nivedan* (surrendering the self).

Next, meditation does not mean looking forward and outward, but it means looking inward. As we concentrate on Sai Baba in this way, and set aside all other thoughts including our little self, the Master reveals himself in our hearts in all his glory as a lovely picture on the silver screen and then comes the realisation that Sai Baba alone exists and he alone matters and nothing else. This discovery is bliss. Here we find no conflict between meditating on the Self and meditating on Sai Baba. Let us understand that Sai Baba is our Higher Self.

Says Sai Baba “It is enough if you keep me in your heart and make your heart harmonise with the head ” (verse 191 Charters and Sayings).

“I am you. You are I. There is no difference between you and me” (Verse 112, Charters and Sayings).

Courtesy – Sai Bliss.

— THOUGHTS —

* *It is always possible for our likes and dislikes to come in between the right way of life and ourselves. profounder the awareness of our desires and aversions, greater is the freedom from imbalance.*

** *All-round development comes not through rigorous discipline of efficient techniques. It is a by-product of everliving interest in everything around and within. It is the crop of sensitivity without objective relationship. It is realization of the value of the inside to the outside of human mind. Born of silence, it is shy of lime-light but often gives clarity to action.*

YOGIRAJ VASUDEVANANDA SARASWATI

(Biography)

—By : Shri. S. N. Huddar.

(continued)

Vishnu Sahasra Nam, Naivedya—Vaishwadeo

A brahmin was harassed by a 'spirit'. He prayed Shastribuwa for relief. Shastribuwa asked him to do Vaishwadeo and give Naivedya daily and recite Vishnu Sahasra Nam 1200 times, and further suggested a Mantra Japa. After doing this, he was relieved of the spirit's harassment, but when he stopped to act as instructed, the spirit again started harassing him.

Lord Datta intervenes

Atmarampant Sadhle of Mangaon had built another temple of Lord Datta in competition to Shastribuwa's. His daughter-in-law had great troubles at the delivery time. Atmarampant came to Shastribuwa and requested his help for her relief. After finishing the daily rituals, Shastribuwa started with Atmarampant to go to the latter's house. On the way, Lord Datta told Shastribuwa to return to the Mandir, as his going would be of no use. Shastribuwa told this to Atmarampant, who found that his daughter-in-law had expired before he reached home.

Meaning of Vedas

Once when Brahmins had chanted Vadas, Shastribuwa explained the meaning of Purush-Sookta to Naropant Ukidve. Out of wonder, Naropant asked Shastribuwa when and how he could learn all this. Shastribuwa said, "Once I was returning from Wadi I halted at a place where a Swami was worshipping. After "mantra-pushpa" I recited a Veda-Sookta. Being pleased, the Swami asked if I had studied the meaning of the Vedas; if not, he would guide me in this matter. I agreed and stayed there. The Swami explained the meaning of three Adhyayas (chapters) of Samhita.

Since then I can tell the meaning of any part of Vedas ". From this, it is evident how God assists a real devotee.

Gokarna Yatra Cancelled

Shastribuwa's mother once desired to go to Gokarna for Maha shivaratri (Magh Vad. 14) and asked her sons to accompany her. No one agreed to do so. So she asked Shastribuwa to escort her. Shastribuwa said. " Unless Lord Datta permits me, I cannot leave this place. " Mother was dejected. She exclaimed, " Though I have many sons, none is coming with me this time. " Seeing his mother's grief, Shastribuwa asked her to make preparations and said that he would accompany her. She was pleased and soon both started for Sawantwadi. On the way, a serpent bit Shastribuwa's leg. It was evening. He just gave a jerk to his leg and proceeded futher. They halted at the Datta-Mandir of Shri. Ukidve at Sawantwadi. Shastribuwa asked Naropant to keep " *teerth* " for him. The leg was much swollen and the poison spread in all the body. The pain went on increasing. Shastribuwa applied *teerth* at the site of the bite and went into trance. When he awoke from trance, he felt the pain again. Rambhau Sabnis sent for a ' Mantrik ', but Shastribuwa did not agree to be treated by him.

On being insisted, a medicine was applied, but the swelling and pain still increased. The medicine was then washed by water. For 2 or 3 days, neither the swelling nor the pain was reduced. Shastribuwa's mother was very sorry to see his ailing leg. She took Shastribuwa back to Mangaon. The same night Lord Datta pressed his leg and took out the tooth of the serpent which was the cause of the swelling and the pain. His leg then gradually came to normal and was healed. Shastribuwa told his mother that Lord Datta had brought that calamity to prevent them from going to Gokarna. So, it was not desirable to go anywhere without His sanction. Mother also decided not to ask him to do anything against the Lord Datta's wish.

Once mother prepared 'laddus'. She asked Shastribuwa to have one, much against his wish. He put a piece of it in his mouth, but it remained in the throat and his condition became precarious. Mother repented and prayed to Lord Datta for his relief and vowed that she would not insist on him to do anything thereafter. Then only, the piece of 'laddu' went down the throat and Shastribuwa got relief.

Saints have no enemies

Mangaon Mandir was like an Ashram of a Rishi. Even animals loved the place. When Shastribuwa dined, rats would come near and eat the particles of food. A cobra appeared there daily for about two months, but it did not bite anyone. One more serpent, 7 to 8 feet long, slept on a step of the Mandir. People thought of killing it, but it quietly went away to the jungle. One night a large cobra came in the Mandir and after taking Darshan of Lord Datta, it went away.

There is a hill with a cave near the Mandir. Shastribuwa sat in the cave for meditation. One day a big tiger sat at the mouth of the cave. Shastribuwa wanted to come out of the cave after the meditation. He was perturbed to see the tiger, but after some time the tiger went away. In the night Lord Datta told Shastribuwa not to sit in the cave.

A Leper was punished for Disobedience

A man suffering from leprosy once came to Mangaon. As advised, he took round (Pradakshina) around the Mandir from a distance. After some days he was cured. He expressed his wish to go to Wadi for Guru Dwadashi. Shastribuwa said, "Lord Datta has not yet told you to leave this place". Still, the leper insisted on going. A rat bit him in the night. The next day, Shastribuwa sprinkled *teerth* on the affected part. The leper stayed for some days and left Mangaon without asking Shastribuwa. As

soon as he entered Wadi, his whole body was affected by leprosy as before. Lord Datta asked a priest to drive him out of wadi. So, the priest did not permit him to stay there. He then returned to Mangaon. Here too, he was not allowed to live as per Lord Datta's orders. He returned home and died after some days.

Moon Eclipse

Once there was a lunar eclipse. It was stated in the almanac that it would not be visible. So, Shastribuwa, after the daily rituals, intended to go for alms. But Lord Datta voiced, "The eclipse will be visible, so no alms and Naiveday today". Shastribuwa told this to all the people. Some persons ridiculed him but in the evening the eclipse was actually seen and the same persons were put to shame.

Bavdekar becomes a Believer

Shri. Bavdekar, 'Karbhari' (a manager) of Sawantwadi, did not believe in God and spirits. His son was married and the same day his daughter-in-law became unconscious. Anavkar's spirit told that she was affected by a ghost and that she should be taken to Mangaon. Accordingly she was brought to Mangaon. Shastribuwa gave her some 'angara' (sacred ashes) and asked her to take care of it, and told that she should again come on Datta Jayanti. The girl, however, was not taken again to Mangaon on the specific day. So, she again became unconnsconscious. When she came to senses, she began to talk wildly. The doctor was called but she ran towards him and said "You dare give me medicine? Give it to me and show your efficiency". The doctor went away.

People told Bavdekar "You do not belive in spirits, but it has entered your house". Bavdekar sent Rs. 5/- and sweets to Mangaon and requested Shastribuwa to give relief to his daughter-in-law. Shastribuwa returned the money and the sweets and sent a message, "No use giving bribe to God". When Bavdekar

came to Mangaon, with the girl, Shastribuwa said "Why do you come here, if you have no faith in God and spirits? But after Palkhi, the Anavkar's spirit itself will tell you the means of getting relief".

Next day, the Anavkar spirit told Bavdekar "Construct a platform around the Ashwattha tree at Wadi and feed 1,000 Brahmins. Bavdekar said that it was beyond his means to feed 1,000 Brahmins. He was then asked by Shastribuwa to feed at least 100 Brahmins. He went to Wadi and did as directed. The girl was thereafter cured.

Naropant's ailment

Once Naropant Ukidwe's knee was swollen and there was pain. He came to Mangaon. Shastribuwa asked him if the leg of the image of Lord Datta was any time hurt. Naropant said, "Once, while taking the image for bath, its foot dashed against a side of the tub." Shastribuwa told him to apply ghee to the foot of the image and rub it gently. After doing this Naropant got relief to his own knee.

Proud Brahmin and unruly students

A Vedic Brahmin was proud of his learning and he was going from place to place, taking 'Jaya-patra's (certificates of victory) from local Vedic Brahmins. One day he came to Mangaon and asked the Brahmins to give him a Jay-patra. All gathered in the temple and recited Veda-sooktas. Next day, Shastribuwa gave a sermon on a portion of Vadas. The Brahmin became humble and bowed before Shastribuwa.

Those who learn Vedas have to live a chaste life. Students were forbidden to see dramas or to go to fairs. Still, at times, Shastribuwa's disciples would go to a drama, and in the morning, while reciting lessons, felt drowsy. Such students were asked to recite Gayatri Mantra 1000 times, then and there,

Lord Datta tested Shastribuwa

Lord Datta at times tested Shastribuwa. Once when he was in meditation, a person came with a Palkhi and said to Shastribuwa, "Your work in this world is over. Now, sit in this Palkhi". Shastribuwa without any hesitation, sat in the Palkhi and the whole scene disappeared. Once he was told that he would be affected by leprosy. He found that one of his legs and one hand became senseless. He suffered for 3/4 days and then he had no troubles. When Shastribuwa asked about this, the Lord said that He wanted to test his resoluteness.

Prestige of Devotees Protected

Shastribuwa's home affairs grew worse. Mother and the daughter-in-law were never on good terms. Due to pecuniary difficulties, the tension further increased. Nana Konkar looked after the home affairs. He suggested to Annapurnabai to work as a cook in Karanjkar Chhatra at Amboli. As Annapurnabai was dejected, she thought that if she lived away from home, she would be relieved of the daily quarrels. Shastribuwa, her husband, was much respected, but due to regard for mother, he did not think of his wife's grievances to be very serious. So, she agreed with the proposal and went to Shri. Konkar. Shastribuwa did not know about this. Mother sent a message to him through another person. Shastribuwa said to him "Does this become the wife of a Grihastha?" The person replied, "No". Shastribuwa said, "Pray to God and her going will be prevented." In the morning Konkar was bit by a serpent and due to this his foot was swollen and there was much pain. Annapurnabai returned home and narrated this incident to mother-in-law.

Ranisaheb of Sawantwadi cured

Ranisaheb of Sawantwadi was affected by the spirit of a cook, whose salary was not paid by her when he was living. She came to Mangaon and took round and attended Dhoop-Arti as advised

by Shastribuwa. She also spent the amount of the cook's unpaid salary on feeding Brahmins, performing Maha-Rudra and Guru-charitra Parayana (recitation). After some days, the Ranisaheb returned completely cured. The Raja Saheb also, at times, came for the Darshan of Lord Datta and Shastribuwa.

Rains at Narsoba Wadi

Shastribuwa once went to Wadi. As a measure against drought, the priests were constantly pouring water on Datta Padukas. Shri. Mouni Swami stayed upstairs where a Nama Saptaha was being observed. Some boys approached Mouni Swami and said, "God is there in Name. Then why is water being poured on the God below? How can God be at two places?" Mouni Swami told the boys to go and tell the priests to stop pouring water. The priests wondered how they could stop the 'Anusthan' once begun. Seeing this, Mouni Swami said to them, "Since God is here upstairs, and you are troubling Him by pouring water on Him below, you will have no rains". People became anxious and so they approached Shastribuwa, who said, "Unless Mouni Swami prays, there would be no rains. You may therefore leave your children with Mouni Swami and pray to him to protect them." He also advised them to say, "Pouring of water was started before your orders. How can it be discontinued? Kindly request for rains for feeding these children." Mouni Swami agreed and came down before Shri Datta Paduka and said "O! Lord Datta, rain is necessary for the food of these children. Kindly let there be rains here soon". Then, without any preceding rainy conditions, there were good showers of rain and all were glad.

Shri Narasinha Saraswati of Wadi

Laxman Dixit of Wadi had a son, named Narayan. He learnt Marathi locally and English at Miraj. He then learnt Sanskrit at Krishna Shastri Vasht, a teacher at the Wadi Sanskrit Pathshala (School). As advised by him, Narayan began to come

to Shastribuwa for study. Shastribuwa taught him 'Sandhya' and all brahmanic rituals and asked him to do it regularly every day. Narayan acted as per instructions of Shastribuwa. After marriage, he accepted the sacred "Smarta-Agni" and lived on alms of cereals. Later, he took 'Sanyasa'. He lived in Wadi and served Shri. Guru as per Shastribuwa's directions. In later years he went on pilgrimage for 4 to 5 years. He constructed a temple of Lord Datta and Amareshwar at Amarpur beyond Wadi. He also initiated an institution called "Shri Vasudeva-nanda Saraswati Peeth". He devoted himself to the service of Shri Guru and had an admirable peace of mind and perseverance. Shastribuwa loved him and would say that he had trained him right from 'Sandhya' and he had been one of his best disciples. His Samadhi is at Ayodhya (U.P.).

Stolen Ornaments Recovered

A woman pilgrim, while bathing at the well at Mangaon, kept her ornaments under a piece of cloth nearby. Another woman had seen this and she took away the ornaments and put them in a pit in her home. When the woman pilgrim knew that her ornaments were stolen, she reported this to Shastribuwa and began to weep. Shastribuwa told her that her ornaments would be recovered by the evening. Shastribuwa asked one of Lord Datta's Ganas (angelic attendants) to discover the theft. The Gana appeared before the woman (who had stolen the ornaments) in a fierce form of a spirit. She was frightened. She came to Shastribuwa and he asked her to bring the ornaments immediately. She took out the ornaments from the pit and placed them before Shastribuwa and begged pardon for the act. Then only, she was relieved of the fear of the spirit.

Speechless boy Speaks

A 15 year old son of a Brahmin of Vengurla lost his power of speech and could not even take food. The Brahmin gave

him various treatments but there was no effect. At last he came with his son to Mangaon. Shastribuwa asked the boy to take rounds of the Mandir. At first he did not obey, but he was obliged to take rounds, with folded hands. After some days Shastribuwa asked him to read 'Garucharitra'. First, he did not read, but later, he began to read it in mind. After a week, he began to take **teerth** and gradually began to speak well and take food also.

While returning from Wadi, Shastribuwa came to Kolhapur for darshan of Mahalaxmi. He stayed there at Thakar Bhat's house who respected him for his deep knowledge. He sent for one local Shastri to be introduced to Shastribuwa. The local Shastri seeing Shastribuwa wearing only a loin-cloth and doing rituals, asked Shri. Thakkar Bhat, "Did you call me to see this mad chap?" Shri. Thakar Bhat asked him to keep quiet. Shastribuwa came out and had some discussion with the Shastri, who was wonder-struck to see Shastribuwa's profound knowledge of all the Shastras.

WORK

* *Do the work not as a means to an end; work has no end. It is unattached, untrammelled and uncorrupt. Ever new at every stage, work is sacred when it is totally done without relation to any self-conceived plan of result-attainments. Work is worship without the deity or the worshipper. Such a work is the fully religious action, freeing the individual from bondage. Such a work is love in its outward manifestation.*

SAVED FROM DROWNING BY SAI BABA

By :- Capt. Pyare Krishan Wali

Strange ways of helping

As Baba has performed many miracles and He is still continuing to do so, I wish to add one more miracle which I have experienced. First, let me inform the readers that I came to know the name of Sai Baba and his miracles performed at various stages, through my wife (Veena) who is a great devotee of Sai Baba. Then I read many books on ' Sai Baba '. I have made this trip especially as I took a vow to come here personally, and pay my respects to Him. The first time I came to Shirdi was about a year back, and at that time I visited all His places and found great peace at every place. It gave me a lot of peace (Shanti) when I used to look at His photograph and sit by His side and pray. I can assure you that He has His own ways to help the needy people and they are at times so strange that a man of my calibre is unable to understand them. I describe one of the most important things which happened to me in my life.

Captain of the Ship

I had many offers of jobs in various capacities and as such I was confused as to which one I should choose. I definitely wanted to improve the status and the financial conditions. Hence my wife made 12 slips of paper and only on one, she wrote the name of the ship called " M.V.DHANLAKSHMI " of which vessel I was offered to take the command and that was the highest post i.e. the captain of the ship. Prior to that all happening, I had just returned from Shirdi after paying homage to " Sai-Baba ". My wife asked me to pick up one slip although out of 12, eleven were blank and as I said earlier that only on one she wrote the name of the ship as mentioned above. So, I prayed and shuffled them more and what a strange thing ! I had my eyes closed and the first one I picked was the slip on which the name of the ship M.V.DHANALAKSHMI was mentioned. That was

the destiny and Sai Baba wanted me to take the command of the said vessel. I undertook the journey to Calcutta. I used to go on board daily since the time she arrived. It being my first command I was taking special interest and precautions.

The ship sailed from Calcutta for Andemans on 17-5-1972. After that I met with heavy weather, rough sea and wind force 6/7. I decided to return. I came back and anchored in Diamond Harbour. As usual, I prayed daily and used to light two Agarbattis before a plastic statue. A plastic ring I am still wearing which was brought from Shirdi. It was so strange that one Agarbatti used to go out, every time. I used to light it again, but again it used to go off. I used to put Sai Baba's plastic statue on my chair and I used to ask Him to guide me and protect the ship and men aboard. But the significance of Agarbati going off could not be understood by me, hence I used to put my hand to my head and ask "Sai Baba ! Guide me or give me any indication as to what is ahead of me !" But, "No". Anyway I took the ship out again but met still the same weather and I could not proceed out of Hoogly River. The pilot was on board. She was a small vessel, and after consultation with the pilot the second time, we decided to go back to Diamond Harbour. As usual I used to pray, but at that time I started feeling very much depressed in my heart, the cause of which was still hidden from me. At the third attempt, the pilot was changed and our other pilot 'Anand' boarded. I asked him about the weather condition and according to him the weather outside Hoogly was not abnormal, but I told the second pilot that I have already returned twice and that I felt not right to go out, and I shall have to come back. But this time, all things had to happen and Sai-Baba was to perform another miracle.

The disaster comes

After I had already passed Lower Gasper Light Vessel, she started listing to star-board. I wanted to ascertain the cause,

I called the pilot who was consulting some papers in the room and the Chief Engineer to check up if my engine room valves were open. I and pilot were still trying to find the cause of the list and in meantime she was taking heavy list to starboard. I told the pilot to return to Calcutta as I did not wish to proceed out, so that we could confirm the reason of her list. The pilot turned the ship back to Calcutta and the Chief Engineer told me that there was nothing wrong with the Engine room. There was no water entering into Engine room. The list was becoming dangerous, so I called all the people on boat's deck with their life-jackets. Just then somebody informed me that my cabin was flooded with sea-water as the port-holes of my cabin were broken open, which was confirmed by my writer and deck sarang, and hence my life-jacket could not be brought. All persons on board had their life-jackets, except me. In the meantime, I was calling S.O.S. on the whistle. Although we were very close to intermediate light vessel, no help was received. I had lost all the hopes of saving my ship, my duty was to save the lives on board the vessel. I ordered the Chief Engineer to stop engine and all hands including the pilot to abandon the ship. The ship was stopped and all abandoned. As the sea-farer's tradition goes, that the master of the ship is to be the last one, I complied with it and I jumped without life jacket.

As I jumped into the sea, the time then was about 0100 on 21-5-1972. It was pitch dark, the swell was about 10/12 feet high and wind force over 7. I felt that I was being sucked in any way. I pulled myself out of it. Then I got one chicken-crate to which I clung after thrusting my fingers inside it as there was no place to hold. Then I met more people of my ship (crew) who were also clinging to that crate and in this way we were tossed over more than 30 hours in water, during which period, I prayed to Sai Baba. I said "Sai Baba! You have Put me into this and now you must give me the courage to go through this boldly". It might have taken a minute or so to say all that. I had very

little fear in my heart. I was consciously alert, but as my body was eaten by salt water and there was neither food, nor water for over 30 hours, I was getting exhausted. Death was facing me very closely. But, no, Sai-Baba gave me the courage to go through this. After 30 hours our cries were heard by a ship called M.V. Jalakendra. My other two members were picked up by that ship, but I could not be, as I was falling back into water from a height of 15/20 feet as I was totally exhausted. Later, after making three attempts, I became unconscious and when I woke up, I found myself to be in Pilot vessel...I was running a temperature of 103 and my body was full of bandages all over. Later, I was put in a hospital. After that the Government case started (the fact-finding of this mishap). Now, dear readers, although the Court of Enquiry was equally treacherous, Sai-Baba helped me to go through this all clear ! Now I am a free man.

As I said before, Sai Baba has His own ways of helping. So He helped me to save my life and others' lives. Then He helped me go through the court of enquiry successfully and now I am sitting in Shirdi and writing His Leela. I am proud to say that it is He who has granted me the privilege to do so, otherwise ? I would have been gone and dead long.

My request to dear readers is that they should not lose trust, faith in Him and when you are in trouble, seek His guidance. I am hundred per cent sure that He will show you the way, but this prayer has to be from your inner self ! Say ' Sai Ram ' !



ROLE OF RELIGION IN THE MODERN CHAOTIC WORLD

By:— D A. Ghaisas

After having shown that religion has not failed but that we have failed and not followed religion in our daily life and therefore there is misery and sorrow, the question naturally comes up about the role of religion in the modern chaotic world. This is not a superficial question, but a deep and serious question because if we do not weigh the findings carefully, it is likely that instead of following the path of truth, light and eternity, we will follow the path of falsehood, darkness and temporary enjoyment.

The role of religion

First and foremost, the role and the function of religion is to unite, to enlighten and to uplift the human beings. It is to bring order instead of disorder, to bring light instead of darkness and to help man understand his true nature. No religion teaches to fight for possessions of temporary things, but perhaps no country has avoided war for national prestige. Religion tells to control passions, but seldom is there a man who is not aroused to anger, envy or greed. All along, for thousands of years, religion has been teaching to share, to give, to be simple, to love and to understand, to take the benevolent view, to hold unity supreme and peace highest, but people have suffered by not obeying the dictates of their intuitions nor the teachings of the prophets like Buddha, Mohamed, Christ, Sanskara, Krishna—and a thousand other religious teachers who help in their smaller way. Religion stands for unification in diversity, a concord of complementary qualities not emphasis on division and conflict. Religion tells to have balance in everything. Never any true religion tells to go into excess. Moderation is the keyword of true religion. Religion does not say that to go after temporary things in life gives final happiness of permanent nature, but we always desire these things and then blame religion if we suffer. Do you not see in your life

how attachment gives false values to the object of attachment be it your wife or husband, your son or father, daughter or mother, property or concept, bank balance or name and fame ? Do you not see that people dote much on one thing or the other and when it is lost, sorrow is in their lot, the troubles in achievement and sorrow in loss, the fear of insecurity and therefore clinging to the threads of things that come by ? Has religion taught to fight with your neighbour ? Has religion not taught even to love your enemies ? Has religion taught to punish your children cruelly ? Has religion taught to eat and drink carelessly ? Has religion taught to be over-passionate, over-indulgent ? Has religion not told to understand the truth of every challenge of life, to be humble, to curb the brutal nature ? When we see the original commandments, the edicts, the Smritis, the Laws, the Taleems, the Ashtangik Marga of Buddha, there remains no doubt about the role of religion in ethical or spiritual area of human behaviour.

All systems except religion will fail

Materialism, the opposite of religious philosophy emphasizes on the unilateral material existence but it has not solved the basic human problem of sorrow. The communism divested of religion and socialism with its emphasis on economics, have not brought peace in the world, nor the purely capitlistic system with ritualistic blend have given happiness to all. Societies based on material greed, and mutual balance or political or economic power, have not uttered the last word in the subject of happiness. So long as greed, envy, attachment, superiority, passions, and evil tendencies rule the human behaviour, no system will be successful to give happiness, unless these are put under check by moderation as advised by true religious teachers. Outward reform is easily understood by the masses, and takes the form of revolution and people easily cut other's throat for bringing about new social order in the place of one. Such revolutions bring in blood-shed, may well take the form of great social upheaval, political and economic disturbance, but they in turn create a pattern of haphazard

social adjustment, and bring only a temporary relief in worldly goods to some portions of population, and a mere change in the social structure or form of Government or method of distribution of wealth or land does not bring about happiness for the man, with its dynamic balance in the life-process. Religion on the other hand, if properly understood and followed by every individual in his daily life, has a message of hope and a practical solution to the evils of the chaotic disarray of all values of the life that are obtainable in the present day world. Personal philosophies with accent on dogma may give a solace to philosophers themselves of having found some new facets of the collective life, but their opinions are one-sided and purposeful in fulfilling their own instincts of expression. True Religion contains philosophy in all its entirety, and also the ethical, moral, esthetic, ritualistic, metaphysical and psychological comprehension of the total life. Such a religion does hold the key for a happy and peaceful living. The true revolution lies in the change of the present attitude towards life in which the human beings try to harness the powers of nature for personal aggrandizement and thus bring in imbalance in the whole scheme of things, and to adopt the way of equilibrium with the nature, and not create chaos in the cosmos. This revolution is inward and in it there is continual adjustment of individual and collective forces. This revolution can be had without blood-shed and will not spell danger to any goodness that may be flowering in any corner of the world, while on the other hand without love, humility, affection, wider views and real spirit of cooperation, mere revolutions, reforms, change-overs, will create conflicts, one war giving birth to another, hatred breeding further hatred, and blood-shed and violence raging all over the areas of disturbances. Such outward forms or revolutions do not go to the depth of the human problem.

Faith and Science

Another most important point is that faith, which is the so-called backbone of religion, and science which is the way of enquiry,

may seem to be miles apart, but really they are not apart. True religion is the most scientific application of laws of nature to our life, and true science is a search undertaken by a really religious mind which enquires of the nature, of the universe, about its secrets. There is no truth in the statement that modern scientific progress has replaced religious faith. Faith and Science are intertwined, and in a wider sense, are but two facets of one process of enquiry. Scientific enquiry demands faith in the scientist's mind about his own capacity to observe and come to conclusions, and in ultimate accessibility of hidden and so-far unreachable laws of nature, while faith, in its present religious sense, implies the same thing, only that it surrenders the activity of the self and waits for higher revelation, allows the intuition to come into being. Many scientific inventions are known to be the outcome of chance, and many religious teachers have come upon the truths of life by revelation. There are sufficient proofs to show that faith and science are not so dimetrically opposite to each other, as they seem. The difference between religion and science is outward and not essential. Both the real science and real religion do not wait at the boundaries of physical phenomenon. Both venture into the unknown and both try to find out newer and wider fields of life.

A balanced life is a religious life.

Psychologists may say that religious aspirations are abnormal behaviour patterns having their roots in childhood frustrations and traumas, but true religion does not lie in escape from the challenges in life, nor fanatic desire to control matter or mind of others by one individual. It is a balance between negative and positive, extravert and introvert attitude, between individual and society, between past and future, between animal instincts and highest ideals of mankind, and even if psychiatrists may well term religious teachers like Jesus Christ as Schizophrenic, perhaps no psychiatrist has helped mankind to the extent that the great Teacher has helped, by teaching a real balanced life. When we consider abnormalities, we have to consider them in all fields of human

enquiry, and it can be understandable that manias of various types may include religious manias, but they are not upheld by religion as proper, but are described as dangers to be on the guard against.

Religion is Orderliness in life.

To live happily and sanely, one needs order—both inward and outward. The name of religion is Law and Order. Religion has a definite role in the modern world to bring about inward order and outward adjustment. When we consider the system of occupation as laid down in religion such as : Intellectual service, Protective Service, Provisions and Economic Service, and Technical and Manual service, which is inherent in the famous four-fold division of society in Hinduism, or the four stages of life viz. Study, (Brahmacharya), Householdship (Garhasthya), Contemplation (Vanaprastha) and Relinquishment of attachment (Sanyasa), we find the gradual adjustment of instinct with collective life. This order is so obvious and if we follow the basic maxims as given in any religious commandments, be it Buddhist, Christian, or Hindu or any other major religion, there is ample ground to say that the problems of life will be solved by Religion. Upanishads summarise the prayer of every religious aspirant thus :—

ASATO MA SAT GAMAYA !

TAMASO MA JYOTIR GAMAYA !

MRUTYOR MA AMRUTAM GAMAYA !

* * *

OUR TRIP TO SHIRDI

By : Mrs. Mona A. Vaswani,

On Sunday the 21st May, 1972 Guruji told us that he was going to Shirdi the following day. I requested Guruji to take us with him. I did not want to lose the golden opportunity of accompanying Sadguru Sai Sri Narayan Baba to Shirdi. We left for Shirdi on Monday the 22nd May by 8.45 p. m. train and reached Shirdi on Tuesday at about 6.30 a. m. The moment we set foot on Shirdi soil, there was peace and tranquility in and around us.

We all took bath and went to the Samadhi for BABA'S Darshan. When I looked at Baba, He was smiling at us. What a unique smile ! A bliss ! I felt I was in Heaven. Guruji also expressed that Baba was smiling at us. After Darshan as we were coming out, we met Mahalsapti's son Martandi, whom Baba used to carry in his lap when the former was a small baby. He was a sincere man, full of devotion for Baba.

Guruji took us to the Masjid where Baba breathed his last. In this masjid Baba had hung bells. There was a Koran, oil lamps and also there a was fire burning continuously. How rightly it is written in the Sai Mahima " Latkakar ghanti masjid men, masjid mandir ek Kiya Ya-ha hai agni parsi ki ya-ha-hai dwar, gurdwara" Here, there was no sign of caste and creed. People from all walks of life were found praying at this holy spot.

Then we saw the famous stone where Baba often sat. Above the stone was kept a beautiful photograph of SRI SAI BABA. When I looked at the photograph I forgot myself for a moment. We then proceeded to the chawdi. In this place BABA used to

sit in solitude. Ladies are forbidden to enter, hence Guruji only took his male disciples inside.

From here we went across to Abdullah's house. Over here Guruji related the story of the ceaseless devotion of Abdullah for 32 years. He used to walk 3 miles to the river Godavari to wash BABA'S clothes everyday. We saw a photograph of Abdullah in which he looked so much like BABA except for his spectacles.

Guruji was taking us from one place to another giving us a briefing of events related to each place like a father would take his children. People unknown to us were following Guruji wherever we went. Our Guruji's striking personality pulled people like a magnet. One look into the eyes of our Guruji holds me spell-bound. His eyes are lit with an angelic glow as that of an Avatar. Wherever Guruji went, people flocked after him. Many devotees of SRI SAI BABA who had come for a Darshan to Shirdi were very happy to learn from Guruji the importance of various places in Shirdi. Wherever we went, people were asking "Who is he?" Where does he stay and all his whereabouts. I felt so proud that strangers were so much interested in our Guruji.

From Abdullah's house we proceeded to Lakshmibai's ashram. Here Guruji showed us the silver coins Baba had given her. She used to serve food to Baba. Then we went to Mahalsapti's house. Here we saw Baba's robes, coins, shoes and the stick with which BABA had sprung a well in the Lendi Baug.

We had to walk a little distance across the main road in the sun to Upasni Maharaj's temple. When we reached the temple it was locked. We sat in the temple for a few minutes. After Darshan we locked the temple and went to the Samadhi for aarti. Here we offered chadder and parasad. After offering, the chaddar was returned to Guruji alongwith the prasad. After Aarti we went to serve food to poor people with Guruji. Here Guruji served them food with his own hands and gave them his blessings.

Guruji made all arrangements for a spacious accomodation and food. We did not undergo any inconvenience as he had made provision for our comfortable stay in Shirdi. It was touching to see the **sraddha** and **bhakti** with which Sri Ram Krishna was serving Guruji with the utmost solicitude. His zest was all the more inspiring because he was a hotelier running his profession for profit. After lunch and rest we went to the samadhi at 5.30 p.m.

Guruji did pooja and we sang bhajans. Throughout the pooja BABA was smiling at us. Immediately after the pooja, the Pujari of the Shirdi Samsthan presented Guruji with a garland, coconut and a rupee note (which is priceless) as a token of appreciation towards our Guruji. It is a very great thing as it is not the Samsthan that gives, but BABA Himself showered Blessings on our Guruji. How happy we all felt ! Many people had come to the temple and sat engrossed throughout the pooja. After pooja Guruji took us to the Lendi Baug, where Baba used to go and sit and here Baba had sprung a well with His chhadi (stick) which we saw in Mahalsapti's house. Guruji took out some holy water from the well and gave us to drink. The water is very sweet. BABA had lighted oil lamps with this holy water. We were hardly there for 5 minutes and atleast 50 people collected around Guruji asking him for the holy water. They had been following Guruji from the temple after pooja.

From here we went to Abdullah's Samadhi and then to the Neem Tree. We sat under the tree for a few minutes and Guruji explained that this was the tree under which BABA used to sit as it was His Guru's STHAN. It is a known fact that the leaves of this Neem Tree are sweet. Then we went to the Hanuman temple where Baba used to pray. From here we went to SRI B. P. Gurov's Kuti. He is a bhakta who used to play shehnai for BABA. This Bhakta had preserved in his small kuti for 54 years, the last robes of BABA in which they bathed Him before

Samadhi. Guruji asked him to show us the robes of BABA and coins which he had received from BABA. We all touched the sacred vastra and coins to the eyes. Guruji requested SRI B. P. Gurov to give Him a piece of BABA'S vastra as a sacred token. He asked us to come and collect the piece of vastra the next morning at 6.00 a.m. SRI B. P. Gurov gave the piece of sacred vastra as promised the next day at 6.00 a.m.

It was time for dinner but some people still followed Guruji to his room. Here He gave them some Vibhuti packets, photographs of BABA and His Blessings. They all wanted to know where they could meet Guruji in Bombay and He gave them the Kurla Samsthan address.

After dinner we went to the temple for Aarti. Here we were there till the temple was locked. Next day Guruji woke up everybody early and took us to the temple at 4.00 a.m. before the door of the Samadhi was opened. Guruji recited 'suprabhatam' and then we sang some bhajans. We were among the lucky ones to get BABA'S first Darshan. In the morning as I was reciting the Sai Mahima, many ladies were asking from where the Sai Mahima could be bought. This Mahima has been written by our Guruji.

After breakfast we collected Udi and Vastra and left for Nasik by bus. At Nasik we got a connecting train with an ampty compartment all to ourselves. BABA reached all of us home early and safely.

This trip was a very memorable trip and I told Guruji we all would remember this trip till the day we die. May BABA'S Blessings always be with us and I pray that Guruji should guide us through our life as he guides us at Shirdi.



WHAT YOGA DOES FOR YOU ?

By : Shri R. B. Kotwal.

Man's career on this planet begins with a painful cry. His entry into life is marked with suffering for the mother and a painful crying for himself. He is born an heir to sorrow and suffering. During the whole span of life that is allowed to him, he tries to escape from unhappiness. From birth to death he is engaged in a ceaseless search for happiness. During childhood he looks for happiness in playful sport. In youth he tries to discover it in sex. He runs after wine, woman and wealth. He struggles to find it in the acquisition of worldly possessions. If he fails in gaining what he is struggling for, his quest for happiness ends in despair. If he succeeds in seizing the objects of worldly enjoyment, he fools himself for a time and thinks he has caught hold of happiness; but the next moment he is dis-illusioned and realises that what he thought to be happiness was but a shadow of that happiness which he was craving for by this realization. He is seized with a disappointment which is even more painful than the disappointment of his brother who was unsuccessful in life. Thus, success in life becomes even more painful than failure; and the quest for happiness ends in utter misery and unhappiness. Thus he is overcome by a frustration on all sides. If while in this state of disappointment and frustration he finds himself in the presence of a Guru, who has already established contact with the Infinite, he gets from his Guru a touch—a Yogic touch which momentarily lifts all the barriers which stood between him and the happiness of his dream. The super-natural power of his Guru stops for a while the mischievous working of the mind and also puts a momentary stop to the working of the intellect. With the mind thus stilled he hears from within the sweet music of his Mother's voice. He smells the fragrance of that happiness which he had all his life struggled unsuccessfully to find, in the outside world. He looks inside himself and gets a glimpse into the Divine world inside—a world where unmixed happiness and love rule supreme. For a moment he finds himself in the embrace of his Divine Mother who feeds him with the nectar of her love. He bathes in celestial love and is, as it were, born a new man. He is no longer the down-trodden and sorrow-beaten despairing man he has been all his life. He is no longer the slave of his mind and emotions. He has come into his own. He is the exiled king restored to his kingdom. Happiness which eluded him all his life has now become his constant

companion. This is the birth of a Yogin. It is not like the painful physical birth that brought him to this Earth, when his mother groaned in agony and when he himself cried at the top of his tiny voice. And who gave the Yogin this joyful birth into a joyful land ? It was his Guru who gave him the Yogic touch that separated him from the world of misery and projected him into land of love and happiness.

From the moment of his Yogic birth, the Yogi leads a double life—the life of the ordinary man of the world he has been all his life, and the life of the Yogin which his Guru initiated in him. As a worldly man he takes care of his worldly affairs and discharges his duty to those around him. As a Yogi he sits at the feet of his Guru and takes his Yoga feeds, as often as the Guru can give him. With these feeds he grows with such speed as he is capable of. In the course of time he becomes an advanced Yogi—blessed by the Saints and loved by the Gods. He gradually lifts his consciousness from the physical plane to the Astral, then to the Mental and then again to the Buddhic plane. From there he soars into the Cosmic plane and spreads into the Cosmos and breathes with the Cosmic breath. He still continues his journey towards his final destination—Parabrahman. While thus engaged, one sweet moment he is suddenly lifted to the plane of Eternity and reaches the goal of all goals—the destination of all destinations—the realization of Parabrahman. He comes into contact with Brahman which alone is and nothing else is. He then realises that his so-called existence so far was really a non-existence and that Brahma which till then was to him a non-existence had alone existed. Thus comes the great disillusionment—the dispelling of the Maya which had shrouded him in ignorance. Thus liberated from Maya the Yogin liberates himself from the cycle of birth and death. For him, there is no longer any birth and no longer any death; because he has merged into the Brahman which alone is one which alone has been—which is not born because there was no time when it did not exist—which never dies because there is no time when it ceases to exist. Having thus become a part of the birthless and deathless Brahman the Yogi need not again assume a form, save when required to do so to fulfil some mission. This is the miraculous achievement of Yoga ! Glory to Yoga ! And Glory to the Guru who projects you into the Yogic world and liberates you from the fetters of Maya !!

CHANGE FOR THE BETTER

By Shri G. N. Purandare.

B.A., B.Sc., LL.B.

Advocate High Court.

Dadar.

“The idea of publishing separate issues of ‘Sai Leela’ magazine in Marathi and English has justified itself. The reader of the Marathi Section is a separate class from the reader of the English Section. For the English section articles are required to be more cosmopolitan in their approach and should command an appeal even to a rationalist or a sceptical reader. There should be more stress on points like the uniformity of all religions in their ultimate ideals and principles.

It must be admitted that the *Editor had fairly succeeded in working on these ideals even in a small span of time of its publication. There are definite indications of the English magazine not only becoming popular but also gaining a higher place in the public estimation.”

* i. e. Prof. D. D. Parchure.

THE SUM TOTAL

In the robe of a Fakir, an emperor lived,
Sai Maharaj—The Highest and Purest,
The fountain-head of compassion, ever-flowing,
The Divine Flame, shedding its graceful rays,
Lit the Earth from the hamlet of Shirdi.

The sun-rise makes the lotus unfold,
Early spring makes the Koyal gay with song,
Real is His grace that makes the heart serene,
And lifts the clouds of worldly cares.

How shall we call Him ?—Sai ? Lord of hearts ?
Guru ? God ? Father ? Mother ? or
Friend ? Benefactor ?—all these He is, and much more,
Reality Incarnate : Compassion solidified
Perfection personified : Crest-Jewel among Saints.
The Sum total of our existence.

By P.V.P.M.Rao.

SADHU T. L. WASWANI

Behold ! The prince turned Yogi,
Who is merged in The Almighty
Free from prejudice and passion,
But full of love and compassion. 1

For the man, bird and beast
Whose sight is a sheer feast;
For he's so beautiful and bright
Chanting God's name day and night. 2

Who is dyed in Divine colour
Full of charm and wonder,
That people throng at his door
When they feel sick and sore. 3

For his speech is a sweet lullaby
Soothing our hearts immediately
Who has renounced woman and wine
Feeling happy and fine. 4

In the company of Allah
And Ishwar ! Wah ! Wah !!
And Lo ! He is a poet, orator and author,
And a mystic and a philosopher 5

— We salute the Golden Star.
Full of wisdom, and wonder !!

—Bakht. N. Moolchandani.

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