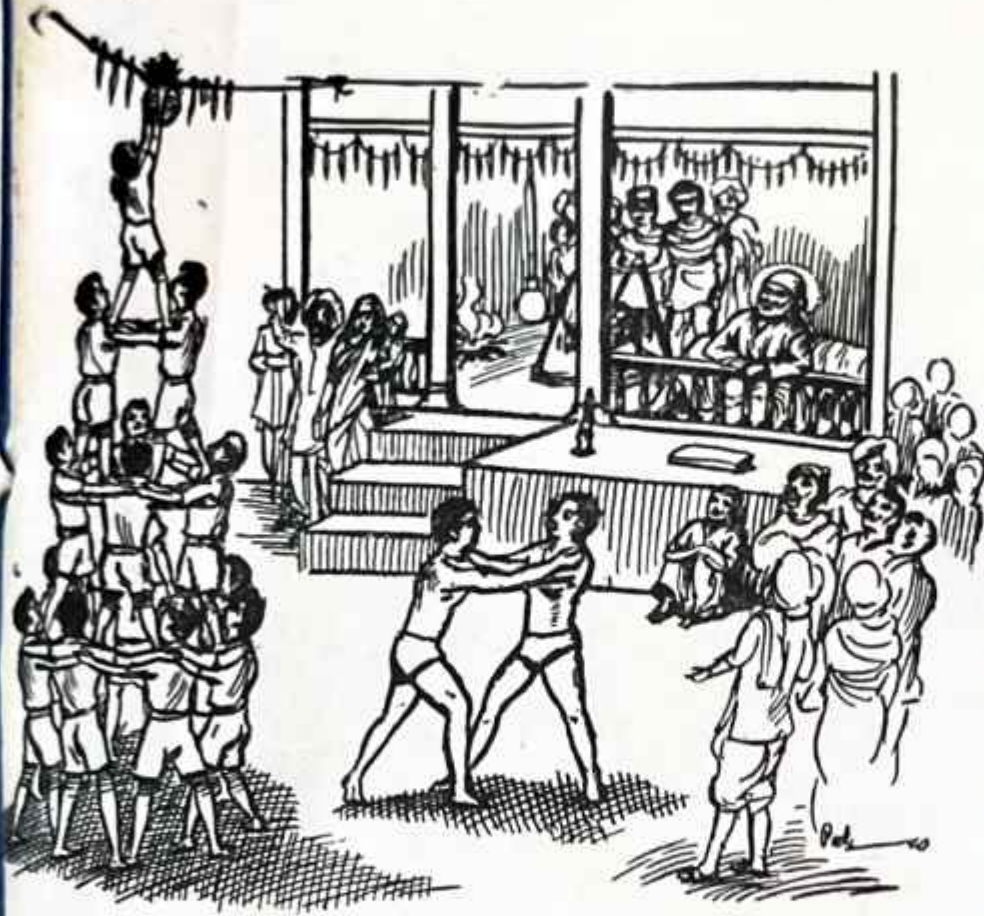




SAI LEELA



Dahi Handi at Shirdi



August

60 Paise

1974

SHRI SAI LEE LA

AUGUST 1974

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No. 5

Importance of Silence

We live in an age of noise. The earth and the sea are, today filled with strife. The very air is full of noisy aeroplanes. God has retreated! Where is He? In silence; God is the Great silent one. Who are they who truly seek Him? Who are they who truly commune with Him? Lovers of silence, the silent ones! Not without reason doth every sloka in the ancient Aryan scriptures close on this one significant syllable :-

“Shanti; Shanti; Shanti;”.

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EDITORIAL

Mother

In our culture the mother occupies a unique position. She is perhaps second only to the father. In the ancient days when a student was educated, he was first taught: “पितृ देवो भव ” and next to that he was taught “मातृ देवो भव ”. Our whole social system is paternal and not maternal. Except for the recent amendment of the Hindu Law, the ancestral property was legally inherited only by the sons and the daughters had no claim whatever in the ancestral property. It was perhaps because of this, that the mother was given a place next to the father. Anyway both the father and the mother are revered so much that a student has to honour them as good as God.

The idealism of our society has held the mother in so high an esteem that when the grades of the different deities are considered the highest place is also given to the mother. “न मातुः पर दैवतम् ” is the saying which says that we may have regard and honour for different Gods and deities, but if they are to be graded, then the highest position among them should be given to the mother; because there is no other deity higher than the mother, which means that the mother's place is the highest.

The place where we are born is know as our motherland. In the modern days every political leader is preaching for first considering the well-being of his country or motherland. Whenever wars are fought, the appeal is always for laying down the life for the protection of the motherland and for fighting the aggression on the motherland; but another saying says that the mother stands on equal footing with the motherland and both of them are superior to heaven.

जननी जन्मभूमिश्च स्वर्गादपि गरीयसी । is that saying.

From good old days the aim of all human life, as per the ethics of all the religions, has been the redemption from the human life or the achievement of heaven. The human beings are trying for various achievements in their life. Some are trying to obtain tons of money, others are trying for acquiring huge landed property, some others are trying to acquire a high position in the political field; but those who have a philosophical bent of mind do not value any of these worldly things. For them these worldly things are perishable or temporary and hence they attach absolutely no value to all these things. They feel that man must acquire something higher than this and that thing is heaven; but the saying quoted above says that the mother and the motherland are even better than the heaven. Their value is more than the heaven. The value of the mother in the opinion of a few is therefore so high that it is even higher than the heaven.

Language is a very important vehicle of human thought. From the childhood to death the language serves the human beings very faithfully. This language, which a child usually learns in his infancy, is known as the "Mother tongue". Why is this so? A child is born of the mother. For a first few months or years the child is brought up only on the mother's milk. The child is naturally, for most of the time, in the company of the mother and the first articulations that the child listens are in the language of the mother.

The child therefore naturally tries to speak the same language that it listens. It is because of this fact that the language of a person is known as the "mother tongue". Though in the paternal system, the child is known as the son of a certain father, still so far as his language is concerned, it is not called "father tongue", but it is called the "mother tongue". It will thus be seen that the importance of the mother has been recognised in this case also.

The unlimited power that the mother wields has been very well described in the saying, "The hand that rocks the cradle rules the world". We think that bringing up a child is an insignificant achievement; but it is not so. The hand that rocks the cradle, that

means, who brings up the child, has got so much power that it rules the world. In other words the training given by the mother to the child is so important that it determines the whole shape of the child. If the mother brings up the child in the proper way, the child will shape well and develop into a great personality and when this is not done, the child will prove to be a failure. The example of Chhatrapati Shivaji Maharaj, which is sited very often, can prove this importance of the mother in shaping her child. Jijabai, the mother of Chhatrapati Shivaji Maharaj, was an accomplished lady and she brought up Shivaji Maharaj, both physically and mentally by encouraging him to take physical exercises and by speaking to him constantly and advising him on various topics. Many people, who have become great in their later life, have always acknowledged this debt of their mothers in shaping them in such a manner that they have developed into great personalities.

It will thus be seen that a mother has a very important place in the composition of a family. Now-a-days the lady folks are having a service mania and majority of them are taking jobs somewhere or the other. Under these circumstances they have got to neglect, on several occasions, their duty as a mother towards their children. This has led the children at large to have no ardent love for their mothers, which they would otherwise have got; but taking it for granted that the ladies are serving in order to face the present financial crisis, we as the heads of the families have got our duty towards them. For this purpose the elders must always try to impress upon the youngsters the duties and the achievements of the mother and thus try to re-establish in the minds of the younger generation the respect and honour towards the mother which is waning fast.

If that is done, then the mother will get her proper place and reverence in the set up of the family, which is the crux of the social structure in our country.

THE SCIENCE OF RELIGION

By : Swami Chinmayanand

Meet the Third Chapter

The despondent Arjuna, after suffering for a while in the suffocating depths of a neurotic-anxiety-condition came to be for a time, in the tenacious grips of Hysteria. He even touched the outer margins of hysterical-coma. Lord Krishna, through a slow but steady process of re-education of the patient in mystic-truths, revived the Prince Pandava sufficiently, that Arjuna could make a very valid and pertinent question as to what is the nature of this ultimate Perfection-State. What is the nature of this Man-of-Perfection? We had an elaborate, accurate and living picture of the Man-of-Perfection—or Man-of-God—as he dynamically lives in the downtown world of contentions and competitions.

Freedom from the world within, and from the world without, is achieved because of the individual's lack of desire and attachment. But we all have them; we are very much under their constant tyranny. How can we get rid of them—how are we to win a subjective victory over our own sizzling passions? If we can do this, of course, we can gain this covetable state of equipoise and continuous bliss of inspired living. But how?

In chapter Two we also learnt that the sense-organs of a true Muni are totally under his control because his mind entertains no desire to enjoy the objects. These desires are the expressions of the "Vasanas" the impressions stored away in our unconscious and sub-conscious mind. When Vasanas are good, noble desires tickle us to noble activity, and when Vasanas are bad, ignoble desires push us over into criminal activity. Where Vasanas are eliminated there shall be neither good nor evil, neither noble nor ignoble actions spring from our selfishness, our vainful ego. Actions that spring forth into

expressions in such men are ever divinely inspired-actions and invariably God-prompted pure "**Loka-Sewa**" service of Him through service of His creations around us.

Such divine actions of service to the society become sullied in us due to our selfishness, when passion discolours our actions and disfigures their final results. These selfish passions arise from the subconscious and the unconscious urges in each one of us, gathered by us through our past thoughts and actions. And there is none who has no **Vasanas** and therefore, none can remain without participating in actions, both good and bad.

Vasana exhaustion, therefore, becomes the main scheme in self-improvement. How can we eliminate them? Before elimination how are we to purify them? Even purified **Vasanas** will produce noble actions...leaving their own noble **Vasanas**-encrustations. We are in chains whether the links are of rusted-iron, or polished gold. In the third chapter of the Bhagavad Geeta we have the secret psychological method of eliminating **Vasanas**, while expressing the most powerful ones in us now present

The theory is simple—so simple that it generally escapes our recognition. In the din of roaring activities, while we are in the work-a-day world, the onslaught of our immediate demands is so powerful, incessant, and overwhelming that we have no chance to see this obvious law in action in us.

When any action is undertaken with ego and ego-centric-desires 'I' and 'I-want' attitude — that action leaves its impressions as a **Vasana** in us, prompting a repetition of the same action. Thus, one drinks with an attitude of 'I am enjoying', "I like it", "I want to have it". Then you find him growing in his **habit** of drinking. An innocent village-woman in hospital takes an ounce of brandy daily for 6-weeks, and yet, she does not develop the habit—because she was taking it daily only for improving her health—as a medicine.

A criminal mind becomes a professional murderer with each added man-slaughter, while an army-officer, though he has killed many, never becomes a murderer! He in the battle killed not for his own ego and ego-satisfaction, but he killed in the defence of his country.

Examples can be multiplied. It is a fact that an act in itself cannot leave any impression upon us—but selfish-acts, prompted by personal desire-gratifications, do generate **Vasana** encrustations.

The third Chapter of Geeta very subtly indicates this truth and suggests how best man can immediately grow in peace and tranquility by acting in a spirit of ego-surrendered, selfless enthusiasm born of dedication to a higher ideal. Just as the rustic lady-patient took her “medicine” dedicated to her quick recovery; just as the army-officer shot dead many an enemy, dedicated at the altar of his country, if man has a higher-ideal, surrendering to which he can act, no action can bring new **Vasanas**—nay, the existing **Vasanas** then explode away into their actions.

This secret of **Vasana** - exhaustion is called in the Hindu **Sastras** as **Karma Yoga**. If we fix our vision high, and in a spirit of surrender and dedication act, the mind gets purified, and the **Vasanas** get automatically exhausted. These **Vasanas**, the store house of our repressions and suppressions, once exploded out into noble activities, thereafter the bosom becomes calm, and the resultant quiet-mind is the field for intense thoughts and inspirations.

Such a peaceful mind discovers in itself automatically its meditation-poise. This ‘alert mind’ is the theatre for all intuitional discoveries—a new light of clear perceptions comes to such a mind—the deeper Reality stands vividly revealed. A mind at poise is the sure instrument for material success, the smooth and straight runway for the spiritual take-off.

Arjuna has been born with active and dynamic **Vasanas** as a **Kshatriya**, and has to exhaust them in tireless exertions in heretic

wars and daring exploits in the service of the nation and its culture. He must act — and not run away from the immediate problems facing him, however painfully hopeless they be. Such problems are the meat of the youth. By facing them industriously, with calm courage and cool judgements, alone can the young ones grow up in their inner personality-strength.

The Path of Action — called Karma Yoga — is a highly scientific way-of-life which all of us can easily adopt, when once we have understood its entire implications. The world of objects and beings remaining the same, everyone of us, in whatever condition we may be at present, can learn to slowly grow to unbelievable heights — gathering to ourselves a new stature, undreamt of us by anyone around us at any time.

(Courtesy: Geeta Office, Powai)

Unique Opportunity to Sai Devotees

The all India Sai Samaj, Mylapore, Madras is conducting the 15th All India Sai Devotees Convention from 16th August 1974 to 18th August 1974 and a religions seminar from 19th August 1974 to 26th August 1974.

For further details please contact :

Hon Secretary, ALL INDIA SAI SAMAJ

Mylapore, Madras 600 004

SAINT EKNATH

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

(Continued from July 1974)

Pilgrimage

According to the instructions of his guru, Eknath started on the pilgrimage. They started from Daulatabad and came to Nasik after a few days. After performing the usual rites there, they went to Panchwati. Here Shri Janardan Swami told his disciple to write a Commentary in Marathi on "The Chatusloky Bhagwat". Eknath accordingly started writing the Commentary and completed it within a few days. This is the first noteworthy book that Eknath wrote and those who do not believe in the favour of the Guru, will be wonderstruck to find that this first book of Eknath is also of a very high standard. The language is polished and figurative and the whole Commentary shows that the subject has been very well understood by the author. The book has simplified the philosophy so much that any layman will understand it easily.

After finishing this work, Eknath went to Trimbakeshwar. There he paid his homage to the Samadhi of Nivrattinath and composed twentytwo Abhangas. Eknath similarly had great respect for Dnyanadeo, Sopan and Muktabai and he has composed Abhangas praising them also.

Janardan Swami thereafter returned to Daulatabad and directed his disciple to visit the holy places of Northern India. Among the saints of India there was always a practice to visit the holy places in India in order to get the first-hand knowledge of the condition of the country and the people. Eknath was no exception to this convention. According to the directions of his guru, he visited the Payoshni, Tapi and Narmada rivers. Thereafter he visited

Ujjain, Mathura, Gokul, Vrindavan, Kashi, Prayag, Gaya, Ayodhya, Badrinath, Pushkar and Dwarka, all of which are in the Northern direction. On his way back to Paithan, he visited Junagad and Dakor in the Gujarat and paid his respects to the Gods in these cities.

After coming back to Paithan, Eknath did not go to the house of his grand-father. He used to beg alms in the town and was subsisting on them; but once when he was going for alms, his old grand-father saw him and he at once recognised him. He was overwhelmed with joy to see his grand-son, who had left the house long ago, without informing him and hence who was almost taken to be lost. He entreated the grandson to return home; but Eknath said he would do as per the advice of his Guru. Eknath accordingly sought the advice of Janardan Swami and he started staying with his old grandfather and grandmother.

In the grandfather's house Eknath was observing total silence for some days; but after some days he broke his silence and started doing the "keertans" publicly. Eknath was often requesting his Guru to pay him a visit and according to his promise Janardan Swami once came to the house of Eknath on the birthday of Lord Krishna, when Eknath did the keertan. Eknath was an ardent devotee of the God and that day because his Guru was present at the keertan, his words were flowing freely. Janardan Swami attentively listened to the keertan of his disciple and he was pleased to note the simple but powerful style of Eknath, his deep knowledge of philosophy and his well-worded and touching language.

MARRIED LIFE

Marriage and family life never came in the way of Shri Janardan Swami in following the path of righteousness. His disciple Shri Eknath Maharaj, also did not consider marriage as an obstacle in following religious practices. In due course he also thought of matrimony and was married to a well-behaved and chaste lady. Her name was Girijabai. She was always hospitable to the visitors and a

willing worker at home. She always joined hands with her husband in welcoming each and everybody who visited their house.

In the house of Eknath Maharaj Keertan and Bhajan used to go on all the year round. There was a "Sadavarta" in his home, according to which it was undertaken by the owner of the house to feed all the persons that would visit his house. Eknath Maharaj used to do the keertan and in his leisure hours he would go on writing philosophical books in Marathi (in verse form).

At the time of the marriage of Shri Eknath one Shri Uddhav, who stayed at Bijapur and who was known to the family of Shri Eknath, came to Paithan and after the marriage he stayed permanently in the house of Eknath Maharaj. This gentleman was a man of great capacity and he used to manage all the household affairs of Eknath Maharaj. Because of the "Sadavarta" referred to before, a number of grocery articles were required to be purchased and stored in the house very often. Apart from this, Shri Eknath Maharaj was a saint who was widely known in the country. Hence he always used to have a number of visitors everyday. All these visitors also were required to be suitably entertained. Similarly the festivals, birthdays etc. of all the Gods like Rama, Krishna, Dutta, etc used to be celebrated when also a number of people used to visit Eknath's house. To attend to all these jobs and manage all the household affairs of Eknath Maharaj was no small job and it required a man of various accomplishments. It goes to the credit of Uddhav that he managed all these jobs quite efficiently.

GOD'S GRACE

Shri Eknath was an accomplished personality. He had purified his body by penance in the early age according to the directions of his Guru. He was graced by his guru, Janardan swami and Shri Eknath himself got the "darshan" of Lord Krishna while he was performing penance on the Sulabha mountain. Even the God therefore tried to serve this holy personality in some form or the other and it is believed that the God served Shri Eknath Maharaj in all for thirty six years in three different forms.

As mentioned before Shri Eknath Maharaj started doing the keertan after his return to the grandfather's house from the pilgrimage of the holy places in Northern India. It is a custom that when the "Haridas" does the keertan, some other person stands behind him and joins the Haridas in singing the chorus. The prose portion is spoken only by the Haridas. So when Shri Eknath Maharaj started his keertans, he naturally felt the need of a person to support him. One day one person, who gave his name as Vithal, came to Eknath Maharaj and volunteered to give him the support during the Keertan. It was found that this Vithal had a very good voice and he was supporting Shri Eknath Maharaj in the Chorus very well. It is said that Lord Krishna himself took the human form and served Eknath Maharaj in this fashion. After serving Eknath Maharaj in this way for a period of twelve years, Shri Vithal took leave of Shri Eknath Maharaj.

After Shri Vithal left Eknath Maharaj, one other Brahmin appeared on the scene. He gave his name as "Shrikhandya" and offered to stay with Eknath Maharaj and attend to all his domestic work. This gentleman, who was known as Shrikhandya, was attending to all household duties in the house of Shri Eknath. Because of the sadavarta in the house, the work in the Kitchen was heavy and of varied nature. Bringing water from the well, serving food to the visitors, plucking flowers and making the preparations for the god's worship and such other jobs were being attended to by this Shrikhandya ungrudgingly. He also stayed with Eknath Maharaj for twelve years and it is believed that God himself took this opportunity to serve Shri Eknath Maharaj in this human form.

Later on Eknath Maharaj had enough persons to attend to his domestic and household affairs. His wife was also a very efficient lady, who used to welcome all the visitors properly, whereby Shri Eknath was entirely freed to follow his religious and literary pursuits. In the advanced age Shri Eknath concentrated more on writing commentaries in Marathi on Various Sanskrit Books. So when Shri Eknath was writing his Commentary on Bhagwat, he used to read it

out to the people gathering in his house everyday. In the evening when he used to read his book, one brahmin, who gave his name as Keshav, used to attend Shri Eknath's house regularly. Keshav used to take part in the discussion that took place. Sometimes he even went on suggesting changes and alternatives to certain portions of the book. This Keshav is supposed to be the third form of the God in the house of Shri Eknath. The written works of Shri Eknath would be of permanent nature and if some flaw remains in them, the posterity would find fault with Shri Eknath. Hence God is supposed to have helped Shri Eknath in the form of Keshav in making his works entirely flawless. Like Vithal and Shrikhandya, Keshav also was with Eknath Maharaj for a period of twelve years.

REVERANCE FOR DNYANESHWAR

The acquaintance of Shri Eknath with saint Dnyaneshwar was through his guru Shri Janardan Swami. In the early age of Shri Eknath, his guru used to read Dnyaneshwari and Amritanubhav and Comment thereon. In the beginning these Comments gave rise to a sort of, curiosity in the mind of Eknath about the author of these books. As Eknath grew in age, he also made it a practice to read these books as often as possible. A close study of these books changed the original curiosity about the author into devotion. Shri Eknath however noted that because of the different persons copying the books in the manner they liked, so many mistakes had crept therein. In those days we must remember, that there were no printing presses and all books were being copied by persons who used to have good hand writing and often times less intelligence. Hence there always was a possibility of mistakes creeping in at the time of copying. Shri Eknath saw a few copies of Dnyaneshwari at different places and he found that the persons copying them had deviated from the original in many places. He therefore arranged to collect a number of copies of Dnyaneshwari from various places and after comparing them he decided the correct readings, thus arriving at an authentic edition of the book which was as much near to the original as possible. The tragedy of the whole affair is this that today nobody is able to say

exactly which is the edition prepared by Shri Eknath after putting in so much of labour.

From the Legends and the Abhangas known in the days of Eknath, he knew that Dnyaneshwar had taken Samadhi at Alandi. The high regards that Shri Eknath had for Dnyaneshwar did not allow him to remain satisfied with whatever slipshod information he got. He therefore went all the way to Alandi in search of the Samadhi of Dnyaneshwar; but to his great disappointment he found that nobody in Alandi either knew about the samadhi or was enthusiastic about going round in search of it. Shri Eknath was however full of energy and taking great pains he located the samadhi. He was very sorry to find that the Samadhi was surrounded by trees growing wildly, with the result that the roots of a number of them had penetrated into the Samadhi building. This state of affairs annoyed Shri Eknath very much and he cleared all the trees round about the Samadhi. Thus because of Shri Eknath's efforts it is today possible for all the devotees of Shri Dnyaneshwar to get a glimpse of the Samadhi. This is really a great achievement in the life of Shri Eknath.

(to be continued)

An Important note of the Sanatana Dharma - the Eternal Religion - is the teaching, "Worship God with Love and Longing in your heart, not in hope of reward and not in fear of punishment. Worship Him, not coveting Heaven and not fearing Hell!"

COMPLETE SURRENDER

Man is an organised being having sensation and voluntary motion typically distinguished from animal which is organised and has life but apparently no knowledge, intellect or reasoning power. This goes to prove that man is also an animal but a social and an intellectual being having the power of reasoning. This quality of sociability and intellectuality has segregated him, and has made him hold his head high above all animal world. But the seeds of Rise and Fall of man are sown and are latent in this so-called boon of sociability and intellectuality as it always is double-edged like a blade of a razor or a knife.

The sane man and the one whose line of thinking is right and judicious will make the best use of these qualities to cross the boundaries of all senses, the passions, the internal enemies-Passion or lust (Anuraag), Anger or wrath (raag), jealousy or malice (matsar), Pride or vanity (ahankar), greed or avarice (lobha), enticement or infatuation (moha), and to keep them within bounds. But this does not mean that one should not possess these qualities. One should have these qualities to make the best use of them to serve the noble cause such as, speaking and establishing truth, protecting the weak and fragile, to emancipate the suffering souls from their grief, to free the poor souls from the clutches of the inhuman, vicious, malicious, mischievous and sinful hands and at large in doing good to the human society of which he is a part and parcel, as he can discriminate between good and bad, well and ill and justice and injustice and can try to imbibe and inculcate the one and avert and abrogate the other. His judicious power helps him to sublimate his senses and illuminate thereby in him a sense of selflessness and selfless service to the human society. Here his intellect works like a knife, an inanimate object, in the hands of a doctor, that effects operation on the living being and feels proud of itself for having saved the life of an animate object. Here even this inanimate object

has the sense of joy and satisfaction of having done some useful and yeoman service to the humanity.

An insane, imprudent, an indiscriminate and vicious mind will always fall an easy prey to these senses and adheres to the state of being actuated by mere animal appetites, brutishness, ruthlessness, and sensuality and gives a wrong twist and turn to the intellect and this forces the mind to fall into spoils and to follow the path of his own genesis, the animals. His line of thinking always drags him towards, ruin, destruction and damage to the life and property of the poor and innocent souls. He constantly and invariably prides himself in ruining and in the ruins of others. Thus he not only mars his own life but mars the life of those around him. Here his intellect works like a knife in the hands of a murderer that wroughts the hedious, murderous and inhuman act of treachery. Here this inanimate object—the knife—feels very sorry for having seen the light of the day and being possessed by an inhuman creature, to suffer the hell for having done some inhuman act. Thus such a man becomes a nuisance and an obnoxious person to the society.

The root cause of this inhuman behaviour is the Ego, 'the I-feeling'. The Ego 'I' all through the life of a man right from the cradle to the grave completely pervades and incessantly dictates the human mind and paves the way for a hedious hell. This Ego 'I' makes him forget all the invaluable values attached to the sense of honesty, faithfulness, truthfulness, sincerity, compassion, love, non-violence and thereby giving place to unauthenticity, disloyalty, falsehood, frivolity, fraud, distrust, cruelty, hatred, malice, and violence at last. The treasure of all the good qualities is disappearing from the dictionery and vanishing from the human mind and soul.

This 'I' feeling goads a man to trespass over the rights of others just for the sake of satisfaction of his own selfish instincts. The states and countries also will never prove an exception to this egocentric instinct. The very frequent clashes between nations and

nations even with the coming up of U. N. O. with a very benevolent desire to pave the way for universal peace, are the very valid and outstanding proofs of this inhuman act. As long as man is under the spell of egocentrism he runs after a shadow. Once he throws off this false guise and frees himself from the clutches of illusion then only he begins to think of the substance, the reality. But he gets this spark in him only when he completely submits and surrenders himself at the holy feet and sweet will of Sadguru Sai Baba.

The prudent man will never give any undue value to this illusory and deluding world and this perishable and muddy body. He will always feel that this life is a peregrination between life and death and he himself a traveller resting for a while in this earth, the caravanserai till his journey's end serving the human souls for which he is sent for and to return to his real and eternal home, the Heaven. This is one way of looking at the life.

Another way of looking at life is that this Universe is a vessel in which he is journeying in the sea of mundane existence the driver of which is Baba the Almighty and the-all-pervading. Here he submits himself completely to the sweet will of Baba the God either to take him safe to the shore or to drown him half way in the sea as we completely surrender ourselves to the sweet will and fancy of the driver of a bus, a train or plane when we are travelling during the course of our daily routine life either to take us towards the destination or to meet with some sudden disastrous accident half way.

This sort of complete surrender and submission to Sadguru Sai Baba will only help the poor suffering souls to attain salvation from the wheel of life revolving on the axis of birth and rebirth.

By Shri M. M. Amingad
Gulunche,
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LORD MAHAVIRA

By: Prof. Vaman H. Pandit

Jainism is a significant name in the Religions of India. Students of religions in India have paid there due attention to its claim. It represents a theological mean between Brahamanism and Buddhism. It has made a distinct appeal over the centuries in moulding the pattern of Indian way of life. According to the last census report nearly 1800000 profess Jain faith out of the total population of 439, 235,021.

PRE-ARYAN RELIGIONS

But still greater temptations were set like a trap for the old Aryan religion after the arrival of the Aryans in India. It is certain, that in India several races were settled before the arrival of the Aryans, whose vestiges we recognise in some of the Indian hillmen, e. g. Bhils, Santals, Todas etc. At present we know these tribes as Adivasis.

We do not know anything about the religion of these pre-Aryan races or Adivasis of India; but modern researches do confirm that they had some form of creed; still we can make out several features of those religions by studying the popular Indian religions of today and the sacred literature of the pre-historic times, with the help, however, of comparative ethnography and with the help of the monuments and antiquities which still exist in India - remnants of the old period.

The result of these studies is that the historians assume at-least two types of pre-Aryan religions in India. We are at a loss to know whether they have been both animistic or one animistic and the other fetishistic, but we know fairly well, how they manifested themselves. The one type which has been perhaps a fetishistic one by nature manifested itself by exuberant devotion, accompanied by mystical excitement, becoming sometimes a real ecstasy. The other one, surely of an animistic character was accompanied by strong inclination to asceticism. Under the influence of these two elements the original Aryan re-

ligion developed in several sects or rather different religious schools, in which all these elements, viz., intellectuality, formalism, devotion, bhakti and asceticism, appear as indispensable constituent parts. Besides this, it is not impossible that some influence of Christianity and Islam worked on the developing of later sects.

To comprehend fully the impact of Jainism, it was necessary to give in details an introductory background. And now let us turn to Jainism and have a scholarly look at it. Jainism is generally dealt with as an offspring of the religious currents started in India in the eighth century B. C. as an opposition against the Brahmanic formalism, which in those times led often to forms not always worthy to be called religion.

Various opinions have been cited by the scholars but the oldest opinion is that Mahavira is the founder of Jain religion, being himself an older contemporary of Buddha. The current opinion, which is a fact is, that the Jain religion had been started already by Parsvanatha, Mahavira being only its reformer. But this Jain tradition teaches us something quite different. According to it the Jain religion is eternal and there were several reformers of this religion, who are identical with the twenty-four Tirthankaras. Who are Tirthankaras? According to Jainism, the explanation given is that, a Tirthankara, is one who has made, has founded, the four 'tirthas' What is a tirtha? Tirtha, derived from the root tr, 'to save', is they affirm, a technical term indicating 'the means of salvation', the means **par excellence**; and the chaturvidha sangha, or that 'fourfold Communion' within which all who take refuge find ultimate salvation, consists of four tirthas, or 'orders', namely, those of (1) sadhu or monk, (2) sadhvi or nun, (3) sravaka or lay-brother, and (4) sravika or lay-sister. These four tirthas are thus, as it were, four boats that will infallibly carry the passengers they bear unto the desired haven of deliverance (moksa). Hence the Tirthankara is one who is the founder of the **FOUR ORDERS** that collectively constitute the **COMMUNION** or Sangha.

STRIKING TRADITION

This Jain tradition is striking one, and has surely a concrete

fact behind itself because no Indian tradition is without a background of reality. What is the background of this tradition? It is a little difficult to understand it. Some of the scholars of Jainism, think that Jainism took some views from older animistic religions. And this opinion is not unimportant as far as it refers to the Jain belief, that not only animals, but also plants and even the minerals, have an animated substratum of life, "Jiva".

It follows, therefore, that Jainism is a very very old religion, for a scholar can hardly suppose eternity of any religion, the roots of which reach back to very remote past of the pre-Aryan races in India, which took from the Aryan religion every-thing, that was the best or at least better than its own ideas, and which had developed itself parallel to the Brahmanic forms of the Aryan religion.

Jainism as a religion of the masses can be dealt with only in its final form, viz., after the reform of Mahavira, or better in the present form as it is taught by both the most important schools of Jainas, viz., the Svetambaras and the Digambaras. The most important feature of Jainism is, that it has overcome the Brahmanic scepticism which was threatening the very roots of religion as well as the pure formalism to which the Brahmanical rites sank at the time just before the reform of Mahavira. And by means of Mahavira's reforms Jainism, although it did not spread as much as Buddhism, was of much greater importance for India than the latter.

But the real value of Jainism lies in its inner perfection which appears in the proportionate representation of the religious elements so that none overruns the other. This is the feature, in which all the Indian religions in general, but Jainism in particular, differ from the other religions.

WHAT IS RELIGION?

Every religion consists mainly of three elements, viz. the sentimental element, the intellectual element, and the practical element. In most of the religions the practical element, which appears in the

shape of rites and ceremonies, overgrows the whole religion in such a way, that the other elements become only subordinate addition, the sentimental element being still a favourite. The cultivation of intellectual element is the special feature of the Aryan religion. But only in Jainism all these elements are well-balanced, whilst in the old Brahma-
manism and in Buddhism the cultivation of the intellectual element is often exaggerated.

Jainism, in the first place of importance, gives a dogmatical view of god. It is a very natural one for a thinking being. The god according to the Jains is Paramatman, but not Ishvara, i. e. the god is not a creator and ruler, but he is a perfect being, who cannot be set back to the imperfect condition of this world, and as such is worshipful. In so far as the Jain religion has shown the greatest sublimity to do everything in upholding the highest aim of intellectual element and still remaining a religion with its typical features, of which the idea of god is the indispensable one. Therefore the Jain religion can be called with full authority the limit not only of the Aryan religion but of all religions altogether.

And in this character of a limit lies the great importance of the Jain religion. For, it is the required upper limit, according to which we are able to judge of the other human phenomena, whether they are still religious or not. But this is not the only importance of Jainism but equally important are the Jain metaphysics and Jain ethics, not to speak of its logic.

An example can be cited about characteristic manifestation of this superiority of Jainism and that is the theory of infinite numbers as it is dealt with in the Loka-Prakasa, and which corresponds with the most modern mathematical theories. And the theory of identity of time and space is one of the problems, which are currently most discussed by the scientists owing to Einstein's theory, and which are already solved or prepared for solution in Jain metaphysics.

Yet another example can be cited from the Jain ethics and that is of co-existence we mean, of happy co-existence of all beings in the

whole world. Its solution in Jainism is a very simple one, but the only perfect one, viz. in the commandment of ahimsa or non-injury, which is not only a theory but moreover in practice stricter and more resolute, than the similar commandments in the Christian religion. No nation in the world has given practical shape to these two commandments than India. Mahatma Gandhi picked up the commandment of Ahimsa.

And yet one more problem which is dealt successfully by Jain ethics, with simplicity and perfection is the problem of sexual chastity. In modern parlance it is associated with our FAMILY PLANNING. This is not only an ethical but moreover a biological and social problem of very wide bearing. The efforts of a great political economist Malthus, who promulgated his ideas in his important work, viz. "An Essay on the Principle of Population" to solve the problem after he had discovered the dangers of overcrowding the world by increasing population, whilst he proved by statistics that the human race is increasing in geometrical progression, the resources, however, only in an arithmetical progression. Although outworn, this theory is the problem really existed in Europe, and that its solution has been already attempted not only by religious reformers, but moreover by the scientists too.

The Jain solution of the problem is quite plain, removing the very root of the evil. It is that, what we call brahmacharya. It would be out of place to go in details on this subject here, but I would like to suggest for those who are interested in this subject to read or to study the respective part of Adhyatma-Tattvaloka by Muni Nyaya-vijaya.

The Jain religion is the limit of religion in general and at the same time the limit of Aryan religion in particular. It follows from the fact that the Jain religion is well balanced in respect of the particular religious elements, that is built up anthropocentrically and the intellectual element is not pushed aside in it, but rather developed as far as possible without injuring the essential of a religion. Undou-

tedly it is one of the most important developed religions because of its advanced view of religious matters as well as the methods, for example, how to consider matters, viz. Syadvada. It is the consideration of any subject from different points of view in order to get the right knowledge of the matter, and not to prove any wrong supposition.

The services of Jainism to India are very great. In the sixth century before Christ, which in so many countries witnessed an earnest aspiration after higher truths and nobler lives, the country of Bihar was strangely agitated by the teachings of many religious reformers who founded their own sects. Yet of all these ancient orders, one only has survived in India down to the present day, and that one is the Jainism founded whether by Mahavira himself or by his reputed master Parsvanatha. Its first home was near Kashi (Banaras) or Varanasi, and thus lay to the east of that 'holy land' which was the seat of Vedic cult. But as the years passed it has migrated westwards and northwards, with the remarkable consequence that today there are no Jains in the land of its origin, elsewhere it is still fairly well represented. The mercantile communities of Gujarat and Marwar owe all their prosperity and enterprise to Jainism.

(to be continued)

Our work, Our activities, Our organisations and institutions seem to have almost annihilated silence! we are vocal, we are active, we are dynamic, we are building up big institutions at the cost of the richest treasure of life viz. Silence.

YOGIRAJ VASUDEVANANDA SARASWATI

(A Biography)

By:- Shri S. N. Huddar

From Bhelsa Swamiji went to Basoda which is on the bank of Vetravati. Hanumant Gopal Phalke, an artist of Gwalior came here with his wife for the darshan of Swami Maharaj. His wife was affected by some spirit. Swamiji asked them to come to Manawali when Swamiji would go there and stay in the Datta Mandir. Phalke came as advised and he was given Datta Mantra below an Audumber tree and also gave a 'Tait' for his wife. She was also given a coconut. She was cured within a month and after 9 months she gave birth to a son. Shri Phalke constructed a Datta Mandir at Gwalior and also published 'Datta Purana' written by Swami Maharaj.

Swamiji went to Jalwan where there were many of his devotees. Bhajan, Purana, Kirtan were arranged. Guru Pratipada (Magh Vad 1) was observed here. He then went to Brahmavarta. When Swamiji was reading Bhashya, a paramahansa came there. Swamiji received him with respect and seated him by his side. He was without clothes, he lived in sandy bed of a river, not caring for hunger, thirst, heat and cold. He was often in meditation.

Warm Reception at Kashi

Swami Maharaj was now asked to go to Kashi. After bath at the sangam of Prayag he reached Kashi on chaitra Suddha 8. He had bath at Manikarnika, took darshan of Kashi-vishweshwar and stayed at Tarak Math. The learned Shastris and Sanyasis of Kashi were waiting for Swamiji's arrival since long. Shri Swayamprakash Swami, who had observed 40 chaturmas and who was eighty years old at that time fell straight before Swami Maharaj. In spite of Swamiji's hesitation, he gave Swamiji a warm reception. About 200 Sanyasis of Kashi bowed to Swamiji. Shastries, Pandits, and students then bowed

to him.

A well known Sanyasi was longing for Swamiji's darshan, but he was ill. 3 or 4 hours before his death he could see Swamiji and he was satisfied.

Swamiji started for Panchakroshi and reached Rameshwar. Shri Datta asked him if he would take food of anniversary, as people coming here did not perform Shraddha and offer alms. Swamiji told them to do Shraddha and give alms. Still one person gave alms without doing Shraddha. When Swamiji took a morsel of the food, it choked in his throat. Swamiji was afraid. He took out the morsel. In the night he was told to proceed to Vadi. Swamiji told this to the people, who insisted on him to complete at least Panchakroshi. As he proceeded he had pain in stomach. So Swamiji decided to return to Vadi. 70-75 persons had surrounded him; but when and how he went away from the surrounding persons is a mystery.

Pandyas Bathe with Swamiji

Swami Maharaj appeared in Prayag. One chief Pandya of Prayag. said, " We take something from everyone who comes here. You should also give us what we ask for ". Swamiji said, " I am a Sanyasi. What is with me?" " What you can give, none else can give " said the Pandya. He requested " You bathe in the upper side of the river, and we shall bathe on the lower. " Swamiji consented. This bathing continued for a long time. Swami Maharaj said, " Enough now. You return home, your guests may be waiting", "Your darshan is rare. By your blessings we are happy at home. But we will not get this opportunity of seeing your holy self. "

When persons of Kashi knew this, Swayamprakash Swami, Krishnananda Saraswati came to prayag and asked, " You did not complete the Yatra". Swamiji said, "It is because of Datta's Adesh". Swamiji wished to observe chaturmas here but Vadi people had started Bhajan day and night with the object that Swamiji should soon return to Vadi. He informed Narsinha Saraswati that he was coming

to Vadi. Knowing this, Vadi people were much delighted.

In Vaishakh, he reached Brahmavarta and stayed for 10 days. Gopalrao Rajadhyaksh requested for "mantropadesh," On the third day he gave him a Mantra. Via Jalwan he came to Sipri. Govindrao Pandit one of his chief disciples of Yoga was staying here. At midday he came to the house of a Brahmin, a girl said, "Do not stay here Stay outside."

Swamiji realised that this was not the girl's voice and went to Govindrao, who was taking his meals. Knowing Swamiji's arrival, he wished to stop his meals, but Swamiji said, "You have your meals. I shall have alms of 'Sathu' only". People said, "Bashahar . Jestha Suddha 1 to 10) should be observed here ". Swamiji said, "I cannot stay in the town. " Due to pressing requests however he stayed at Banganga near Sipri. Dashahar was observed here ceremoniously.

Then Swamiji came to Sarangpur during night and stayed at Shankarmandir. People came to see him even in the night. Mangaon Murti was here. Taking its darshan, Swamiji started and entered Dewas State. Raja of Dewas had kept his men on the road, with a message that when a sanyasi passed, he should be brought to the palace. Seeing Swami Maharaj, the servants of the Raja met him and told him the desire of Rajasaheb. Swamiji said. "The Sanyasi, whom the Raja wants to see, might be coming in Palakhi. I am not that Sanyasi" Saying so he proceeded further.

Rajasaheb intended to install shri Datta Murti in the newly constructed Mandir at the holy hands of Swami Maharaj. Swamiji passed by Indore, but did not enter the city. At Bhos he met a person of Indore who wished to see Maharaj since long. Knowing Swamiji's arrival Sakharam Shastri came from Indore to see Swamiji. It was Ekadashi day. So Swamiji said, that he would have alms tomorrow. Next day Shastribua arranged cooking at 3 places under a tree and offered alms to Swamiji.

Swamiji thence came to Onkareshwar. There was a Brahmin officer in that city. On the request of his mother Swamiji went for alms to her. The Officer took tub-bath and without doing Sandhya and Vaishwadeo, took meals. Swamiji said to his mother, "today I have taken impure food, which I will have to vomit out. Your son took bath in a tub and took meals without Sandhya and Vaishwadeo. Brahmins have given up their Karma and hence they are degenerated and dishonoured every now and then." Hearing this, the officer repented, begged pardon and assured that he would act as advised. Swamiji taught him Brahmakarma. When he observed daily rituals Swami Maharaj proceeded to Badwahi and stayed in a Dharma-shala at Khadeghat on the bank of Narmada river.

CHATURMAS-16 SHAKA-1828 (1906 A. D.)

Badwahi

Swamiji's residence was 4 miles from the town but people gathered here also. To avoid crowd he went in a corner of the forest. But people come there also. Swamiji said, " I chose a lonely place but people came to trouble me here also. " Shri Datta said " Wherever you go, people will come there so do not go to the forest but stay near town."

Knowing the news of Chaturmas of Badwahi, persons from long distances i. e. Sakharamshastri from Indore, Hanumant Shastri of Hingoli, Nanashastri and Gopalbua of Brahmavarta, Gandabua from Gujarat came there.

Swamiji taught Yogasana and Pranayam early in the morning. After bath and ritual he explained Vedant kesari, panchikaran, Mandukya Upanishat etc. people worshipped Swamiji. After midday bath and rituals he would have the alms. He took sattv, buttermilk and fruits only in this Chaturmas. With one hour rest he would answer questions of the inquisitors, wrote letters and read Puran. He also advised means for cure for diseases, told mantra, tantra, vrat, for various desires as issues, spirit trouble, poverty etc: After evening

Sandhya, Bhajan continued till midnight. After distribution of Prasad people would return home.

Once Shivajirao Holkar came, with his secretary, to see Swami Maharaj. The secretary informed this to Swamiji, who said, "we are all mad men and I am also one of them. It is no use seeing such a man. Better go home and enjoy the life happily."

Once a messenger came from Sou. Maharanesaheb Holkar and he told Swamiji that Maharanesaheb intended to come to see him; but she desired that no one should be here at that time. Swamiji said, "Raja and Rank (poor) are alike here. People will be coming here I cannot prevent anyone."

Narmada Mata gives mantra.

While bathing, Swamiji's one foot slipped and there was pain in his waist-during the night. Narmada mata came in his dream and told him a mantra, by reciting which all the pain vanished. On Bhadrapad Pournima, Swamiji went out for "simollanghan" with people. Next day he took alms at the house of the Tahasildar on his request. On the bank of Narmada, four boats were decorated with flower wreaths and buntings, scented dhoop was burnt and lights were placed in the boats. Swamiji sat in a boat with some persons. Bhajan, jaijaykar continued. Swamiji stepped out on the other bank and reached Sanavad. He asked Vadi people to go by train, Sitarambua and Gandabua remained with him.

Started for Vadi

On the anniversary day of father, Swamiji asked Sitarambua to go to town and observe shradha as there would be rain here. There being no signs of rain Gandabua started cooking on the ghat; but as the rituals completed, there was good rain. The rain stopped and they finished their meals.

Swami Maharaj started through a forest. Shri Kulkarni requested and promised to offer a Railway Ticket; but Swamiji did not

agree. A person guided him to a village and disappeared. This distance cannot be covered within a day but Swamiji took only one hour for it.

Sitarambua started next day; but he took 5 days to meet Swamiji. They then went to Pandharpur. Swamiji took alms here and started for Vadi, 80 to 90 miles away, on Ashwin Vadya 5 and reached there on Ashwin Vadya 6 at 11 to 12 next day. Sitarambua and Gandabua had gone there by train.

IS MY DEVOTION A FAIR RETURN?

Love streams down from my eyes.

I think back

On all the times.....

That the Lord, lent me,

His glory, happiness and peace.

Is my devotion a fair return?

For all the help

My shining, shimmering Lord,

My friend gives me,

With such unending Love.

Or shall I be forced

To remain in misery

Shall I be lonely?

With the burden of my thoughts.

O Lord!

How do I return to thee

The glory Thou hast given me.

Mrs. Shandhya Puri
87-A, Nelson Square,
Nagpur.

मैं साईं भक्त कैसे बना

लेखक : सिताराम महाजन

दिसम्बर १९६० में मेरी शादी हुयी। लेकिन १९६५ तक भी मेरे कोई संतान नहीं हुयी थी। कई डाक्टरों से इलाज करवाया, लेकिन कोई फायदा नहीं हुवा। उस समय तक मेरे मन में किसी भी भगवान के प्रति कोई श्रद्धा नहीं थी। मेरे बड़े भाई कभी-कभी शिरडी जाया करते थे। उन्ही के द्वारा मुझे कुछ बातें श्री साईं बाबा के बारे में मालुम हुई। मैंने भी अपने मन ही मन में बाबा से प्रार्थना की “बाबा अगर मुझे भी कोई संतान हो जायेगी तो मैं भी उसे लेकर शिरडी आवुंगा।” उसके एक-दो महिने बाद ही मेरी पत्नी गर्भवती हुयी, और दिसम्बर १९६५ में एक लड़की को जन्म दिया। जब वह ३ महिने की हो गयी तो मैं और मेरी पत्नी उस बच्ची को लेकर शिरडी गये। उस समय तक मुझे कुछ खराब आदतें लगी हुयी थी। शराब पीना, जुआ खेलना, सिगरेट पीना, सिनेमा देखना, यह सब बुरी लतें मुझ में थी। शिरडी में हम कुल ४-५ दिन रहे। वहां पर एक दिन मुझे खूब तेज बुखार हो गया। और उसी रात को बाबा ने सपनें में दर्शन भी दिये। लेकिन मेरे मन में बाबा के प्रति कोई खास श्रद्धा उत्पन्न नहीं हुयी। और मैं वापिस हुबली आगया।

अब आगे देखिये बाबा की लीला। जब बाबा की इच्छा किसी को अपनी तरफ खींचने की होती है तो किस प्रकार रचना रचते है। हुबली वापिस आने के ७-८ दिन बाद ही होली का त्यौहार आया। रंगपंचमी के दिन हम कुछ दास्तों ने मिलकर भांग (एक तरह की नशीली चीज) पीने का प्रोग्राम बनाया। भांग पीने का यह मेरा पहला मौका था। इस लिये खूब गाढी-गाढी भांग जी भर के पी। और कुछ खा पीकर हम सब दोस्त रंग खेलने चले गये। करीब २ घंटे तक हम बड़े मजे में रंग खेलते रहे। हमे किसी प्रकार का कोई नशा नहीं चढ़ा। जब हम अपने अपने घर जाने लगे तो दो दोस्तों में किसी बात पर झगडा होगया। झगडा यहां तक बढ़ गया कि मारने पीटने की नौबत आगयी। अब मुझ से नहीं रहा गया, और उन दोनों को शांत करने के लिये मुझे बीच में फंसना पडा। जौर-जौर से बोलने के कारण मेरे कंठ सूखने लगे और चक्कर आने लगे। पास के घर से पानी मंगाकर पीया लेकिन कंठ और ज्यादा सूखने लगे और चक्कर ज्यादा आने लगे। घर जाना बहोत

मुश्किल हो गया। क्यों कि ऐसी हालत में घर जाऊँ तो पिताजी का डर। वे सोचेंगे कि यह शराब पीकर आया है। इस लिये एक दोस्त को साथ लिया और करीब के एक होटल में गया। वहाँ पर एक चाटली पानी लिया। और सिर पर डाल दीया। इससे चक्कर और ज्यादा बढ़ गये। दांत बंद हो गये। बोलना भी मुश्किल हो गया। ऐसे लगाने लगा कि अब प्राण निकलने ही वाले हैं। ३ घंटे तक ऐसे ही मौत से लड़ता रहा। पल-पल ऐसे लग रहा था कि अब प्राण निकलेंगे अब प्राण निकलेंगे। अचानक ३-४५ बजे बाबा की कृपा से उनकी याद आगयी। और वहीं पड़े पड़े बाबा से प्रार्थना की “बाबा अब मेरी जिंदगी तुम्हारे हाथ है। मुझे एक घंटे में बिल्कुल ठीक कर के घर भेज दो। मैं आज प्रतिज्ञा करता हूँ कि मैं यह सब बुरी आदतें बिल्कुल छोड़ दूँगा; किसी भी बुरी चीज को हाथ तक नहीं लगाऊँगा।” अब देखिये बाबा की लीला। इतना कहते ही मुझे नींद आगयी। और जब आंख खुली तो बिल्कुल स्वस्थ था। किसी प्रकारका कोड़े चक्कर बगैर रह नहीं था। टाइम देखा तो बराबर ४-४५ बजे थे। मन में बड़ा आश्चर्य हो रहा था कि मेरे कहनेके मुताबिक ही बाबा ने मुझे बराबर १ घंटे में ही बिल्कुल ठीक कर दिया था। जब मैं वहाँ से जाने लगा तो होटल के मालिक को बड़ा अचंभा हुआ। वह कहने लगा कि १ घंटे पहले तो तुम इतनी बुरी हालत में पड़े हुये थे और अब अचानक तुम कैसे ठीक हो गये। उस बेचारे को क्या मालुम कि एक बिगड़े हुये इन्सान को बाबा ने अपनी लीला दिखाकर उसके मन में भक्ति का बीजारोपण कर दिया है। मैं सीधा वहाँ से घर आया और बाबा के ध्यान में बड़े मजे से दिन बिताया। मेरे दोस्तों में से कुछ तो दूसरे दिन तक बेहोश पड़े रहे। और खूब दवाईयां कई दिनों तक खाते रहे।

बस इसी दिन से बाबा ने मुझे अपने चरणों की तरफ खींच लिया। और आज मैं जो कुछ भी बन सका हूँ वह सब बाबा की कृपा की बदौलत ही। आज बाबा दिन रात मेरे साथ रहते हैं और पग-पग पर मुझे रास्ता दिखाते रहते हैं। आज सोचता हूँ की अगर बाबा की कृपा मेरे उपर नहीं होती तो पता नहीं मेरी जिंदगी किस मोड़ पर पहुंचती और क्या क्या मुसिबतें उठानी पडती। आज मैं, मेरी पत्नी और तीन बच्चे बाबा का नाम-स्मरण करते हुये बड़े आनन्द से जिंदगी बिता रहे है। बाबाके चरणों में मेरी बार-बार यही प्रार्थना है कि “बाबा, जैसे तुम मुझे एक बिगड़े हुये इन्सान को अपनी कृपा का पात्र बनाया वैसे ही सब भक्तों पर कृपा करें।” जय श्री साईं।

पता : सिताराम मेडिकल स्टोअर्स
स्टेशन रोड, हुवली (जि. धारवाड)

(On Saturday the 10th of August 1974, we shall be celebrating the birthday of Lord Krishna. Hence the propriety of the following article-Editor)

LORD KRISHNA'S BIRTH

During the dawn of this world there lived at Mathura a tyrant king named Kamsa, very wicked and oppressive. So intolerable had his rule become that an underground current of a foretelling went round his kingdom to assassinate anyhow this vicious dictator. How his forecast came out true is a wonderful story travelling down the ages. And this tale has never been rejected by sober historians because it is embroidered with myth and fiction.

Devaki was the sister of Kamsa whom he loved much. He married her to his most intimate friend Vasudeva. When the wedding was over Kamsa drove them both in his chariot to the home of Vasudeva. On the way he heard a voice which said, :- "The eighth child born from this couple shall be a boy, who on attaining his twelfth year shall slay thee with his own hands."

At these words all his love for his sister and her husband vanished at once. He thought it was a serious warning. It is natural for dictators to heed the slightest warning like a weather-cock that endangers their life and rule and Kamsa was afraid because he had usurped the royal power in Mathura.

Kamsa threw Vasudeva and Devaki in a cell underneath the palace at Mathura with a view that it would go easier for him to slay each child of theirs at the very birth. Accordingly seven times he killed when a child had been born to this unlucky couple except once. A child -- the boy Balrama was carried away secretly out of the dungeon and later it was reported to him that the boy was already dead.

Now when the turn of the eighth child came Devaki and Vasudeva waited for the prophecy. Both of them knew that tonight would be born the slayer of Kamsa, Devaki was wrapped in thoughts - thoughts

about the child and how to save him. She wept and trembled and prayed heaven for protection.

AWAITED THE DAY

So long they had been waiting for this auspicious day that it seemed to both of them that time was not moving. It stood still and it was still even on that day. In fact it was late evening and the unfortunate couple's memories were overlaid by the experience of six children already slain. Outside the prison it was as dark as it could be. There was nothing to be seen. The rain beat down in floods. The water of the Jamuna rose in terrible flood and gave forth a horrible sound like an alarm bell. Both husband and wife were not at ease; because they thought that with the first gleam of the morning sun Kamsa would come to kill the new babe with his own hands. "O Heavens what will happen? Six children have already been killed!" So saying the mother felt sorry. Tears welled up in her eyes. She sank upon her bed. She was very weak, while the storm moaned incessantly and in her heart the hope and love of mother burnt like a flickering taper with sadness and fear.

To them, it appeared, that the great personality of Time is lingering a little longer than the usual. But just at the dead of night when the palace-guard beat his drum to signify the midnight hour, the eyes of Vasudeva and Devaki lighted up with joy for a short time for the babe had come in her arms. It was a most exciting moment for them. They forgot the terrible doom that awaited at the hands of Kamsa. Her motherly love reflected a feeling which was akin to the deepest expression of gratitude and the blessings of a soul for the Almighty Lord, who is sung in many a song the world over.

As the babe was lying in her lap, they saw his four arms. They were astounded beyond description. In the two left hands, the babe held a beautiful lotus-stem and the Shankha - the battle trumpet; and in the two right hands a discus and a mace respectively. Vasudeva and Devaki were pleased to behold the incarnation of Narayan Vishnu - Savior of the world.

But this was the vision presented by the Lord like a lightning discharge from the sky. The babe withdrew this illusion of Maya and appeared before them in a gentle human form of a normal babe. Just then they heard clearly the words coming from some remote corner, "Get up! take the child and leave him in the house of Nanda, chief of the cowherds in the village of Gokool across the river and bring here the girl-child who has just been born there."

VASUDEVA OBEYS

Vasudeva like an hypnotised man obeyed the orders of the unknown and invisible voice. He got up, lifted the babe and covered him with his own garment and staff in hand, went forward to the dungeon-entrance. Lo! the iron-doors opened like a magic call. The guards and soldiers were sleeping soundly and none, none woke up nor any one noticed him carrying the Babe-Krishna hidden under his robe into the open road.

He came at the banks of the Jamuna. The sacred river though flooded suddenly became a ford so that Vasudeva might easily cross in knee-deep water. It is said Nature cooperated that day to facilitate the ordeal of Vasudeva. He came soon at Nanda's house and silently and softly exchanged the children as directed by the invisible voice. Then without a word he went back the way he had come to the prison of Kamsa and handed over the baby to his wife Devaki.

Next morning great rejoicings were held in Gokool at Nanda's house. Thousands of people flocked when they learnt that Nanda's wife bore him a son. The whole village was fed with sumptuous dinner and lot of wealth was distributed. But at Mathura the scene was altogether different. No sooner Kamsa had heard the news that a child had been born at midnight to Devaki and Vasudeva than he ran down in prison to slay the child with his own hands -- who was his destroyer as he had learnt it before.

The tyrant-king was astounded, however, to learn that the child was not a boy but a girl. This unexpectedness of a girl-child dumbfounded him that he could not move an inch further. He thought a girl at the age of twelve could hardly destroy him. But evil-minded persons are always overpowered by greed and fear and power they wield, that they hardly notice guilt in the destruction of a family or nation or a country. Such a demon was Kamsa. He visualised adverse omens. Drunk as he was with power and utterly blind to the consequences about the human welfare, he lost his memory.

Kamsa became hot within himself to see the baby. He seized the girl by the left foot and wanted to dash her to pieces against the stone-walls of the prison. As he touched her, to the astonishment of all present, the baby slipped from his hand, rose like a flaming meteor and flew away high chidingly saying, "He, who shall destroy you, O wicked ruler, is growing to manhood in the village of Gokool across the Jamuna," and disappeared in the blue sky.

Frequently the Divine birth of Lord Krishna is celebrated annually in our land for the protection of the good, for the destruction of the evil-doers, for the sake of establishing righteousness. He is born from age to age.

What is even more significant is that Lord Krishna has kept his promises in the past and will try to keep in the present and future in the mighty bond of faith that has gone to unify this sacred land for centuries. His promise runs thus.

"Whenever there is decay of righteousness, O Bharat, and there is exaltation of unrighteousness, then I myself come forth." (Gita-IV-7)

As a matter of fact our conception of integration had a firm foundation of Faith or Dharma. And wherever is Krishna assured are there prosperity, victory and happiness, so the writer thinks and so we all of us think and those who follow Him are doubly blessed. . . I

By Prof. Vaman H. P². m.
13, Khatipura Road, Indore City (P¹ Lotus

The Miracle of Sai Baba's Udi

By:- Mahesh Chandra Srivastava

Inscrutable are the ways of Providence. To get the blessings of choicest Heaven is the rare bliss.

Since October, 1973, I have the privilege of enjoying Baba's blessings in various ways and find Him guiding my darkened path, everyday, specially when I am in difficulty. Whenever my thoughts go to Him, irrespective of where I am, I find His Photograph, before me, conveying His blessings.

A day earlier, than the fall of KOJAGIRI POORNIMA, It was Wednesday and I was bound for Shirdi the very night. At 10.30 A. M, a thought came to my mind that while at Shirdi, I should buy a silver ring with 'Baba's Emblem' over it. At about 1.30 PM, the same day, I called on a friend of mine, who deals in Diamonds, with a mind to have lunch with him and also to inform him of my intending visit to Shirdi, since I would not be able to see him for a couple of days. After finishing the lunch, he got up and at his own accord, came out with an offer of a Platinum ring with 'Baba's Emblem' over it. The ring could be classed as one of the rarest mould of its kind. Even after spending a fortune, I could not have made this precious ring. It has got a beautiful emblem of Baba in 'Gold' on it, and is made of platinum, silver and a couple of other hardening metals. The ring consists of five elements which is supposed to be 'THE MOST SACRED'. Since Baba never wanted me to wear a silver ring, that is why, He arranged, its presentation to fulfil my thoughts.

My friend was just an instrument in its presentation, since this year came to him from someone. Though this friend of mine used to

meet me everyday, for the past one month or so, still the thought of presenting this sacred ring came to his mind only that day, when Baba wanted my desire to be cherished. My friend made this offer of his own accord. With the ring on my finger, Baba brought me to His Lotus feet on 'KOJAGIRI POORNIMA' day which luckily was Thursday, at His shrine at Shirdi.

But the miracle that I am going to narrate to my brother devotees, has its own significance and characteristic meaning. It has brought a great change in my life and has left a rich imprint on my mind, which no word can express. I am overwhelmed with His benign blessings which He has been gracious enough to shower upon this humble self.

On the morning of 23rd February, 1974, I reached the holy place, named Shirdi with my few friends, all intending to stay together. Somehow, on reaching Shirdi, I decided to stay separately, and I did. After finishing the morning rituals, I went to my friend's place with a mind to go with them to 'Maha Samadhi Mandir' for ABHISHEK. Since they were not ready, I told them to meet me at Samadhi Mandir, where I would be awaiting them.

While buying garlands for Baba, a vibration came to my mind as if Baba was instructing me in person, saying "Go to Dwarka Mai first, then to Chaudi and then to Samadhi Mandir. I am still alive."

After prostrating on His Lotus feet and garlanding His Portraits at Dwarka Mai and Chaudi, I came to Samadhi Mandir for 'ABHISHEK' and to attend the noon arti.

No sooner the noon arti was finished, at Samadhi Mandir, I retired to my room with a mind to get up at 4 p. m. or 4.30 p. m. to go to Dwarka Mai for reading the religious books at His Lotus

feet. But some unknown force woke me up at about 3.00 p. m., and directed me to get ready and go to Dwarka Mai. It was about 3.30 p. m. when I reached at the 'Sacred Place' where I was asked by the 'Blessed Attendant' to serve Baba by cleaning and wiping His two portraits and five Padukas, which adore the holy shrine. My joy knew no bounds, while serving Baba this way, since I never expected this service to come at that hour. The privilege to serve Baba this way, was just due to His kind mercy showered upon me.

After rendering this service to Baba at Dwarka Mai, I bowed before Him and started reading the religious books named SAI-CHALISA - DURGA CHALISA - HANUMAN - CHALISA AND SHRI SAI SATCHARITRA.

The Maharaj (who looks after chaudi Mandir) came unexpectedly from somewhere and saw me with a book named 'Incredible Sai Baba' by Mr. Arthur Osborne. On seeing this book, he sat next to me and started discussing various miracles and leelas performed by Baba, as narrated by Mr. Arthur Osborne, in his book.

During the discussion, I heard myself saying to him 'who says Baba is dead. He is still alive. His body has only been merged with holy earth, which has to be since He was in human form. He is on the planet guiding our destiny. He is omnipotent, Incarnate, never dies. Dwarka Mai is the place where one should come first to pay his respects, since this Sacred Soil has been blessed by Him, all His life. From this place, He blessed His devotees to achieve their spiritual as well as materialistic goal. This entire place is surcharged with His 'Divine Fragrance and reminds His devotees, the memories of His past leelas'. While expressing these sentiments to Maharaj, I turned my eyes towards His Padukas and saw that the entire Padukas had been smeared with Udi. I could not understand this phenomena of Nature at that time. But it did coincide with the arrival of two devotees, who whispered between themselves in Marathi, and left the shrine. Later on, Maharaj translated the same

to me, which reads as follows :

'Look, at Baba's Padukas. How beautifully they are smeared with Udi'.

After their departure, no devotee came to this holy shrine for darshan for another ten to fifteen minutes, though usually this place is always filled with a number of devotees. Probably, Baba with His Bizzari way did not permit any of the devotees to enter in Dwarka Mai, since the sacred Udi which was miraculously smeared on His Padukas was only meant for me. At 4-55 p. m., I suggested to Maharaj to go to Chaudi and sit there for a while. On getting up, he drew my attention to the sacred Udi smeared so scientifically on the Padukas (looking as snowed) which a short while ago, my hands had the privilege of cleaning and washing. It appeared that the whole of that Udi will make a good quantity, but when it was collected by Maharaj, it turned out to be just a **pinch**. It was brownish in colour and glittering like a diamond with its divine lustre. It was Baba's Prasad for me, in appreciation of my ardent faith bestowed in His Omnipresence.

I now wear as an armlet filled with this precious, holy of holy, and most sacred Udi which sanctifies my thoughts, kindles my day to day's darkened path and guides my destiny. It inspires me to cherish the desire of my life's goal and fills my heart with reverence. The very thought that He is associated with my destiny enriches the aura of my life with His divine fragrance.

Publications of Shri Sai Baba Sansthan Shirdi

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