

SHRI

SAI LEELA



Miracle of calming down the fire in the Dhuni

10 JUL 1974

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SHRI SAI LEELA

JULY 1974

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SHRI SAI LEELA

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The way to real happiness

It is a common place observation that in spite of apparent worldly prosperity, most people are far from happy. The reason is not far to seek. Material pleasures by themselves do not lead to lasting happiness. Amassing of wealth and acquisition of power bring in their wake other problems which contribute to misery rather than happiness. The conflicts and contradictions in the world of today are attributable to the exclusive pursuit of material pleasures, and the ignoring of the spiritual satisfactions. The remedy for this state of affairs is that man should endeavour to rise above the self and seek a higher life. A necessary precondition for such a higher life is the liquidation of all basic traits to make way for the cultivation of a higher purpose in life.

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श्री सार्वबाबा संस्थान
आपका शिर्डी

CHATURMAS

Editorial

The last day of the last month (June 1974) was the Ashadhi Ekadashi day. Everywhere we could hear the Bhajan and "Dnyanoba Tukaram" which is a speciality of Ashadhi Ekadashi. It is because of this special feature that this Ekadashi is known to one and all but apart from this importance of this Ekadashi this day has got some further importance also. It signifies the advent of Chaturmas—the collection of four holy months of the year.

Our country is a country of farmers. We are mainly depending on the crops that we reap after the monsoon. We are still depending mainly on the rain for our annual food production. These days of monsoon are therefore very important for us. It may be because of this peculiar position that the months of monsoon have synchronised with our holy months of the year.

The "Chaturmas" begins on the Ekadashi in the month of Ashadha and ends with the Ekadashi in the month of Kartik. During these four months we have lot of festivals. Some are religious in nature while others have a social significance and importance. Immediately after the advent of Chaturmas we get the Guru Poor-nima. Thereafter comes the month of Shravana. This month is full of important days. Shravana Mondays are important for the worship of Lord Shankar. The Poornima in this month is the Narali Poornima which marks the end of heavy rain and the throwing of the coconut in the sea appeases the sea and it calms down.

The Nag Panchami which is famous for the worship of the serpents and the Gokul Ashtami which is the day of the worship of Lord Krishna are both coming in this month. The atmosphere is quite gay in this month. There is greenery everywhere, The crops are growing with full bloom in the fields. All trees are de-

corated with flowers of varied colours, which are competing with the colours of the Rainbow. Nature and the minds of the people are hilarious. It is therefore no wonder that our forefathers, who were having perfect communion with nature, included this month of Shravan in the four holy months of the year.

Bhadrapad, the next month is a month of festivals. The first half of the month is dedicated to the worship of Ganapati. In Maharashtra this festival is celebrated in two ways. The idol worship is done in individual houses and in the public festivals lectures, music programmes and other items of entertainment are held for all the ten days. Mile long processions are a common feature at the time of the immersion of the idol of Ganapati. The second half of this month is dedicated to the remembrance of the forefathers who have gone to heaven. In this period everybody is expected to feed his near relatives at the religious ceremony which is held in memory of the departed souls. During this fortnight every house is echoing with the Sweet memories of the departed ancestors.

The month of Ashwin starts with the "Navratri" as it is called in Maharashtra and Gujarat. Public programmes of entertainment are held during all the nine nights in this festival and Dasara marks the end of this festival. In Bengal this festival is called "Durga-Pooja" and there it has importance even more than the Diwali festival. The Schools will be having holidays. The magazines will be bringing special "Pooja" numbers and the Railways will be offering special concessions for travelling. The Dasara processions at Mysore and Baroda were quite famous for their pomp and splendour.

The Poornima in this month is known as "The Kojagiri Poornima." During the days of monsoon the sky is usually overcast with clouds and the moon can hardly be seen. Hence we are more or less deprived of the beauty and splendour of the moonlight. On this full moon day the sky is usually bright and clear and the people enjoy this moonlight on a large scale. Games are played and coffee and milk are drunk during the whole of the night especially by the young generation.

The second half of the Ashwin is spent in making preparation for the Diwali festival, which comes at the end of Ashwin. This festival is the most important festival of the year in the Maharashtra and Gujarat states. Feasting with your friends and relatives is the common way of enjoyment during this festival. Illuminations are also done on a large scale in this festival, because the very name of the festival Diwali or Deepawali (a row of lights) refers to illumination. The magazines in the aforesaid states have their special numbers for Diwali and they are widely read. New clothes are usually prepared for the festival and even gold and pearl ornaments are often made for the occasion. Firing of crackers is a favourite pastime of the children during these days and because people are in a purchasing mood the shopkeepers are declaring "grand reduction sales" in the Diwali season. The newly-wed couples always celebrate their first Diwali on a grand scale and the son-in-law will always be fondled and entertained at the time of the first Diwali after the marriage by the Father-in-law and Mother-in-law. The last two days of Ashwin and the first two days of Kartik are usually the days of the Diwali festival. The Ekadashi in the first half of the month of Kartik marks the end of the Chaturmas.

It will be seen from the aforesaid festivals, that are celebrated during the Chaturmas every year, that these four months of the year are the months of festival. Out of these festivals a large number consists of religious functions. Our forefathers have always had the foresight of linking up our physical well being with our religious practices. Hence in a number of festivals the fast has been linked up as a part of the religious festival. The Mondays in the month of Shravan, the Gokul Ashtami and Ekadashi days are all the days of fast. The days of monsoon are not usually healthy days in our country. Where river water was being used for drinking, it used to become turbid and this new water was likely to be contaminated. Hence observance of fast used to counteract these unhealthy conditions and help the people to maintain their health.

Observance of certain vows for Chaturmas is a common practice. Those readers who, must have been reading the issues of this magazine closely must have observed that Yogiraj Vasudevanand Saraswati used to observe some special vow during every Chaturmas. During these four months he used to have some special religious practices. Hence we all as Sai devotees, must also undertake to have some religious vow during the Chaturmas. The religious vows are of various nature. Some religious books like Mahabharat, Bhagwat or Sai Satcharit could be read everyday according to the time available to everyone. Somebody could undertake to pay a daily visit to a certain temple. Others could take a vow to do "jap" of a certain mantra for a certain number of times everyday. Abstaining from a certain daily eatable like tea, coffee, sugar, rice, wheat etc. for Chaturmas is also another vow which certain people are taking. The vow may be anything. The details of each vow might be different; but they are ultimately meant for attaining peace of mind, control over the mind, conservation of energy etc. The real meaning of life is sacrifice (त्याग) and not enjoyment. (भोग) Hence the proper meaning of observance of the Chaturmas should be understood and we should do well to behave in this period in such a way that the Chaturmas will be utilized utmost for religious. purposes.

OBITUARY

Our readers will be shocked to listen to the news of the sad demise of Prof. Dabhade of Indore. He used to contribute articles to Shri Sai Leela occasionally. Prof. Dabhade started his career as an humble teacher and was first appointed as a Professor at Ujjain in the Vikram University. He later on came to Indore and was the head of the Marathi Department in the Atrs College at Indore. He had a good Command over the Marathi and Hindi languages and had contributed a number of articles on religious subjects both in Hindi and Marathi. On his way to Bangalore he succumbed to a heart attack on the Tanali station near Hyderabad. He was aged only fifty five. May the departed soul rest in peace !

THE SCIENCE OF RELIGION

By :-Swami Chinmayanand

MAN OF PERFECTION

Secret Fullness in Self Control

Lord Krishna gives us a very striking example to bring home, in all its tragic vividness, the wasteful self-destruction of the life of one who has no self-control.

(II-67) “One, whose mind implicitly follows the wandering fancies of his senses, can have no discrimination : his intellect drifts as a boat in the open seas lashed about by the wild winds.” In our explosive days of youthful vigour we may not independently come to review the consequences of our excesses. Thrust by the impatience of passions, and the surge of our baser hungers, we may dash ahead into fields of easy joys and get emptied of all our strength and abilities.

The Geeta-acharya here clearly points out the dire consequences of a life of cheap dissipations. One who yields readily (Yanmanonu vidheeyate) and runs after the intemperate senses (Indrayanaam hi charataam) his intellectual powers and alertness (parajnam) is smuggled out of him (tadasya harati).

When once the power of the discriminating intellect abdicates, the mind becomes an easy prey to the whims and fancies of the sense-organs. They are essentially made up of gross matter, and so they seek and discover their fulfilment in the outer world of material objects. The storms of their passion toss the helpless mind which has now no captain to steer it clear of dangers, and give it a direction and a definite harbour to reach. True, a rudderless ship, with its captain dead, on the open seas, becomes a plaything to be tossed about by the whimsical winds, to founder and dash against an un-

seen rock. So too the life of a man of no self-control wrecks and founders, achieving nothing, reaching nowhere, sinking into the slims of a watery grave. Man, a promising young man, who would perhaps have reached dizzy heights and climbed to shine in his achievements is laid low in disease and death by his own wild passions and stormy lusts. Any young man of ambition must guard against this inner death, by consciously living a disciplined life of constant seeking for some purposeful goal and heroically pursuing a shining ideal. Such a life alone is worthwhile; such indeed is the story of all men who had contributed to life, and whose name History will never willingly let die.

(II-68)“Therefore”, Krishna summarises **“Oh ! Mighty-armed soldier, he is Man-of-Perfection and his knowledge is steady, whose senses are completely restrained from their objects.”** This is the 10th stroke in the word-picture of the Man-of-Perfection.

Now the intelligent sceptic may ask, “What is the use of a life of complete self-control when the little joys of life that we can eke out from the senseobjects are denied ? Would such an empty and barren life be worth living ?

The Geetacharya declares in apparent absurdity ; ((II-69) “That which is night to all beings, to that the self-controlled man is awake; that to which all beings are awake, is night to the man of reflection.” In short, ordinary people, who live in the excitements and perspirations of sense-gratifications, can never comprehend the fuller joys and ampler bliss enjoyed by a man of self-control. It is also conversely true that a man of serious reflections (Muni) who, as a result of his understanding, has risen above the tumultuous world of seething lusts and sweating passions, does not live in our familiar world of ego and ego-centric desires, longings and attachments. Men-of-thought (Munis) do not live and suffer our level of consciousness, and its vulgar incompetence. We accept the baser state of existence seeking power, wealth and sensual satisfaction—all utterly

selfish, and arrogantly self-centred. Such a life creates restlessness within, and tensions without. We create our own psychedellic pains and sorrows by wrong thinking and false ways of living. This psuedo-world of make-belief-joys, of immoral successes, transitory pains and pangs, is unknown to the man of self-control. "The man of reflection sees it as night." (saa nisha pashyato muneh). But then is not a man of wisdom living even after attaining perfection, in this very same world where we are? Will not the objects around him shoot beams of temptations into him and generate in his heart desires? Once the desire is born, is he not thereafter as plastic clay as we are all now? Krishna answers all these questions. (II-70) **"As upto brimful and still into the ocean flow the waters so is the Muni into whom desires flow—he, not a desirer of desires, attains peace."** True. A man-of-reflection (Muni) also lives the common frail world of sensuous objects, and desires to reach his mind. But his mind never spills over, just as, the ocean, which is ever full, receives millions of gallons of Water from all the rivers every minute, and yet never overflows and floods the continents!

It is a strange example, and indeed a mathematical curiosity. The oceans are ever-full—rivers like the Nile and the Tigris the Amazon and the Ganga, the Brahmaputra and the Krishna—together with all other rivers of the world bring millions of gallons of water into the brimful ocean; yet, it still keeps to its own dimensions. So too the mind of a Muni, is so vast, so deep, so broad that all the desires reaching it cannot make it spill over into sensuous activity. In our case our mind is so small and shallow—just a cup of water—one drop more and it overflows!!

Such a man of great depths alone lives in this world, in endless peace—never one who entertains desires. Desire brings agitations—then strife begins, to fulfil the desires. By the time a desire is satisfied a dozen other sprng up, each urgently demanding quick and immediate gratifications. How can such a bosom know the cadence of peace?

“Thus” the Geeta Acharya concludes, (II-71) “He who is devoid of longing, giving up totally all desires, and lives without the twin selfish ideas of ‘I’ and ‘Mine’, he indeed attains peace.”

This state of consciousness in which the Man-of-Perfection lives is called the State of Brahman—the State of Godhood. That is not a temporary feeling, a passing mood, a momentary state of benumbing ecstasy—all-forgetting joy—an all-consuming Beauty. It is a State of Awakening, a new dimension of living, a total re-orientation in the vision of life. It is permanent : it is an evolutionary leap of the mental man to the state of immortal Godhood. There is no return from it : it is eternal, permanent, immutable. (II-72) “This is the State of being in Brahman, O Partha. None having attained this state gets again deluded. Living his days in enjoyment of this state, at the end of his life here, the man attains oneness with Brahman.”

(Courtesy : Geeta Office, Powai)



Shri D. A. Ghaisas, who was on the editorial staff of Shri Sai Leela has been relieved of his responsibilities from 1-6-74, due to his indifferent health. Due to the sudden demise of prof. D. D. Parchure, Executive Editor of this magazine, on 1-6-73, a big vacuum was created; but it goes to the credit of Shri. Ghaisas that he shouldered the editorial responsibilities of Shri Sai Leela single handed, and brought out the issues of this magazine for the months of July and August 1973 regularly. He was an amiable, cooperative and a sincere worker. We, as well as our readers, will feel his absence very much. [Editor]

SAINT EKNATH

—By Dr. S. D. Parchure, M. A. Ph. D.

Though the muslims first crossed into India in the 8th century, they were busy in fighting with the Rajputs for a long time. It was at the end of the 13th Century (1294 A. D.) that Allauddin Khilji first came into the Deccan. Thereafter the waves of these invaders went on pouring into the Deccan continuously. The aggression of the muslims was never merely political. Wherever they captured any territory they did religious oppression in it. In the two and a half centuries that followed the first entry of the muslims in the Deccan, they persecuted, the Hindues in the Deccan to a great extent and the existence of the Hindu religion itself was threatened. Some great personality was therefore required to give support to this unsteady position of the Hindu religion and to lift up the sinking Hinduism as the lord Vishnu supported the sinking world and lifted it up in the third incarnation of the Varaha Awatar. This hard task of regenerating Hinduism and creating a confidence among the followers of Hinduism that they were the followers of a great and unending religion and that their well-being was in clinging to that religion, came to the lot of Saint Eknath and we find from his life that this was the mission of his life.

Ancestry

The two rivers Krishna and Godavari are important to Maharashtra from various points of view. They not only supply water to the cities on their banks, but a number of holy places are situated in their vicinity. Similarly many Maharashtrian saints lived at places round about these rivers. The city of Paithan on the Godavari river was famous as a seat of learning for a long time. In ancient days it was also famous as a seat of Commerce. In this famous city, the family of Eknath was living for generations. Shri Bhanudas,

who was born in Shaka 1436 (1514 A. D.) was the great grand father of saint Eknath, from whose time the history of this family is known continuously.

Shri Bhanudas was a pious and religious minded person. In those good old days when there were no facilities of transport, he used to go from Paithan to Pandharpur on every Ekadashi in the months of "Ashadha" and "Kartik." He was a faithful and ardent devotee of the Vithal of Pandharpur and his devotion to that God was once challenged when his idol was removed from Pandharpur.

Once the king of Vidyanagar had come for a visit to Pandharpur. When he saw the exquisite beauty of the idol of Vithal there, he took so much fascination for it that he took away the idol to his capital. Pandharpur which was a place of pilgrimage for the followers of the "Warkari" sect became void of, so to say, the life itself and all the saints of those days came to Bhanudas and requested him to bring back the idol of Shri Vithal, so that the city would again look lively. Shri Bhanudas then promised the devotees to do the needful and by the power of his ardent devotion, he succeeded in bringing back the idol to Pandharpur.

Another version of this story says that the king of Anagondy had taken away forcibly the idol of Vital from Pandharpur and Bhanudas brought it back to Phandharpur. We need not much worry about the name of the king and his place. We have to bear in mind that the substance of both the above stories is the same and that both of them eulogize Bhanudas as a great devotee who was a favourite of God Vithal.

It is really no wonder that a family which had the benediction of so holy a person like Bhanudas was graced with another religious minded person like Eknath within three generations. Chakrapani was the son of Bhanudas and Suryanarayan was the son of Chakrapani. Bhanudas was a devotee of the Sun and hence his name

was kept as Bhanudas (servant of Bhanu i.e. Sun). He also in his turn named his grandson after the Sun as Suryanarayan. By the time Suryanarayan was born, the life of Bhanudas was coming to an end. He therefore just named his grandson and went to heaven. Saint Eknath himself has given in his books this account of his great grand father.

In course of time Suryanarayan was married. The name of his wife was Rukmini, who was the mother of the great devotee of the God, Shri Eknath. At the time of the birth of Eknath the "Mool" Nakshatra was in power. Those who have a belief in the power of the stars, are of opinion that such a child, which is born within the orbit of the Mool Nakshatra, always comes on the Mool (root) of the parents and hence such a child loses his parents early. It might be a chance but it happened likewise in the case of Eknath. He lost his parents within a short time of his birth and the wholebur den of bringing up this child fell on his grand father Shri Chakrapani.

It may be because of this early death of his parents or it may be because of our general apathy towards maintenance of records that we do not know the date of birth or even the year in which this great personality was born. It is really a pity that history is not aware of the date of birth of Shri Eknath, who later on spent his whole life towards the spread of the devotion to God.

The name of Eknath was also given to him purposefully. In the family of Bhanudas he was the only one survivor and therefore he came to be called Ekya on Ekanth.

In search of Guru

Eknath was a worshipper of the God from his childhood. His grandfather Chakrapani performed his thread ceremony at the age of six according to the custom of those days and Eknath started his education. Though saint Dnyaneshwar wanted to end the pri-

vileged position of the Sanskrit language and though he started writing the philosophical books in the language of the people viz Marathi, still even after nearly 300 years the importance of the Sanskrit language had not vanished. Especially the Brahmin community of those days had to learn sanskrit as a part of their education. Eknath also had therefore to study the sanskrit language and the books that were known in that language at that time. Of course in the case of Eknath this study was not a waste. This study of the philosophical and classical books in the Sanskrit language helped Eknath to prepare ground for his future books in Marathi.

After finishing this education, Eknath felt like finding out his Guru and taking initiation from him. He had heard the name of Janardan Swami, who was the chief officer of the Daulatabad fort, which was then in the hands of the Muslims. Though Janardan Swami held this position, he was not known more for his political work. He was more known for his religious work and for his devotion to God. Shri Eknath was really lucky in getting such a Guru. Eknath had a great respect for his Guru. In his commentary on Bhagwat he has bowed down in the very first "Ovee" to his guru Shri. Janardan Swami, even setting aside the normal tradition of first bowing down to Shri Ganapati and then paying homage to Guru.

Eknath was under the care of his grandfather; but his urge for the guru was so intense that he eloped from the house of his grandfather at Paithan and without informing him he came to Janardan Swami. This Guru to whom Eknath had come was an ardent devotee of Lord Datta and it is said that Shri. Datta used to give him a "darshan" in human form. Janardan Swami was a family man; but his family life never interrupted his religious programme or his devotion to God. Dnyaneshwari and Amritanubhav, these two books of Dnyaneshwar, were liked very much by Janardan Swami and they were usually being read by him. Eknath used to listen attentively to the comments of his guru on both these books of saint. Dnyaneshwar.

Once when an attack came on the Daulatabad fort, Janardan Swami was busy in meditation. When Eknath came to know about this, he dressed himself like his Guru and fought with the enemy. Later on in the day when the Sultan thanked him for throwing back the enemy's attack, he at once understood what had happened and he told Eknath that he was really his devoted disciple.

When Eknath was staying with his Guru, he was given by him the work of maintaining certain accounts. Once Janardan Swami asked Eknath to show to him his ledgers in which he had written the accounts. On going through the accounts, Eknath found that there was some flow in it. Hence he went through the books for nearly six to seven hours and located the mistake. In the joyous mood of having located the mistake, Eknath clapped his hands. Janardan Swami, who was watching the fun, said to Eknath "If you had concentrated in the same fashion on God, you would have got permanent joy before which this temporary solace is worth nothing." On hearing these words of his Guru, it dawned upon Eknath that he should concentrate more on God and leave aside worldly things.

Friday was the day of prayer for the muhomedans and hence Janardan Swami used to have a weekly holiday every Friday. Because of his religious bent of mind he always used to utilize this holiday for concentration on God and for meditation. On every Friday he had made it his habit to pay a visit to a picturesque mountain peak near Daulatabad. There was a lake with crystal clear water at that site. At this place Lord Datta used to give "Darshan" to Janardan Swami in human form. On one Friday Janardan Swami took his new disciple to this place and Eknath was lucky enough to have the "Darshan" of Lord Datta because of his Guru's grace. Because Eknath was lucky to have such a Guru, who took so keen interest in the well being of his disciple, it is no wonder that setting aside the usual practice of saluting the Guru after first saluting lord Ganapati, Eknath gave preference to his guru over the Gods and first saluted his revered Guru.

Sometime after this incident Janardan Swami accepted Eknath as his disciple and initiated him in the field of religion. He also advised him not to discard the worship of the idol even though he may reach a high level in the knowledge of self realization. After this initiation, Janardan Swami advised Eknath to go to the mountain peak named "Sulabha" near Daulatabad and perform penance there after taking bath in the lake known as Suryakund which existed there.

According to his Guru's orders Eknath started his penance on the Sulabha Mountain. When he would sit for meditation and go into the trance, he would know nothing that would happen round about him. During that period he would, so to say, be outside this world. So once when he sat for meditation, one big serpent came to him and opened his hood on his head in order to protect him from the Sun. One farmer, who happened to see this, shouted aloud and because of that noise Eknath moved his body. Knowing that Eknath was coming out of his trance, the serpent vanished. When the farmer told this story to Eknath he said that he did not know anything about this as he was deeply in trance during that period. He also said to the farmer that this must be the arrangement made by God to protect him from the heat of the Sun.

After observing penance in this fashion for a few days, one day the God himself stood before Eknath in human form. Eknath at once bowed down to him and went back to his Guru according to his instructions. Janardan Swami was glad to know the progress of his disciple and he told him that he has reached a sufficiently high level in concentration of mind & meditation and that he can now proceed for a pilgrimage along with him.

(to be continued)



SCIENCE AND VEDANTA

Swami Vivekananda years ago deplored that "in our country we go down on our knees before the man who reads the Vedas and do not care for the man who studies Physics. This is superstition." Time and again he declared in ringing tones "that Science and Religion will meet and join hands in it, so with poetry and philosophy; such is to be the religion of the future and if we can work it out, we may be sure that it is for all ages and profession."

What do we witness now? Science had made tremendous strides in the unification of concepts. Among other things, it has revolutionized the concepts of 'Space' 'Time' 'Matter' and 'Energy' and ultimately of the physical universe. Time and space hitherto considered absolutely eternal have been reduced to relativity. Matter at one end and Energy at the other has been resolved to one basic quantity. What is further remarkable, let us hear the plaintive note of Eddington "We have chased the solid substance, from the continuous liquid to the atom, from the atom to the electron and there we have lost it. Somewhere in the quantum of light, the corpuscular and the non-corpuscular meet and confuse and exasperate the investigator of truth. Mathematics, the tool of science, works into equations and has yielded us nothing but equations plus the new knowledge of the essential emptiness of matter" The last vestiges of the solid matter have melted away and matter has become as ghostly as anything in a spiritual seance.

Einstein elaborating his theory of Relativity has observed that it is futile to look for anything absolute or a stationary frame of reference in the universe of flux. Shall we say then the absolute is transcendent? In any case, admittedly the warp and woof of the phenomenal world is Relativity, Duality and Multiplicity. The Vedic Seers had visualized this and long ago pronounced in unequivocal

terms that the plurality constituting the phenomenal world is a superimposition upon Truth and they have intrinsically no reality and tried to impress the truth through the all too familiar example of a person mistaking a post for a ghost in the darkness. Fortunately for us modern physics provides us with a more effective example of appearance vis-a vis reality for our rationalists.

Take for example a table .We feel the solid matter when we press on it. Modern physics describes the table as an assembly of molecules and atoms in constant motion and that the average distances between molecule and molecule and atom and atom are so great in relation to the size of the molecule, atoms and elementary particles that in reality the table consists of more of empty space than solid matter. Why then one is not able to pierce through the table? Physical science tells us that the table comprises of energy fields which give the property of solidity and impenetrability.

Physicists in their drive to probe the hidden secrets in the physical world appear to have reached a dead-end and have now turned inwardly towards the subtle working of universal movements. They begin to realize that behind the physical universe a subtle realm seems to exist which is not entirely mechanical or predictable.

In the decades following Einstein, scientists are of the view that not only atom is energy rather than matter but that Atomic Energy itself is 'mind stuff'. Sir James Jeans in the 'Mysterious Universe' writes that, "the stress of knowledge is leading towards a non-mechanical Reality and the universe begins to look more like a great thought than like a great machine" In this context, he pleaded for a "New Background of Science" one in which matter is completely eliminated and mind reigns supreme and alone.

In fact Sir Arther Stanley Eddington writes in his 'The Nature of Physical World', "In the world of Physics we watch a shadow graph performance of the drama of familiar life. The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper. It is all symbolic and as a symbol the Physicists

leave it. Then comes the alchemist mind who transmutes the symbols. To put the conclusion crudely the stuff of the world is 'mind stuff'."

It would appear, in order to correlate the separate entities, the 'Physical', the life principle, the 'mind stuff' into a co-ordinated unit of Reality the investigations have to be transferred from the test tube and laboratories to the field of consciousness, from Physics to Metaphysics.

Charles Robert Richet, who was awarded the Nobel Prize in Physiology, wrote as follows:

"Metaphysics is not yet officially a science recognised as such. But it is going to be. At Edinburgh I was able to affirm before 100 Physiologists that our five senses are not our only means of knowledge and that a fragment of reality sometimes reaches the intelligence in other ways. Because a fact is rare, is no reason that it does not exist. Because a study is difficult, is that a reason for not understanding it? Those who have railed at metaphysics as an occult science will be ashamed of themselves as those who railed at Chemistry on the ground that pursuit of the philosopher's stone was illusory. Greetings then to the new science which is going to change the orientation of human thought."

How prophetic are the words of Swami Vivekananda pronounced nearly a century ago? He thundered, "Why believe when you can't reason it? Religion is a question of being and becoming and not of believing." That is the Vedanta coming down to us to posterity from the Ancient Seers. It is not sophistry.

By Shri V. S. Pandurangam
168 West, Marredpalli
Secunderabad.

SAINTS OR THUGS

The so-called saints of today
Feel happy and gay
In performing magician's tricks
Which they Call miracles
To exploit the religious sentiment
Of the people, ignorant and intelligent
And by their sweet talk and outward show
Of spirituality attract people, behold and lo!
Alas! many learned judges and doctors
Fall a prey to these things, what a wonder!
During day they weep and pine
For God but it's woman and wine
They enjoy best at night
Feeling happy and bright!
They Collect money in plenty
Not for Social work or charity,
But spend it on shameful acts of life,
Little caring for degradation and strife!
Now a dada is arrested for forgery
In Calcutta very recently,
About whom we used to read frequently
As the master of spirituality!
So, beware of these things, dear reader,
Though they appear to have charm and wonder!

Bakht N. Moolchandani

The Spiritual importance of Guru Poornima

By :— Swami Kesavaiahji

[The Poornima in the Month of Ashadha is Known as Guru Poornima. This year the Guru Poornima falls on the 4th of July 1974. As this is an important day for the devotees of Shri Sai Baba, the following article written by Swami Kesavaiahji expounding the spiritual importance of Guru Poornima is being published in this issue-Editor]

After taking innumerable births as reptiles, birds and animals, one gets, at last, human birth, which is very hard to obtain. Even Devas, after their Punya (Merit) is exhausted, are born as human beings to work out their salvation. The unique feature of human birth is that it enables one to rise to great spiritual heights and finally merge in "Para Brahman" - the highest state, not attained even by Devas. That is the reason why even Devas envy human birth. After getting human birth, one should not waste his time in the pursuit of ephemeral things of this world and in the enjoyment of fleeting desires, which are all transient and lead to misery. Realising how precious human life is and knowing that Death is certain and may snatch us at any moment, one should be ever alert to achieve the object of our life viz. God-realization. The most effective and speedy way to gain our object is to approach a Sad-Guru, who has himself attained 'God Vision'. Such a 'Sad Guru' is Sri Baba. He is a precious jewel among saints and a Saviour of the first order.

When Sri Sai Baba was in the flesh, He himself started celebration of 'Guru Poornima' at Shiridi. 'Vyasa Poornima', which falls in the month of Ashadha, is considered a very important sacred day from time immemorial. It is dedicated to the worship of Vyasa Maharishi, the author of the Vedas, Mahabharata (the fifth Veda) and the Bhagavata. During the Guru Pooja day at Shiridi, devotees

used to worship the holy feet of Sri Sai Baba and present shawls, fruits, flowers, sandal and coins to Him. The benefits that accrue to the devotees performing 'Padapuja' to a Guru on this auspicious day are serveral and invaluable.

Every one has heard about Sage Narada. He is a very great Bhakta, intensely devoted to Sriman Narayana and always singing His sacred names. In his previous birth, he was the son of a poor widow, who was serving saints. Through their holy association, the young boy got God-vision and in his next birth, he became a great and ardent devotee of Narayana and a saviour of mankind. This single episode is sufficient to prove the greatness of Guru-Bhakthi-Para-Bhakthi is supreme devotion to God (Guru). The devotee should have absolute faith in the infinite mercy of the Guru and unshakable confidence in His grace. The guile-less love of the Gopies of Brindavan towards Lord Sri Krishna is the highest form of Bhakthi.

On this most sacred and auspicious day, I would appeal to every devotee to put sole trust in the Guru-Sri Sai Baba and pray for His Mercy and protection remembering His solemn pledge contained in the following memorable words:-

“Make Me the sole object of your thoughts and actions and you will, undoubtedly attain “Paramartha”. (the spiritual goal of life) Look at me wholeheartedly and I in turn, look at you similarly. As soon as a devotee calls unto Me with love I will appear and will never let him fall. I will give my head to save him. No sadhanas nor proficiency in the six Shastras are necessary. Have faith and confidence in your Guru. Blessed is he that knows the greatness of his Guru and thinks him to be Hari, Hara, Brahma (Thrimurthi) incarnate”.

May Sri Sai Baba shower His choicest blessings on all His devotees.



SAI BABA-A LOVING MOTHER

[Speech delivered by H. H. Sri Sai Padananda Radhakrishna Swamiji on the occasion of the opening of the Kalyana Mandira and Installation of Baba's Portrait and Idols of Rama, Laxmana, Sita and Maruti in it at Pavagada, Tumkur District, Karnataka State.]

Sri Sai is to me a loving Mother, a tender Father, a Spiritual Guide and Divinity Himself. He protects all and protects me. His love is as unfathomable as the depth of the ocean and his unfailing grace is unlimited as the sky.

His love is universal because it pervades the whole universe and it reaches every body and is available to every being in the Universe. It is not human being alone who enjoys the blessings of His Love, Mercy and Grace as there are so many myriads of beings including those apparently lesser than human being in the evolutionary order, who reside on the earth. Sri Sai's Love extends to them all, irrespective of nationality, caste, creed, colour, health, wealth, etc. It is devoid of selfishness which is the root cause of all evils.

The progress in this path of universal love which Baba teaches, once started, will not stop with mere realisation of the fact, but it will lead us to the Truth that the function of Love is to *serve and sacrifice* and to spread happiness and lessen misery. There is no greater end than this in life. Love is nothing but Truth and Truth is nothing but Love.

Human happiness will be commensurate with this awareness and the faith and faithfulness with which this true and straight path is trodden. We shall then not only be ourselves happy but we shall spread happiness among others. This is the path not merely shown

but also trodden by all saints and sages at all times and climes. True happiness is that happiness that no outside agency can take it away from us.

There can be no beauty where there is misery; There can be nothing but ugliness where there is selfishness; there cannot be violence or hatred where there is Love. Love is Beauty, Bliss Absolute and Baba is Beauty, Love and Truth.

Baba is the embodiment of Love because he knows only to give without asking for anything in return. This is true Selflessness, the force that binds mortals to mortals and mortals to immortals.

Baba passed away in Shirdi in Ahmadnagar district in the year 1918. His entire life was devoted to the amelioration of the state of the suffering people who flocked to him in their thousands for succour and relief. His manner and means were superhuman and marvellous. Among his devotees were Hindus, Muslims, Parsis and Christians, rich and poor, men and women, and aged and the very young. They knew but one Saviour, but one God, and that was Baba. And His love was superhuman because His sacrifice was superhuman. His power was superhuman because His love was superhuman, a love that knew no bounds. Boundless love, boundless sacrifice, boundless power, boundless service, that was Baba, *that is Baba*.

In His immediate presence, Baba's devotees and disciples were filled with feelings of fraternity towards each other and they pulled together as his children. "Love ye one another as I Love ye all," was his mandate. Baba wants us to realise this truth, the truth of the identity of Love and Truth, the Truth that Love and Truth are not different, the Truth that the Love that unites us in brotherhood is also the SUPREME LOVE that binds us to God.

Let us bow to Baba, who is Supreme Bliss and who alone can give us Supreme Bliss, the Bliss that goes beyond pain and pleasure. Let us bow to Baba who is SUPREME CONSCIOUSNESS who

alone can take us beyond the pairs of opposites. Let us bow to Baba who alone can teach us the Truth of *Upanishadic Mahavakya—TAT-TVAM-ASI—“That thou art.”* Let us bow to Baba who abides in our hearts as the immaculate and eternal witness, who sees all, knows all.

This is a happy occasion and an auspicious occasion when we are installing the portrait of Baba and Idols of Rama and others in this Mandir. ON THIS HAPPY OCCASION LET ME INSTAL IN YOUR HEARTS, IN THE HEARTS OF EVERY ONE OF YOU, THE PORTAIT OF BABA.

We are all grateful to Sri Shankar Setty who has built the Kalyan Mandir in the name of his father of revered memory and has arranged to instal Baba's Portrait so that it may also serve as Baba Mandir, where Baba's ideals will be honoured in letter and spirit by the devotees. I pray for the welfare and prosperity of Sri Shankar Setty and all his family members, who have set an example of service and sacrifice by their noble act of donating the Mandir for a worthy cause.

Let us all pray. Let all true and sincere disciples and devotees of Baba pray with me, for the welfare of all mankind, for the all-round peace and prosperity of the entire humanity.

May all be happy. May all be healthy. May good befall all. May none know sorrow.

May blessedness prevail everywhere.

Om Shantih! Shantih! Shantih!

SAI PADANANDA RADHAKRISHNA
SWAMIJI

Pavagada,

Yogiraj Shri Vasudevanand saraswati

(A Biography)

By:- Shri S. N. Huddar.

(Contd)

Blessing for Issues

Tatyasaheb Inamdar of Kawathe Guland came to see Swami Maharaj with his wife .He said, "Swamiji, I married this lady as advised by You 42 years before. But I have no issue as yet," He showed his wife's horoscope also. Inamdar asked, "How did you select such a girl for me?" Swamiji smiled and asked Shri Inamdar to do anushthan and gave a coconut to each as prasad while returning. Inamdar took a Copy of Swamiji's photo from the priest. He returned the copy and took anothey copy. In the night both saw a dream in which Swamiji said, "You did not like my Photo. Then return the prasad also." saying so Swamiji took back the two, coconuts given to them. Next day they came to Swami Maharaj and narrated the dream. Swamiji said, "Yesterday a person told me that he was told in a dream; 'O, fool you are sleeping with foot towards me.' and gave him a slap. He awoke and saw that there was a photo of Guru at his feet. He changed the direction of sleeping. One should not commit mistake again, God gives punishment." So saying Swamiji again gave them cocoanut and asked to imporve their behaviour. Inamdar returned and he had a son and a daughter by the blessings of Swami Maharaj.

Gajanan Shastri Sadhle son of Shankarshastri of Mangaon (who had stopped Swamiji to come to him for studying sanskrit) lived at Bombay. Blood was coming from the nostrils of his wife. In spite of treatments of Doctors and others, she had no relief. He came with his wife to see Swami Maharaj at Vadi. He brought with

him fruits, chati, Dhakli, bowl for Swamiji who distributed them to others. For nose trouble, Swamiji gave 3 pudis of Bhasma and asked to mix it with juice of Eoard and put in the nostrils. He also gave a mantra for having issues. After taking the medicine, the bleeding stopped and after recitation of the Mantra as directed, he had a daughter and a son. His brother also had no issue. He was asked to take rounds around an Ashwatha tree. After doing this he also got a son.

Blessing for money

Annaji Krishnaji Pujari of Vadi was much in debts. He daily came to Swami Maharaj and sat in a corner in melancholy mood. Swamiji enquired about his welfare, He said, "I am a post-man getting petty salary in which I cannot maintain family and repay the debts." Swamiji explained to him a process of preparing a Pak (Tonic). Pujari prepared it for sale and was soon relieved of his debts.

Sakharam Bapu Gende, a priest of Vadi, was asked to recite 'Datta Mala Mantra' After doing this he began to get money from his tenants. He was a photographer at Vadi. Similarly many others fulfilled their desires after abiding by the advice of Swamiji, Some were relieved of spirit troubles. Some females began to live with their husbands happily.

Rules of Conduct for Priests

Swami Maharaj laid down some rules for the behaviour of the priests. But some did not like the Rules and blamed Swamiji. For the blessings of Shri Datta they performed two Maha Rudras and 500 persons were fed. At the completion of the second, Swamiji had come for Prasad. This time the priests put a chati of Lord Datta on the body of Swamiji. After getting chati, Swamiji decided to go to the North as told by Shri Datta.

Knowing that Swamiji would soon leave Vadi, people felt very

sorry. Many requested him to stay; but Swamiji said, "I cannot act against the wishes of Lord Datta." Narayan Swami festival was on chaitra Vad 30. four days after. So Swamiji stayed till that day.

Departure from Vadi

On Vaishakh Shudh 1, the departure day of Swami Maharaj, crowds of people came to see him and receive his prasad. At 4 in the afternoon Swamiji stood, took his Chati, came down, for darshan of Lord Datta's Paduka. He prayed Lord Datta and advised the priests of all the four groups, "Behave well as your forefathers did and read, some portion of 'Shri Gurucharitra' daily. You will be relieved of the difficulties. Narasinha Saraswati (Dikshit Swami) will be here. Do as per his guidance. Do not leave the feet of Lord Datta."

As he came out of the Mandir, 10 to 15 boys stood in a line and chanted a Marathi Pad, meaning of which is as follows:

Guru Rai Kindly do not go; leaving us here as orphans
How shall we bear your absence?
All is dull and soulless without Thee.

This was a most pathetic seen; All were shedding tears. This is an occasion similar to one when Shri Narsinha Saraswati left-Gangapur for Shri Shailgiri. Women of Vadi waved aarti to him and applied Akshat, Kunkum to Swamiji's forehead. People accompanied him upto Jodlimbe Maruti. Swamiji stopped here, sprinkled water of his bowl on the crowd, gave his blessings and asked them to return. He said, "If you all come here, who will look to the Dhoop, Aarti Etc. of Lord Datta?"

Swamiji reached Shirol at one in the night of Vaishakh Shud 1, 1827 (1905 A. D.) He stayed at Datta Mandir for 3 days. Early in the morning Swami Maharaj went to Pancha-Ganga, one mile away, for bath. After rituals, he explained 'Upanishat' to the interested. After alms, he gave medicines, mantras to the distressed persons,

On Vaishakh Shud 4, Swamiji started from Shirol. While departing he addressed to Narsinha Saraswati and others, "Lord Datta is living. Live and act with devotion." Swamiji reached Miraj Ghat. Miraj is 3-4-miles from here. Buttermilk was brought from there. A Photographer of Miraj took a photo of Swamiji at this place also.

Swami Maharaj started for Pandharpur. He halted at Kamalapur on the way. Swamiji saw in a dream a saint whose hands reached his knees. He said, to Swamiji, "You go everywhere, why not have a look at me?" Swamiji awoke and asked Deo, who he was. Deo Said, "He is Swami Samarth of Akkalkot. He wishes you to come to his place and write a poem on him." Swamiji said, "This tongue is given to Lord Datta. On his advice and information, some lines may be composed."

At Pandharpur, Swamiji said, "I am going to Akkalkot." Shri Datta told him to go to Gangapur from Akkalot. At Gangapur, he should take darshan of Paduka and observe silence for 3 days.

Akkalkot and Gangapur.

Swamiji came to Akkalkot, took darshan of Swami Samarth and proceeded to Gangapur. He took Darshan of Paduka but he had no darshan in person. He went to Papvinashi Teerth and stayed there for 3 days. He was asked to go to Sangam for Darshan. At sangam Swamiji asked, "You had declared that you will not leave the Math of Gangapur, then how you are here?" Lord Datta replied, "As behaviour of the priests is not good, I am living here."

A brahmin devotee, Tukaram, was serving Lord Datta taking only fruits for 3 years. In order to give him darshan in the from of Swami Maharaj, Swamiji was asked to go to Gangapur, Swamiji Composed an ashtak of 8 stanzas for Tukaram.

Krishna Lahari

At Vadi, priests had requested Swami Maharaj to write a stotra 'Krishna Lahari' in the style of 'Ganga Lahari' for their recitation.

While going to Gangapur, Krishna mai gave darshan to Swamiji and asked him to compose 'Krishna-Lahari' containing 61 shlokas. Swamiji composed this stotra at Gangapur in a short-time.

From Gangapur, he proceeded to Humanabad and thence to Gangakhed. He stayed there for Dashahar (दशाहार) on the bank of Godavari. He had taken Sanyasa here after death of his wife, Annapurnabai. He then started for Karanja. On the way he took darshan at Parali Vaijanath and then went to Mahur. He took darshan of Shri Dattatraya and Renukamata. Then went to Ondha Nagnath. He then came to Hingoli and stayed for a night. Next day he started westward and reached Narsi in jetha Vadya. He was travelling even in rains.

CHATURMAS - 15 Shak 1827 (1905 A. D.)

Narsi

Swami Maharaj stopped at Sitaram Bhatji Ashtekar, who had Audumber and Ashwatha trees at his door. Sitaram bhat lived on Gangatat; but for some reason he had come to Narsi. Kayadhu river was flooded. He stayed in Rammandir.

Here people were not acquainted with Swamiji's mystic powers. But later people began to come in large numbers for his Puran. His seat being in a narrow place, all persons could not go to him for prasad. So he sat outside the Mandir also in another from. When persons came out from inside, they wondered to see Swami Maharaj sitting outside also.

Swami Maharaj went for bath on the river. Many local persons accompanied him and took bath on the lower side of the river. After morning rites, he would teach Panch-Dashi, Brahma-Karma, Bhagwat to different persons. At Narsi, Swami Maharaj composed

“Datta Champu”. He also gave medicines and mantras and cured many persons.

Chunilal Marvadi suffered from a severe headache. He had tried several medicines, but he had no relief. He approached Swami Maharaj and prayed for means of relief. Swami Maharaj said, “I am neither a Vaidya nor a Sadhu.” But he did not leave Swamiji’s company. At last one day Swamiji said to him, “Look at this tree. Take its skin, rub it in woman’s milk and apply the paste on your head.” Chunilal tried this and the same night half the pain was diminished. After some days’ treatment, he had complete cure.

Vishwanath Joshi was a candidate in court. He wished to have Swamiji’s mantra updesha. But Swamiji soon left Narsi. He had the updesha at Pawani later. He wished to appear for Pleader’s examination. For success, he observed two Gurucharitra’s weekly parayanas at Basar. But he did not see any dream, hence he was dejected. The same night, Swamiji came in his dream and said, “If you try, then what is not possible?” He appeared in the examination but failed. He narrated this to Swamiji, when he was at Kurugaddi, and asked “How did your words not prove true? I won’t appear in the examination now.” Swamiji said, “Don’t be foolish. Pay the fees at Hyderabad and appear in the examination.” He was not keeping good health, besides he was with Swami Maharaj at Rajur and other places, due to which he could not get sufficient time for study. Still reciting Swamiji’s name he appeared in the examination and passed successfully. He practised at Hingoli.

A woman has Divine Darshan

Once Swami Maharaj went to the river alone at midday. A woman also had been there to fetch water. Swami Maharaj was sitting under a tree and a six month’s charming child was on his laps sucking his left hand thumb and looking at Swami Maharaj. The woman saw this scene and forgot her work of fetching water.

After some time, when Swamiji looked upwards he saw the woman. The child disappeared suddenly. The woman lost her senses. Swamiji came to her, put some water in her mouth. When she opened her eyes he said, "You are very fortunate, but do not tell this to anybody."

Namasaptaha for Averting Plague

Plague had started in the neighbouring area of Vadi. To avoid its attack on Vadi, people thought of doing some Anushthan and requested Narsimha Saraswati to suggest some. He asked people to recite 'Digambara Digambara Shripad Vallabha Digambara' in the Brahmanand Math. Photo and Paduka of Swami Maharaj were placed there and recitation week was started. Swami Maharaj was informed of this and he also gave his consent and blessings. Plague did not attack Vadi. The recitation was however to be continued till the arrival of Swami Maharaj to Vadi. Swamiji expressed that, after seeing Ganga, his feet would return.

Murti fell from Palakhi

Once when Palakhi was in rounds, the murti came down at the hands of Gundu Khombare. This was a sign of some impending danger. Gundu Khombare and others came to see Swamiji at Narsi. When Swamiji knew this, he asked Shri Datta the reason of coming down. Shri Datta said angrily "The priests are not following the rules made by you, on the contrary they are abusing you. They put impure things on Paduka. Make a Trust and arrange puja by others. The behaviour of priests is not changed and putting of dirty things is continued. I am tired of this place, so they should be punished."

Swami Maharaj told this to the priests and said "If you do not improve, the consequences will be dangerous. Improve your behaviour and serve God. Beg his pardon and pray him with 'Karuna

Tripadi' (Three Padas composed by Swamiji) daily. He is kind as parents. So he humble before him again and again." Since then 'Karuna Tripadi' is sung at Vadi before Palakhi ,daily.

Departure from Narsi

Two months passed at Narsi delightfully. He was asked to depart from this place and knowing this, the people were very sorry. On Bhadrapad Shuddha 14, Swami Maharaj told in Purana that he would have Kshour (taking of hair on head) tomorrow and start from there. Mahadeo Barber heard this and he wished to have the opportunity of doing this service to Swamiji. Swamiji gave his consent. After Kshour, people asked the barber to take out thorns from Swamiji's feet. After washing the feet he took out 20 thorns.

Swamiji took bath, tied Parashu Mudra to Dand. This showed his resolution to leave Narsi. People requested him to stay 2 days more as they wanted to do Samaradhana in completion of Chaturmas. Swamiji said, "Do what you like to do in the name of God." However he agreed to stay. On purnima Swamiji started for simo-llanghan (crossing a limit of a town) in procession with music. The path was decorated by sprinkling water and with rangoli designs. At many houses araties were waved around his face. Swamiji sat under a Shami tree and read 11th chapter of Geeta, did arati and distributed prasad and returned to his place in the town. Next day after morning rituals, he started saying 'Shri Guru Deo Datta' from the house of Sitaram Bhatji. 300, to 400 persons accompanied him with musical instruments for about 2 miles. People of another town also came in procession from opposite direction, to receive Swami Maharaj, who asked the persons of Narsi to return, as it was his ritual time and he came to a river for bath.

Kulkarni of an adjacent village fell straight before Swamiji and requested him, "As you have lived in Narsi for 2 months, please stay for a day in my village Gotegaon and give prasad to all." He

requested Narsi People also to saty for prasad. Swamiji agreed and lived in a mandir at Gotegaon. Chunilal placed his head on Swamiji's feet. Others took opportunity to touch his feet. Swamiji had to stand for 2 hours.

Basim, Karanja, Amraoti, Multapi

Swami Maharaj reached Basim after 3 days. He stayed in Karuneshwar Mandir. Sakharam Deshpande's son was suffering from some disease, which could not be controlled by Doctor's and Vaidya's Medicines. Swamiji cured him. Dhangre Pleader's father was serious. He was given a chanted 'Tait' to keep in the neck. He also gradually recovered.

On the third day he left Basim and came to Karanja, the birth place of Shri Narsinha Saraswati (Shri Datta incarnation in the 14 the century). Here Swamiji stayed in a Hanuman Mandir. Here the priest after offering the Naivedya used to eat it himself. In the presence of Swamiji the priest did not eat the Naivedya. When Swamiji was in Meditation, Hanuman appeared before him with open mouth showing that he was hungry. Swamiji told this to the priest, who then ate the Navedya. Swamiji said, "God is fond of devotion. Do as you have been doing. You need not change the rule of your pooja for anyone."

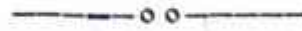
From here Swami Maharaj went to Amraoti took darshan of Jagadamba, proceeded further and reached Multapi. He stayed here in Datta Mandir for about a month, as his dysentary trouble had increased due to walking on high ghats. After Diwali he went to Chitrakot on Payaswini-Mandakini sangam and thence came to Hoshangabad. He stayed here in Datta Mandir and due to request of people read Puran.

He thence went to Sanchi and after some days to Bhelsa. Here there were many disciples of Swami Maharaj. Datta Jayanti was

celebrated here. A shastri read Sanskrit Gurucharitra in the morning and Swamiji explained its meaning in vernacular in the afternoon. After festival Swamiji was asked to depart on the same day.

Slap on Cheek

People had arranged to feed 100 persons on the next day and requested Swamiji to stay for the day, else all the material would be thrown in the river. Swamiji went to nearby place and returned the next day for Sangata. When Swamiji was in meditation he had a strong slap on his cheek due to which his ear and eye were swollen. This was the punishment for not obeying Shri Datta's adesh (order) fully. Swamiji said "I did so not for myself but for the satisfaction of the Brahmans and if you do not approve of this, the other ear and eye should also be hurt." Shri Datta smiled and the swelling subsided.



(Continued from page 48)

Abhishek

| | | |
|---|-----------|-----|
| Shri P. J. Teckchandani | Baroda | 511 |
| (Also Naivedya, Poor feeding and Medical funds) | | |
| Shri S. S. Zanjaria | Indore | 101 |
| „ R. A. Kadambande | Bombay 69 | 101 |
| Donation for a Specific Purpose | | |
| Shri Lalji U. Bhanushali | Bombay 86 | 500 |
| Shri Babubhai Borthé Mistry .. | Nagpur 4 | 522 |
| Shri Babubhai Borthé Mistry .. | Nagpur 4 | 501 |

राम-रहीम का अद्वैत दर्शन

लेखिका, सौ. मोना पां. खाडिलकर

-रा. भा. पंडित

सत्य घटना ३० नवंबर १९७३ की है, मैं श्री. प. पू. श्रीधरस्वामी (वरदपूर) जीकी उपासिका हूं, पर मेरे मनमें जब कभी जातीय द्वैतभावकी निर्मिती होती है तब श्री. प. पू. साईबाबाजी सहायतासे, निरागस दर्शन देकर मेरा जीवन-पथ प्रशस्त करते रहे हैं। यह महत् भाग्य है।

मेरे भांजीके विवाह-समारंभमें हम रिश्तेदार गृहिणियां एकत्रित आगयीं थीं, औरंगाबादमें मेरी खास आंतरिक इच्छा थी कि दौलताबाद कीलेपर स्थित श्रीजनार्दन स्वामीजीके समाधिका दर्शन करके मनःशांती पानी है। मेरी दीदीने इजाजत दे दी। लेकिन उपस्थित पुरुषवर्गका कहना प्रतिकूल इसलिए था कि "ठहरिए, कल हम पुरुष साथमें आयेंगे, वहां सूनसान जगहपर सिर्फ स्त्रियोंका जाना ठीक नहीं, भूलभूलैया, जो स्थान है वहाँ गहरा अंधकार रहता है। आप स्त्रियां तो गहनोसे अलंकृत वैसेही निकली हैं, क्या यह ठीक होगा?" ।

मेरी बड़ी भाभी जो श्रद्धालू होते हुए आत्मविश्वास थी, कहने लगी, "चलिए मीनाताई, हम भगवानका स्मरण करते जायेंगे, किसीका भी डर नहीं रहेगा। कोई भगवान स्वरूप मिल ही जायेगा" हम चार रिश्तेदार स्त्रियां दौलताबाद कीलेके द्वारपर पहुंच गयीं। मार्गदर्शक के बिना हम आगे बढ़ने लगी। भाभी कहती रही "श्रीदत्तात्रय अवधूता जनार्दन स्वामी एकनाथा ॥' मैं श्री. प. पू. श्रीधरस्वामी-जीका स्मरण करती रही। कुछ पांच, दस मिनट ही हो रहे थे, कि पीछेसे कुछ लोगोंकी आवाज सूनाई दी, मूडकर देखी तो क्या? एक मुस्लीम एक हिंदू प्रवासी (दर्शक) हमतक पहुंच गये। मुस्लीमभाईको देखते ही हममें जरा कानाफूसी होने लगी, वहाँका पथदर्शक भी वैसेही भाई था। पर मेरी भाभी, जोरसे हंसकर जनार्दनस्वामीकी समाधीकी ओर नमस्कार करती हुई कहने लगी "देखिए मैं कहती थी ना? भगवानने 'रामरहीम' के रूपमें इनभाईको भेज दिया।

सचमुच मैं तो पूरे कीला-दर्शनमें उन दोनोंके रूपमें श्रीधरस्वामी और श्रीसाई-बाबाको देखती रही। जो मुस्लीम भाई था वह शुद्ध मराठीमें बोल रहा था, और वहाँका कलाकौशल्य, शिल्प, राजकारणी व्यवस्था देखकर धन्योद्गार निकालता था। मैं राम

उपासक थी, वृक्षोंपर रामदूतोंको देखकर उनके भुभुःकारोंका अर्थ समझ रही थी, राम रहीम हमारे-मार्गदशक बन गये, दोनों श्रीजनार्दन स्वामीके समाधितक आये, हमारे लिए रुक-रुककर चलते रहे। निवांत स्थानपर सब नें बैठकर भोजन किया। डर गायब था।

ऐसा लगता था, शायद, श्रीसाई-और रामभक्त, दत्तभक्त कहीं आगे चले रहे हैं, मुडकर देखते हैं, हांसते हैं, पूछते हैं "द्वैत मनुष्यके देहपर बिखरा रहता है, आत्मा-भाव अद्वैत रहता है, इसलिए द्वैतका पर्दा फाड करके परमात्मा का दर्शन करो बेटी।"

श्रीजनार्दन स्वामीके दर्शनमें हमें राम-रहीमका-अंतरैक्य श्रीसाईवावाने करवाया, और स्वयं मैं तो आजतक, उसी भावदर्शन-सुगंधमें डूबी हूं ॥

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