

SHRI SAI LEELA



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60 PAISE

SHRI SAI LEELA

OCTOBER 1976

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SHRI SAI LEELA

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No. 7

True Happiness

“The king of all the world is unhappy. He alone is truly happy who meditates on the Name of God.” This text is from the *Sukhmani*,—a sacred scripture of the Sikhs.

The king of all the world is unhappy! Happiness is not in wealth and power. A Maharani once told me :—

“I am unhappy.” Kings and queens are not happy. They are too “big” to be happy. They are not simple : they are not free.

Editor :

Shri K. S. PATHAK

Receiver, Shirdi Sansthan of Shri Sai Baba

Executive Editors:

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

Shri Sadanand Chendwankar B. Sc., S. T. C., R. B. Pravin

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Office :

Sai Niketan, 804-B, Dr. Ambedkar Road,

Dadar Bombay 400 014

Tel. : 443361

EDITORIAL

Maha Samadhi

On the second of this month, we shall be celebrating the Dasara festival. In a country like India, which mainly depends on its agriculture, this festival is of special importance, because this is the time when after the monsoon, the harvest season starts and the farmer gets a rough idea of the crop in his field; but apart from this normal importance of this festival, we the Sai devotees have a special importance of this day, because it was on this day in 1918 that Shri Sai Baba cast away His mortal body and took His Maha Samadhi. This festival is now being celebrated every year at Shirdi under the name of Punyatithi Utsav. This year also it is being celebrated at Shirdi from 1st October 1976 to 4th October 1976.

Samadhi or Maha Samadhi is the dignified name given to the passing away of saints and sages. In case of the ordinary people this phenomenon is described as death. Shri J. Shirley, one English poet, has written a very good poem on death. He has looked upon death from various points of view. His poem captioned "Death the Leveller" reads as follows :-

DEATH THE LEVELLER

The glories of our blood and state
Are shadows not substantial things;
There is no armour against fate;
Death lays his icy hand on Kings :
 Sceptre and Crown
 Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade,

Some men with swords may reap the field
And plant fresh laurels where they kill :
But their strong nerves at last must yield;
They tame but one another still ;

Early on late

They stoop to fate

And must give up their murmuring breath
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds;
Upon Death's purple altar now
See where the victor victim bleeds;

Your heads must come

To the cold tomb

Only the actions of the just
Smell sweet, and blossom in their dust.

The above poem says that death does not spare anybody. The rich and the poor, the strong and the weak, the brave and the timid are all equal before death. They have all to submit before death. The poet concludes in the end that only the actions of the just smell sweet in their dust. By saying this the poet wants to suggest that we should always try to be just in this life, so that our deeds will be remembered after our death and the people will talk good about us.

* In the above poem only one aspect of the character of death has been referred to viz. that the steam roller of death goes on crushing every one under it; but this is not the only characteristic of death. It has many other facets and they have aptly been referred to by other thinkers. Of all the things in this life that befall a person, death is the only sure happening. A person, who is born, may not get married, he may not beget children, he may not be able to acquire wealth or fame, he may not be able to acquire a good name, but it is sure that death is going

to lay his icy hand on him some day or the other, though that day cannot be correctly predicted. Thus, though uncertain, death is surely going to conquer you some day or the other and hence a poet has advised you not to delay or postpone a thing; because you do not know when death might be overpowering you. The poet says:-

श्वः कार्यमत्र कुर्वीत पूर्वाह्णे चापराण्डिकम् ।
न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम् ॥

The meaning of the above shloka is this, "Whatever is to be done tomorrow, should be accomplished only today. Similarly whatever you intend doing in the later part of the day, may be carried out only in the early morning, because death does not wait to see whether a person has achieved whatever he intended to do".

"Time and tide wait for no man" is a famous saying; but in addition to time and tide we must add death to that list, which also does not wait for anybody. We are often asking so many persons to wait for us, but is there any person in this world who has ordered death to wait for a moment? Of course, many stories are told about saints, that they ended their life only when they wished and not when death wished it; but such saints are exceptional and their exceptions, if they are there, go to prove the normal rule that none of the ordinary persons can stop death for a moment. Taking into consideration this aggressive nature of death, one philosopher advised as follows:-

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ।

The advice of the philosopher was that we should go on practicing religion as if we have been caught by death by our forelock. In order to understand the advice clearly, we must understand the traditional concept of death in the Hindu mind. It is commonly thought that when the God of death has to take away a person, he catches the forelocks of the person on his forehead and drags him away along with him. Death being so uncertain, the philosopher

advises the common man not to postpone practicing any religious deed; but to go on constantly practicing it, taking it for granted that death is waiting at the door and has caught your forelocks and you thus cannot say when he will lay his icy hand on you.

Though birth and death are both natural phenomena, still we common people rejoice at the former and feel sorry at the latter. Not only we lament at the death of others but we are very much afraid of our death also. Of course, you may be afraid or not, it is inevitable and is going to come whether you want it or not; but the devotees of God know that death is a natural phenomenon and are therefore not afraid of it. There is a shloka, in Sanskrit in which the position with reference to birth, death and oldage of the devotees of God is described very clearly. It reads thus :

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिर्भयं नैवोपजायते ॥

The meaning of this shloka is "nothing adverse ever befalls a devotee of Vasudeo (God). He has no fear from birth, death, oldage and diseases."

The people at large will be wonderstuck to know the contents of the above shloka. The first thing that is told in it is that nothing adverse befalls the devotees of Vasudeo. The devotees of God are not superhuman. They have also ups and downs in their life; but because of their complete faith in God, their outlook on life changes completely. They clearly realize that life is a mixture of joy and sorrow. They know that the stream of life cannot be as smooth as a drive on a freshly completed tar road. Their belief is that all the things are bestowed on them by God. Hence it is their feeling that as the pleasure is given to them by God, similarly the sorrow is also bestowed upon them by God. They therefore look upon these things with the same eye. Their neutral outlook on life does not thus make them feel the difference

between pleasure and sorrow and hence it is said that nothing adverse befalls them.

The later part of the shloka says that they have no fear from death, oldage and diseases. In this connection somebody may give a challenge to show that a devotee of God has never left this world or never become old or sick; but that is not the real spirit of the shloka. The most important word therein is "fear". The devotees of God know the phenomenon of nature. A person who is born, is bound to die. He is bound to become old in course of time and some diseases are bound to attack him; hence they are not afraid of these natural happenings. They have full faith in God and are therefore sure that He will bring them safe out of all these calamities; but that is not the thing with other ordinary people. They are afraid of all such things, which the human beings have to face during the course of their life. This is therefore the difference between the other human beings and the devotees of God (Vasudeo).

This neutral outlook on life develops further to such an extent that death is considered as nothing else than the changing of clothes. In the Bhagawadgeeta, while explaining the immortality of soul, Lord Krishna explains the process of death as follows :-

वासांसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरो पराणि
 तथा शरीराणि विहाय जीर्णान्य -
 न्यानि संयाति नवानि देही ॥ (भ. गी. २-२२)

When our old clothes get tattered we feel that as a natural event and without much worry we throw them away and put on new clothes. The Lord says that similarly the soul knows that the body in which he is staying temporarily, has now grown old and worn out. Naturally therefore it has to be thrown away like the old and tattered clothes and a new body is to be entered into. This neutral outlook on life is cultivated by all the staunch devotees of God and they have therefore no fear from death.

If we read carefully all the chapters in the Sai Satcharita relating to the Maha Samadhi of Shri Sai Baba, we will see that the philosophy, explained at length so far, was fully mastered by Shri Sai Baba. His behaviour towards all the visitors to Shirdi was fully sympathetic. He himself seldom got sickness; but cured others when they got it. He even drove away cholera out of Shirdi by grinding corn. He never had a talk about his passing away and never even expressed the slightest fear of death. He cast away the mortal coils in perfect peace after concentrating his mind on God, as it will be remembered that he had directed in the end that Ramvijay may be read out to him. On the occasion of this Maha Samadhi day therefore we have to recall the happenings that must have taken place at Shirdi fiftyeight years before and take a lesson therefrom to keep implicit faith on Shri Sai Baba as told by him. By doing this, we will also get Mukti, that is freedom from the cycle of birth and death. Moreover due to the neutral outlook that we will develop, we will have no fear from death, oldage and sickness. On the occasion of the Maha Samadhi day of Shri Sai Baba, let us therefore bow down to Him and resolve to observe his teachings with perfect faith in him, so that we will obtain all the expected fruit of our penance. ★

SUGGESTIONS

On the Dasara day in the year 1978, sixty years will be completed for the Maha Samadhi of Shri Sai Baba, which He took on Dasara in 1918. The year, starting from Dasara in 1977 and ending on Dasara in 1978, is proposed to be celebrated by the Shirdi Sansthan as the 60th Year of the Maha Samadhi of Shri Sai Baba. We have pleasure in inviting suggestions from our readers and Shri Sai Baba's devotees regarding the apt way of celebrating the year. — Editor

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Pre - Meditational Care

Generally, we are afraid of meditation. These are days when it has become a fashion, and so the energetic youth is familiar with the term, "meditation". And yet, deep in our mind we know we are afraid of it --- mainly because we know that it is hard to master, and not available for easy success. None of us want to undertake any programme which we know is sure to fail. We are afraid of Meditation.

In our habitual out-going mental tendency there is never a quiet moment when our mind is at rest, at peace with itself -- except, perhaps, when we are in deep-sleep. There cannot be even hopes for the preliminaries in meditation when the mind is in a riotous spree among the objects **present**, objects remembered from the **past**, and objects fancied for the **future**. And this is our only constant preoccupation in the state of our present existence.

Therefore, we need some re-adjustments and self-disciplines before we enter into the fields of meditation. If these preliminary adjustments are brought about, then that mind can hope to enter into a mood of meditation, sufficiently consistent, that we can at least reach the early stages in our "attempts-at-meditation".

A surgeon must prepare his patient for the operation. The patient has to undergo some necessary and essential **pre-surgical** treatments. Similarly, before we bring our minds to the seat of successful meditation, it has to be made worthy of it. We must bring our mind on to the "pad" of a quiet-mind first, before rocketing it into the voiceless distances of the-inner-space. This "pre-meditational care and treatment" are many. A certain amount

of intelligent self-review of our own life --- a critical evaluation of the life of others around us --- an intelligent peep into what the future would be if we move in the very direction we are at present pursuing --- these bring a vague yearning into our bosom.

The general picture of life, and of its greater purpose --- as elaborated so eloquently so far, in the five discourses of the Bhagawad-Geeta --- should give any serious student an impatience with his own imperfections, and his own incompetency in properly directing the currents of his life from the wasteful sense-pursuits into the man-remaking, personality-rebuilding, creative endeavours of the spiritual-life.

He would then demand a withdrawal of his mind from its habitual channels of desires and passions, and strive to turn its attention entirely into a profounder State of Consciousness.

We really shudder at our own inherent inability --- and in order to escape self-criticism and self-pity, we courageously cry down the spiritual-life -- we come to scream at all religions --- we vociferously glorify materialism --- and we noisily champion mere secular activities. We strive, earn, hoard, decay, and haplessly perish in the very exhaustion of our own pithless pursuits, meaningless strifes, empty efforts, tearful fatigues, and unsatisfied yearnings. This is "escapism" --- pure and simple : tragic and terrible : sad and calamitous.

This hesitation in the heart of any early seeker is natural -- and Krishna anticipates such a mental shyness in Arjuna, and so, here the Lord spells out an easy and beautiful remedy : (V-29) **"He who recognises Me --- as the dispenser of Yagnas and of all penances --- as the Great Lord of the world --- as the friend of all beings --- he, attains Peace."** So easy and so very effective is this great remedy suggested by Krishna.

Mind naturally comes to meditate upon what it loves. For a lover, to ardently meditate, or to continuously contemplate,

upon the beloved is no strain! Where there is love there the mind, automatically stays --- even if you draw the mind away from it, the mind would spring back to it again. A mind always gravitates towards the field of its love and fancy, its affection and tenderness. Therefore, if we discover that the Lord of the Universe (sarvalokamaheswaram) is the prompter of all our inner thoughts and outer activities --- if we realise that this Divine Lord is **not** some awe-inspiring Omnipotent Sovereign Sultan - of - the - skies --- sitting in majestic glory somewhere above the clouds --- but that He is our pal ever with us helping us as a friend, philosopher, and guide then our tender affections for Him would stem-forth in us, and our mind would readily, in peace, rest in the contemplation of His nature, of His Love, of His Benevolence!

Carefully let us examine Krishna's definition of the Self in us, functioning as the Lord of the Universe. Geeta says that the Self in us is "the Sole dispenser of all Yagnas and of all penances" (bhoktaaram yajnatapasaam). The Spark-of-life, the Consciousness in us is certainly the one Factor that illumines all our receptions (yajna) and all our deliberate responses put forth to achieve anything (tapa). If life is not in a being, both reception of stimuli, (yajna) and response (tapa) become impossible. And the Self in everyone is the same. Thus, the Lord of all receptions in every bosom, and of all responses of all creatures is the Great Lord of the world (sarvalokamaheswaram).

This mighty Life in all hearts --- this glorious Power behind every action of all creatures --- this Lord of all Lords --- must be a resplendent relentless entity, removed far away, perhaps, from our insignificant existence --- too glorious and too mighty for us to hope to cultivate any relationship with Him! In the world we find that men of power and position, of status and wealth, are generally unapproachable to us. The Lord of Lords, God, as Lord of the Universe (sarvalokamaheswaram) must be, perhaps, far removed from us --- the limited and the bound, the suffering and the miserable.

Lord Krishna here openly confides that "I am the friend of all beings" --- (suhrdam sarvabhootaanaam). This is a unique statement of open confession, we hear from His own lips, and no-where else this secret has been so expressly and so openly given out. The Lord Himself confesses that He is in fact the great friend of all beings.

A friend is one who serves and helps us, lives and makes sacrifices for us --- not to gain anything from us, but for the sheer joy of our companionship. Who then in this world is lonely? Who is there who is utterly without friends? Only thing is we refuse to recognise this great friend, the Glorious Consciousness, the Lord-of-our-heart. Yet, His love is so ardent and overflowing, His friendship so complete and firm that He befriends even those who deny Him in world and actions. Even in perpetrating our ungodly activities, Lord, the God, is our sole friend!! Strange, no doubt, --- but so very true!!

Let us take an example. You are planning to break into the house of another to steal! The Lord first whispers, "should we do it -- is it not risky?" But you cry, "Shut up! I am going to do it!!" The Lord as a friend replies, "Okey. Let us just go and see the lay of the land ---- and plan properly". At night-fall you reach the place : the Lord within guides: "Wait here ... let the household go to sleep Be careful But should you do this? Supposing you are caught? You as usual cry, "Shut up!". The Lord continues advising --- the opening of the window --- stepping into the other man's house --- opening the cupboard ... searching --- reaching --- grabbing --- retreating --- all the time the Lord is with you, as a faithful friend to advise, to guide, to warn! But who cares!

Now the house-holder wakes up --- he cries --- the entire area gets up --- the poor fellow is pursued --- the Lord from within the thief goads him along "run faster --- faster --- stop: duck into the lane on the right; halt; walk slowly keep to the shadows of

the buildings and when the sticks of the pursuers shower on him and break his head the Lord within again whispers, "I told you even then not to do this. But you wanted it ---, I helped you! never mind! Let us go to the Doctor. Get up slowly you will get well".

I was trying to over-dramatise an instance. At every moment thus the Lord is in us, with us, ever serving us with His Light and Love. But alas! we reject Him --- we do not recognise Him!

"By recognising Me" (jnaatwaa) as "the friend of all beings" (suhrdam sarvabhootaanaam) the man shall experience a great Peace welling up his bosom. His anxieties get quietened! His agitations pacified! In such a prepared bosom the mind becomes readily available for the great treatment --- MEDITATION.

Try! You can! Learn to recognise Him --- the very Power behind your head and heart, the Self, as your constant and unfailing friend. Love Him! Follow Him! Confide in Him!

Experience the Peace and confidence that flood your life with success and joy --- adding to your life a meaning and a purpose.

You can!

You must!

Try! don't fear! I know you can!



(Courtesy : Geeta Office Powai)



SHRI GURUCHARITRA

By :- **Shri S. N. Huddar**

(Continued from September 1976 issue)

CHAPTER 42

Significance of Anant Vrat

Shri Guru narrated the significance of Anant vrat to Sayamdeo. He said, 'Dharmaraj, the son of Pandu, did this vrat. He regained his kingdom, which was lost in a game of chess with the Kouravas. Thereafter the Pandavas were living in the forest with great sufferings. The Kouravas sent Durvas Rishi to the Pandavas for harassing them even in the forest. Shrikrishna, protector of his devotees, assisted the Pandavas in difficulties. Once Droupadi and the five Pandavas bowed to Shrikrishna and asked, 'How shall we be relieved from this vanvas (living in forest)?'

Shrikrishna advised them to do the Anant vrat. Shrikrishna said, 'Anant should be worshipped on Bhadrapad Shuddha 14. I will tell you a tale regarding this Vrat. In the Krit-yug there lived a Brahmin named Sumantu of the Vashishta Gotra. Deeksha was his devoted wife. She begot a daughter named Sushila. Later Deeksha died and in order to continue the Grahastha rites he married with Karkasha, who used to quarrel with her husband and daughter every now and then. Due to this, Sumantu was always dejected.

As Sushila grew, she became fit for marriage. One day Koundinya came to Sumantu, who gave Sushila to him in marriage. In Ashadh and Shrawan months, Sushila and Koundinya lived with Sumantu, but Karkasha quarrelled with Sushila daily. So Koundinya requested Sumantu to allow him to go home. Sumantu felt very sorry, as his only daughter would be going

away. He said, 'This is not my wife but she is my enemy. Now my daughter will go away. Where there is no peace, the home is like a forest.'

Koundinya consoled him. Due to his persuasion, he agreed to stay for 12 days more. On the 13th day Sumantu asked his wife to prepare delicious food for his daughter and son-in-law, as they were departing. Karkasha entered the inner room, shut the door and placed stones against the door so that it should not be opened easily. At last Sumantu gave wheat konda to Sushila and bade them goodbye.

Next morning they reached a river. Koundinya got down from the chariot and went to the river for bath and rituals. Sushila saw that many females wearing red silk saris, had gathered in the sand and they were worshipping some god. Sushila went to them, and inquired what they were doing. The females replied, 'We are worshipping Anant. By doing this vrat, all the desires are fulfilled.' Sushila took instructions from them. She gave 14 knots to a red string and prepared Anant and Shesh (cobra) of darbha and worshipped Anant with 16 upchars. She then tied the Anant on her wrist.

By now Koundinya had returned after the rituals. He and Sushila sat in the chariot and they proceeded further. They saw a fine city. The people greeted Koundinya and Sushila and said, 'You are the Ruler of this region.' They took them ceremoniously and seated them on the throne. They thus attained kingdom due to the favour of Anant.

Once when they were sitting, Koundinya observed the red string on the wrist of Sushila. He asked angrily, 'Did you tie this red string to keep me under your thumb?' She said, 'This is Anant, by whose favour we got this kingdom and prosperity.' Hearing this, Koundinya took the string by force and threw it into fire. He remarked, 'It is due to my penance that this kingdom is obtained by us'.

Sushila was very dejected. She hastened to take out the Anant from fire and put it in milk. But due to this the Anant was enraged. The kingdom and all their glory was destroyed in no time and Koundinya became a pauper. Koundinya now repented and resolved that so long as he would not see Anant, he would neither drink or eat.

Having resolved, he started with Sushila and went into a forest. He saw a tree laden with fruits but no bird touched its fruit. Koundinya asked the tree if it had seen Anant. The tree said, 'I have not seen Anant, but if you see, please speak to him about me.' Further he saw a cow and a calf. They were trying to eat grass; but they could not do so. Then he saw a big bull. Further he saw two lakes. The goose and other birds did not drink the water. Later he came across an elephant and an ass who could not speak. Koundinya had asked all if they had seen Anant. They all denied, but said if he saw Anant, he should speak about him to each of them. At last Koundinya was tired of walking and he lay down on the ground.

In the meantime an old Brahmin came there and inquired about him. Knowing the cause of his worry he said, 'I shall show you Anant. Come with me.' Koundinya followed him and saw a fine city. The Brahmin seated Koundinya on the throne of precious stones and appeared before him in his real form. Seeing this, Koundinya was amazed and he bowed to Shri Anant and began to praise him. Shri Anant was pleased and gave him 3 boons. By the first he attained Dharma, by the second his poverty was destroyed and by the third he got abode in Vaikuntha.

Koundinya referred to the tree, the cow with the calf, the bull, the two lakes, elephant, ass and the old Brahmin. Shri Anant said, 'The tree, laden with fruits, was a Brahmin, who was proud of his learning and did not teach his students. Hence he became a tree. The cow had given an unfertile land to a Brahmin in charity. The bull was a rich Brahmin who did not give in

(Continued on Page 18)

SADGURU AND ISHTA - DEVATA

Devotees of Shri Sai Baba attach great importance to *guru* or a Sadguru, who is ever identified with god himself. An attempt is made here, to illustrate this identity, from a scientific point of view and to give a concept of the identical functions of *guru* and god.

In the central nervous system, which controls almost all the functions of a body, are included, cerebrum, cerebellum and medulla oblongata, which forms the top end of the spinal cord. This central nervous system in its function can be compared to the Central Government of a country, which controls and directs the whole administrative system of the country, of course with the help of the State Government and various local bodies.

Suppose a person sees a terrible sight, which he cannot afford to withstand, the optic nerves in the eyes carry messages to a particular centre of the cerebrum. That part of the brain at once sends messages through the motor nerves to the muscles of the leg and other connected muscles to enable the body to run away from that place, to get rid of that awful sight. Here the brain or the central nervous system can be thought of as doing the functions of God, in responding to our prayers and granting us what we need and deserve.

But there are somewhat similar functions carried out by medulla oblongata and its continuation, the spinal cord, on certain occasions. Suppose our hand unknowingly touches a hot thing, before our hand is actually burnt, it is drawn back all of a sudden, without any conscious effort on our part. What explanation could be given for such a strange behaviour of the body? In the usual course of things, when we touch something hot, our hand gets burnt and the feeling of pain due to the burn, will be carried to the cerebrum through the sensory nerves. Then the

cerebrum reacts, sending messages back to the muscles of the hand through the motor nerves for the withdrawal of the hand from the hot thing. In that case the hand will certainly sustain injury.

But what actually takes place is, that at the very moment the hand almost touches the hot objects, the impulses proceed towards the brain through the spinal cord, but before it passes on the impulses to the brain centre, it sends messages to the concerned muscles of the hand, with the result the hand is withdrawn involuntarily from the hot object, thereby avoiding a serious burn to the hand.

The cerebrum becomes conscious of the accident, only after the hand is withdrawn. Thus the spinal cord, in case of such an emergency, takes upon itself the full responsibility and the functions of the cerebrum and passes on the necessary message instantaneously to the muscles of the hand for a quick withdrawal, in view of the seriousness of the situation, necessitating an immediate action.

The Guru can be compared to the spinal cord, while god can be compared to the brain, to a certain extent. Whenever a devotee requires an immediate help or response, the Guru does the function of God or God helps the devotee through the person of Guru, as such the Guru should invariably be identified with God.

Suppose a man is devoted to Rama and worships him wholeheartedly every day. Even to such a great devotee, to get a darshan of Rama is almost impossible or will be too much delayed. When we read the biographies of saints like Tulsidas, Ramdas, Thyagaraj etc who are supposed to be the foremost devotees of Rama, we know what ordeals they had to pass through and the length of time they required to get a darshan of Rama, their Ishta - Devata. At the same time, when we read Shri Sai Satcharita, we come across many instances, in which the devotees get the darshan of their Ishta-Devata quite easily through the help of Sad-Guru, Sai Baba. To Dasganu, Baba gave the darshan of Pandurang, to a doctor from Bombay and to a lady belonging to

the Madrasi Bhajan Party, the darshan of Shri Rama and to Moolay Shastri, the darshan of his guru Gholap Swami.

In all these instances, Baba only changes his human form temporarily into that of the devotee's Ishta-Devata, but the wonder is, that the devotee alone could see that form, but no one else present there at that time. He has conclusively proved thereby that, He is not only Sad-Guru but Ishta-Devata too, of his devotees, who look upon him as both. Besides mere darshan, he has bestowed upon his devotees (and is still continuing to do so) all the temporal and spiritual benevolence, if they only surrender themselves to him. ★

R. L. Kamath M. A. B. T., (Retired Head Master)
 "Deepak" Meenangadi (S. Wynad)
 Dist. :- Kozhikode (Kerala State)

(Continued from Page 15)

charity to anyone. The two lakes were two sisters who exchanged charity amongst themselves. The elephant is your anger and the ass is your vanity. The old Brahmin you met was myself. Whomsoever you have seen, are all liberated.'

After receiving the blessing of Shri Anant, Koundinya lived as a Kuler for many years and in the end went to heaven.

Shrikrishna told this to Yudhishtira, who then worshipped Anant with devotion. Shri Guru told this to Sayamdeo and asked him to let his eldest son Nagath to do Anant Puja. Sayamdeo did as advised, arranged grand samaradhna and dined with Shri Guru. Sayamdeo then returned to his place, kept the family there and he alone returned to Shri Guru to serve him. In this way your forefathers attained the favour of Shri Guru.

(to be continued)

Shree Sai Mandir at Vithalbhai Patel Road, Bombay

[Originally published in Shri Sai Leela, (Marathi), for the month of April, 1975]

The Congress House, situated on the Vithalbhai Patel Road at Bombay, is known to all the members of the different political parties in India. The Congress House and "The People's Jinnah Hall" were two very famous buildings prior to the Independence days. Before the congress was divided into two, it was from these two buildings that the Indian politics was being guided to a great extent. Just in front of these two buildings, on the opposite side of the road there is a small lane about twenty feet in length. At the end of this lane, on the left hand side, there is a private temple owned by Shri Kashinathpant Dalvi. This temple is private only as far as its ownership is concerned. Otherwise there is nothing private about the temple, in as much as, it has no doors nor locks. Similarly there is no bar for the member of any religion or creed for entering into the temple. This place is therefore more like a place of public worship than a temple.

On this place there is a plaster idol of Shri Sai Baba in the sitting posture. This idol is about five feet in height and it was designed by the famous sculptor and Sai devotee Shri Jadhav Master. Shri Veling later on cast the idol. The designing and casting of the idol has become so perfect that at first sight any one will feel that Shri Sai Baba is actually sitting there. The likeness of the idol is so perfect that many Sai devotees have expressed perfect satisfaction on seeing it. The former Chief Minister of Maharashtra State, late Marotrao Kannamwar installed this idol at this mandir in 1960. A big board on which the letter ॐ has been fixed and which is lighted electrically is fixed on the wall behind the idol. Two oil lamps are kept constantly burning

in front of the idol. On the wooden frame, by the side of these oil lamps, the principal events from the life of Shri Sai Baba have been depicted by using the cardboard. On the right side of the idol there is a wooden stand on which is placed a small marble statue of Shri Sai Baba in the form of God Datta. On other walls in the temple a number of frames are hung, in which the pictures of different Hindu gods have been framed.



Shri Kashinathpant Dalvi, who is known by his nick name Nanasaheb by all the devotees, is attending the temple. He comes from a village known as Janaoli, which is situated in the Ratnagiri District. The grand father of Shri Nanasaheb, the late Daji Krishnarao Dalvi, was a sincere Sai devotee, who used to visit Shirdi, when Shri Sai Baba was alive. Shri Nanasaheb Dalvi is now sixty nine years old and he is conducting his ancestral business of firewood and charcoal. Along with this business, he also inherited his devotion to Shri Sai Baba and has put up this temple for the benefit of other Sai devotees in Bombay.

On every Thursday, special worship of the idol is carried out at the temple. All important days like Mahashivratra, Gudhi Padva, Ramnavami, Dasara and Dattajayanti are observed at this temple and functions suitable to the occasion are held to celebrate the festival. The cloth that is offered to Shri Sai Baba from time to time by the devotees is given to the poor and to deserving Sai devotees, by way of Prasad. A record of all such articles is

kept in the temple. The expenditure required for the religious functions, which are held at the temple from time to time and for the Prasad, Naivedya etc. is collected from the Sai devotees attending the temple. According to the secular views of Shri Sai Baba, this temple is frequented by the persons belonging to the Parsee, Sikh, Christian and Mohomedan religions in addition to the usual Hindu visitors and devotees. One sincere Sai devotee, Shri Madhukar Mahadeo Pawar, arranges all the religious functions on special days and also manages the day to day affairs of the temple. The owner expressed his appreciation for the services rendered by Shri Pawar for the management of the functions held at the temple.

Vithalbai Patel Road is a very thickly populated area in the midst of Bombay city. Now-a-days travel has become very difficult within the extremely crowded city like Bombay. Young people even find it difficult to go from one end of the city to other. It has therefore become necessary to have some local arrangement of a temple for the benefit of the old and infirm people as well as for the young children. It appears that the Sai temples strewn all over Bombay, have therefore become very popular among the local people. The attachment for a particular locality and the pride for the local temple also helps a lot in raising funds for these temples. This temple is therefore a boon for the crowded locality around it. This temple is located just near the Saidham Mandir, which was described in detail in the issue of this magazine for the month of April 1976; but in spite of that, this temple is also frequented by all the people who visit the Mandir at Saidham Wadi. The crowd of devotees frequenting this temple is itself a good certificate of the good management of the temple ★



PROVIDENTIAL ESCAPE

I intend narrating some of the miracles of Sai Baba experienced by me. I describe here a car accident, in which I had a providential escape.

In October 1965, I was travelling with my friends in a car about 100 miles from Calcutta. Suddenly, a pin in the differential box broke and locked the motion of wheels, retarding the speed. The vehicle gave violent jolts and the steering went completely out of control. It was heading off the road, towards the left side lined with large trees. A key chain with a picture stone of Sai Baba carried the keys, and moved to and fro like the pendulum.

In a matter of seconds, the car skid and the left side doors dashed against the trunk of a tree. The frame of the car pressed on the trunk and the car was deformed with the impact. An overhanging branch of the tree smashed the windscreen, and ripped the roof of the car.

We were all in a state of shock, but nobody received even a scratch. All those who saw the damaged car doubted the survival of the inmates. The Supreme Lord gave us a new lease of life. It was a miraculous event.

Sai Baba constantly watches his devotees, and He always protects them against all troubles.

S. C. Subberwal

43, Babar Road, New Delhi - 110001



Vegetarianism and Spiritual Advancement

In our country vegetarianism is a way of life for the majority. Why? Is it because of our inherent culture, our religious beliefs, reverence for life or just because it is a cheap form of diet? It is worth noting that all Gurus and spiritual people are always vegetarians. Doesn't this, if nothing else, go to prove that vegetarianism helps our spiritual advancement? Or to put it in another way, people drawn to religion, philosophy, psychic matters etc. do not generally partake of animal flesh. Today, in the Sansthan premises at Shirdi, people are not allowed to cook, serve or eat any thing non-vegetarian. Sri Sai Baba was a vegetarian. Yet, at times He is known to have cooked meat for his disciples, who were used to such a diet. It was His way of rightly not forcing people to give up what they liked; when the time was ripe, they themselves would not want to eat such food.

What does it entail to be a true vegetarian? Vegetarianism shouldn't only mean not to eat meat. What about the leather shoes, chappals, purses, wallets, belts, watch-straps, the animal-fat used in the making of most soaps, creams and other cosmetics? Doesn't the patronising of these articles mean encouraging slaughter? The horrors of a slaughter - house one must see for oneself to believe. The use of animal products, even for wearing apparel, cosmetics and perfumes should not be acceptable, especially in India where so much is heard of "Ahinsa" - no killing.

Apart from the goats, cattle and pigs which are victims of the slaughter-houses, unfortunately for snakes, crocodiles, alligators, lizards, frogs and other reptiles their skins command high prices. They are therefore staked, skinned alive and left to die in agony. There are times when snakes nailed to a tree are known to remain alive for three days after being skinned. If this is not

cruelty, what is it? Sri Sai Baba has said, "God lives in all beings and creatures, whether they be serpents or scorpions".

Government Wildlife Departments protect animals that are becoming extinct. In spite of this, large animals such as leopards, tigers, bears and many others are killed for their furs. Poachers trap these animals in a ghastly manner. Not only are the furs and skins of wild animals used in the making of coats, shoes, hand bags and other items, but these trophies decorate homes. This alas, is the fate of the beautiful creatures who have played their part in the making of our Indian heritage. Didn't Sri Sai Baba once tell a Devotee that we should pity and love all creatures and leave off fights and killing?

Few people are aware of the terrible cruelties involved in the cosmetic industry. Whale oil, which is imported into India, is widely used in toilet requisites. Whales are blasted by harpoons in a most barbaric manner. All soaps are made from soap chips which can either be of animal or vegetable origin. Those produced from animal origin contain whale oil, beef tallow or other animal-fats. The Indian Government protects the deer, yet Musk ("kastouri") is readily available to those willing to pay a high price. This as well as other animal derivatives are used not only in the manufacture of perfumes but other cosmetics and toiletries. Do you know; the civet cat which has to undergo undue torture, is whipped till it gets mad and lets out a glandular secretion, which is also used as a fixative similar to Musk in perfumes?

Certain shampoos are tested in a most painful manner on rabbits' eyes causing permanent injury and blindness. Chemicals are fed to rats and mice in the LD50 test, so called, because 50% of them receive lethal doses. Lotions, creams, powders, soaps etc. are tested on raw skin of mostly rabbits, guinea pigs, hamsters, white rats and mice, which are used for experiments in the Cosmetic Laboratories. Surely these animals too, that were given life by God, deserve compassion instead of torture.

Today, not only can leather be replaced by synthetic materials, but vegetable and synthetic ingredients are readily available for the manufacture of cosmetics and toiletries. These products are just as good, if not better. Plus modern science has substitutes such as Tissue Culture, that can be used with great success in Laboratories. Then, what need is there to test these beauty-aids on animals, who have to undergo suffering and torture? Why support cruelty by purchasing such products?

If one is to live in a world that is full of cruelty, using items that have made one of God's creatures suffer and die, what type of existence is that? Especially after knowing that there are alternatives available which are equally good.

As the title of this article indicates Vegetarianism in the true sense of the word, - meaning a way of life that causes no creature of land, sea or air, any terror, torture or death - can surely help a person's Spiritual Advancement. Sri Sai Baba has left us with an apt message of reverence for all life, which is seen in His simple statement, "In as much as you do it, even to a stray dog, you do it also to me".

Bow to Sri Sai. Peace be to All.



Miss Diana Ratnagar

4 Prince of Wales Drive, Wanowrie, Poona 411001

Note : Those readers who are interested in obtaining a FREE "Beauty Without Cruelty" All - India List of Cosmetics and Toilet Preparations that do not contain any animal ingredients, nor have been tested by means of experiments on animals, can write to the author who will gladly send the same.



When the Lord Sai Steps at the Threshold of My Existence !

The universe of life and energy has emerged out from the darkened clouds of the dark age. O Lord, O Sai, today thou hast suddenly planted thy foot on this earthen soil. The first and the foremost Bhagawata of Vaikunthaloka has visited this house of mine. The earthly longings have been pining for the heaven of immortality. The humming bee of the Earth has stopped a while in the course of her rotation on the milky path. The new history of the Liberation of humanity is now being fashioned here. I have been standing here for a long time beyond the river of life, free from the bonds of attachment, waiting for the great and lustrous event of thy Advent on the earth from the expanse of Time and Space. At last thou hast stepped at the threshold of my life!

The sacred waters are being showered at thy lotus feet together with the recitation of Vedic hymns. I am sprinkling these consecrated drops of nectar at the doors for thy reception. The drums are being beaten and the eight quarters are resounding with thy name. The golden hued dawn has been colouring the horizon of life. Wherever thy feet are planted, a new divine world unfolds itself. A dream of eternal love and unity among the souls unfurls on the canvas of life. The blue form of Sai Krishna manifests before the eyes piercing through the curtain of time. The blue colour has been rendered more enchanting due to the ambrosial compassion emanating from thy heart.

My poetic genius has become mute and shy at thy sight, although it is capable of expressing the inmost secrets of the human soul. It echoes within itself. O Lord, O Sai! Thou hast held me fast at thy bosom upto this time, but why hast thou turned thy face away from me today? Thou hast offered me in marriage thy dear daughter of devotion. Why art thou today

(Continued on page 41)

QUESTIONS & ANSWERS

To
The Editor,
Shri Sai Leela
BOMBAY

Sir,

This refers to the question of Shri Sharma on behalf of Dr. Sastry in your August 76 issue. (P. 39)

What Baba wanted us to develop is unqualified faith. As long as we wear the goggles of FAITH and BELIEF every thing will look in the same way as we desire. In such cases the mind will be automatically tuned to the wave length of understanding of Baba.

We can see various Leelas of Sri Krishna in Bhagavatam. Even now people will misunderstand his deeds. Topics like Rasalila etc. are a hot subject for discussion. In all these cases we have to view these things purely on philosophical angle. If this is not developed, offering of cocoanuts to God, ringing the bells in temple, celebration of various festivals etc., makes no meaning.

It is simple to understand that undressing in many cases even by some other yogis is a symbolic representation of their renunciation of worldly things. Many experiences of devotees regarding Baba's anger reveal it is not on the person and Baba himself clearly mentioned that it is on the object.

For every thing there is a connection of event and if it is viewed barely, it will give altogether different meaning.

Y. Subba Rao
SPROB, Sriharikota 524124

SAINT GADGEMAHARAJ

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

Gadgemaharaj was the name given by the people to a saint, who recently lived in Maharashtra. The meaning of the word Gadge is an earthen pitcher. The saint, who was very popularly known as Gadgemaharaj, used to carry with him an earthen vessel for drinking water etc. This earthen vessel therefore became more or less the emblem of this saint and he came to be known as Gadgemaharaj. Whenever he was asked by somebody whether he was Gadgemaharaj, he used to say that he was called by that name, by the people. In case of many saints such thing is happening. If we look to the Sai Satcharita, which is the authentic biography of Shri Sai Baba of Shirdi, we come to know of an incident in which he had to appear in a court of law. There also when the court asked him about his name he replied that the people called him so.

Dhebuji was the original name of Gadgemaharaj. He was born in 1876 in a village in the Amaraoti district of Berar. He was a Parit (Washerman) by caste. Zingaraji was the name of his father and Sakhubai was his mother. Though Zingaraji was a parit by caste, still he did not do the traditional business of the Dhobi community of washing the clothes. He had a little ancestral landed property and hence his main occupation was that of agriculture.

In those days, the people staying in the remote villages of India, were much backward. They had no education. They had some traditional beliefs and they were behaving without a sense of proportion. Zingaraji, who was a part and parcel of that village life, was no exception to the other villagers. Khandoba, Mariai, and Mhasoba were their favourite gods. For any ailment or for any other difficulty they would run to the Bhagat, who had no



SAINT GADGEMAHARAJ

other solution for the calamities, except offering of a goat and hen to satisfy the wrath of the god. Such offerings were also not quite 'dry.' They had to be accompanied by a drink. Hence most of the people belonging to Zingaraji's village were addicted to drink. They were also extravagant. They therefore never thought for a moment before mortgaging their property for a loan which ultimately resulted in the taking over of the landed property by the money lender.

Zingaraji, who was passing his days in such an atmosphere, had almost lost all his property because of his extravagant ways. Under such circumstances he became seriously ill. He had no money for procuring medical help. His wife Sakhubai was totally non-plused. She did not know what to do. Ultimately, she thought of requesting one cousin-brother of her husband to help her in this critical predicament. Shri Yadavji of Kotegaon took pity on Zingaraji and his family and brought them to his house at Kotegaon. In this last serious illness, Zingaraji realized the wrong that he had done during his life time; but it was too late to mend the matters. Ultimately Zingaraji succumbed to that illness at Yadavji's house; but before he died, he repented for his extravagant behaviour and requested his wife to keep his son Dhebuji at an arm's length from all these vices and bad habits.

Sakhubai was faced with a very grave problem on the death of her husband, Zingaraji. In his village there was nothing left on which she could subsist. She was thinking very seriously about her future when her brother Chandrabhanji came to Kotegaon, to meet his sister and to console her on account of the sad demise of her husband. When Chandrabhanji was fully posted with facts, he knew the bad predicament of his sister and decided to give shelter to his sister and her son, Dhebuji. Chandrabhanji had a house and good landed property at the village of Dapuri. He had a large family; but as the yield from his fields was good, he was not worried about accepting further liability of his sister and nephew and he brought them to Dapuri along with him.

Though Dhebuji was quite young, he was having a good physique and started adapting himself, slowly and slowly to the life at his maternal uncle's house. Because of the big landed property, which was owned by Shri Chandrabhanji, he was having a big herd of cattle. According to the custom of the village, therefore, Dhebuji first started taking this cattle out of the village for grazing. The other children in the village were also engaged on the same job and they all would start in the morning in a group and also return together in the evening. Every day Dhebuji would take the breakfast in the morning and take the cattle for grazing. The cattle would continue grazing upto noon. Some bread etc. used to be carried along with him by Dhebuji. This he would consume in the noon. Then he would take the cattle to the river for drinking water. At that time, Dhebuji would give a good bath to the cattle and would clean them. Late in the afternoon they used to return home.

Kautikabai, the maternal aunt of Dhebuji had a sweet voice. In those days, there were no flour mills in the villages. The ladies in the house used to grind the corn at home, early in the morning. In order not to feel the fatigue, the ladies used to sing while they were grinding the corn. Dhebuji used to listen to all these songs very attentively as he used to like them. Bhajan used to be a favourite pastime of the villagers in those days. Dhebuji used to listen carefully to all the Abhangas and songs that the villagers used to sing at the time of the bhajan. Due to his liking for all these Abhangas, he used to try to learn them by heart. This developed in him a further liking to conduct a bhajan by himself. When the boys from the village used to go to the forest for grazing the cattle, they had practically nothing to do after the cattle were allowed to graze. The boys would then go on chit-chating or whiling away their time in pranks. Dhebuji was a religious minded man. So he thought of utilizing this time for performing bhajan. He therefore organised all the children and started performing bhajan. This was perhaps the beginning of his career as a saint, though it actually took some more time to take that shape.

Dhebuji was thus passing his days at the house of his maternal uncle, Chandrabhanji, in the village of Dapuri. Shri Chandrabhanji had good landed property and he needed some persons to work in the field. The needs of the people in the villages of those days were also very few. Hence taking into consideration the helpless condition of his sister, Shri Chandrabhanji went on supporting his sister and nephew. They too on their part became one with his family and identified all the fortunes and misfortunes of Shri Chandrabhanji's family as their own.

Dhebuji was a well-built man. He used to look very impressive even in his advanced age. He seldom became sick in his later life. The secret of all these things perhaps lay in his open air life, at Dapuri, in his young age. Shri Chandrabhanji had some servants for the work in the fields. He himself used to work along with them and also supervise their work; but when Dhebuji became sixteen years old he also started working along with them on the plough. He was bright and intelligent by nature. He could grasp and master any new job in no time. He therefore acquired mastery over the work of agriculture in very little time.

In modern days, the children of the ages of fifteen or sixteen in the cities, are mostly busy with their studies in schools and colleges; but in those remote days when the British Government was not much interested in educating the masses, education was almost unknown in the remote villages. Even with the present drive of our Government, the people in the villages are still reluctant to educate their children. Though all the concessions and facilities have come to their doors, still they are not ready to take their advantage fully. Under such circumstances prevailing in our villages, even today, we can imagine the view of the people in the villages some eighty years before (round about 1895 A. D. or so) and this resulted in Dhebuji not getting any education in the school. In his later life he erected Dharmashalas, Ghats School buildings etc. for the benefit of the public. It is estimated that he collected from various sources an amount of round about

twentyfive lakhs for being spent over these works. The people, who stayed with him during that time, give evidence about his accuracy in accounts and his anxiety to spend every pie for the right cause and avoid any sort of wastage. In his later life, he was performing Keertans and in that he used to quote aptly a number of Abhangas composed by various saints. These Abhangas he had learnt only during the bhajans or Keertans of other people. All this performance of Dhebuji in his later life goes to prove his intelligence. If his intelligence had been coupled with a little school education, he might have been able to achieve much more than what he could; but who perhaps dreamt in those days that the Dhebuji of those days was going to be known throughout Maharashtra as saint Gadgemaharaj in his later life?

To revert to Dhebuji's life as a boy, we see that an urge to do something, was there in him even in that young age. The Bhajan party of his other colleagues in the village thought of organising a 'Nama Saptaha' (Continuous bhajan and chanting the name of god continuously for seven days). As the chief of the Bhajan Mandala, the leadership of the whole function naturally came to Dhebuji, who managed the whole show very nicely. He managed to collect corn and money, enough to feed about a thousand people, as it was decided to grant prasad to the whole village after the conclusion of the function. Thus after the Nama Saptaha came to an end, the prasad was granted to all the people in the village. It was not an easy job to feed over a thousand people at a time. Big vessels, which could accommodate the food, had to be procured and at least two hundred people had to be served the food at a time. Dhebuji along with his colleagues, who worked as volunteers on the occasion managed the whole show so nicely that all the villagers came to have a very good opinion about the managing capacity of Dhebuji. It was perhaps this occasion, which inspired confidence in Gadgemaharaj in his later life to undertake the construction of big works like building of Dharmashalas and Ghats etc.

Dhebuji did one more thing at the time of the feeding of the people. He did not observe untouchability. He fed all the untouchables along with the other people of the village. Some orthodox people got annoyed at this; but we see that the awakening in Dhebuji was only from his early life. This appeared in expanded form in his later life.

(to be continued)

A Sincere Sai Devotee Passes Away

Shri Narayan Purushottam Avasthi, a sincere Sai devotee, passed away on 31-8-76 at his residence at Pune. He was born at Paranda, in the Usmanabad district on 12th April 1897. His father was a Sessions Judge at Ujjain. He got the first glimpse of Shri Sai Baba in 1915, when he happened to go to Shirdi along with Justice Shri M. B. Rege. From that time onwards, he remained in the company of Shri Sai Baba, as far as possible, upto 1918, when Shri Baba left this world. Shri Avasthi had also the good fortune to meet many other personalities like Nana Saheb Chandorkar, Madhavrao Deshpande alias Shama, Gopalrao Buti, Dada Saheb Khaparde, Hemadpant, Das Ganu Maharaj, Tatyasaheb Kote Patil, who have been mentioned very often in the Sai Satcharita.

Shri Avasthi was running a jewelry shop at Pune. At the time of the first gathering of the persons contributing their articles to Shri Sai Leela Magazine, held at Shirdi in January 1975, Shri Avasthi graced the chair in one meeting. At that time he narrated the gathering a few of his experiences in the company of Shri Sai Baba.

He had two daughters and four sons. His eldest son Shri R. N. Avasthi is holding the post of Assistant Police Commissioner at Bombay. His sons, daughters, sons-in-law and daughters -in-law are all Sai devotees and they all visit Shirdi as often as



Shri Narayan Purushottam Avasthi

possible. With the passing away of Shri N. P. Avasthi, one more Sai devotee, who had seen Sai Baba in living form, has gone behind the curtain of time. We express our heartfelt sorrow at the sad demise of Shri Avasthi and extend our sincere condolences to his family members in their sad bereavement. May the departed soul rest in peace! - Editor, ★

Let Us Forget Shri Sai Baba's Caste

An article on "A Search for the Birth Place of Shri Sai Baba" appeared in the Shri Sai Leela magazine for the month of January 1976. The efforts made by Shri V. B. Kher to collect evidences to say that Shri Sai Baba belongs to the Bhusary family of Pathri are gratefully appreciated.

Searching for His birth place and finding out His caste thereby creating confusion are not going to serve the purpose for which Shri Sai Baba performed and is performing His unique Leelas. In the article, referred to above, is written that Shri Sai Baba had told his close devotees that He belonged to a brahmin family. No other sage like Shri Sai Baba said or says or will speak about His caste, because the one who realised His self, transcended everything. There is no caste, creed and sex for Him. He becomes Brahman, the Sat-chit-Anand Swarupa. Such sages, who have realised themselves, see only Brahman in all beings and all beings in Brahman. Therefore Shri Sai Baba would not have told at all that He belonged to a brahmin family. Further every sage who has realised himself, is a Brahmin, that is, one who has realised Brahman, whatever may be his caste by birth.

Shri Sai Baba attracted and is attracting countless devotees from all castes and religions. Caste, religion, place, time and space are no barriers for Him and His is a universal religion based on Advaitic principles. I accidently happened to read Sai Satcharita, which has changed me a vedantin recently, before which I didn't know anything about him. Such are the wonders of Shri Sai Baba.

Therefore, Shri Sai Baba is present everywhere and within us. He is for all and He never irritated either a non-brahmin or a Christian or a Muslim. Therefore He would not have said that He was a brahmin by caste. For Him it is only Aham Brahman

and Sarvam Brahman. Instead of doing search for His birth place and trying to find His caste, let us try to realise His presence in our Heart as 'That', explained by the Mahavakya, 'That thou art'. Let us try to realise that Unity behind the diversity and that is what is necessary for our country and for the world.

May Shri Sai Baba guide one and all.



V. Srinivasan M. Sc.

14, 6th Cross St. New Colony, Madras-44

“चाह !”

अरे ओ साई, अरे ओ साई
जब जब मैं तुम्हारी
सौवली सूरत देखता हूँ
तब तब सर्वस्व खो बैठता हूँ
जब तक मैं तुम्हाग नाम रटता हूँ
तब तक ही शांती मिलती है मुझे ॥१॥

मैं क्या माँगू तुम्हें ?
तुम सब कुछ दे दोगे
पर मैं लेने योग्य नहीं हूँ
मुझे कुछ भी नहीं चाहिए
“चाह” यही है की
“तुम्हें” मैं भूल न जाऊँ ॥२॥

ए. एम्. अमीनगड
मु. पो. गुड्डाचे, ता. पुरंदर, जि. पुणे

श्री साई और उपासनी बाबा

यदि हम श्री उपासनी बाबा का जीवन चरित्र पढ़े तो ज्ञान होगा कि श्री साई बाबा के अनंत उपकार उनपर थे, श्री साई बाबा के उपकारों का मन्त्र है के उपासनी महाराज साई स्वरूप हो गये ।

ओंकारेश्वर में तप करते करते उपासनी बाबा योग क्रिया में असफल रहे, स्वास्थ्य खराब हुआ, बाद में श्री कुलकर्णी के कारण साई बाबा के पास आये उस समय बाबा कि कृपा हुई, तप किया, साई बाबा का आशीर्वाद प्राप्त किया, पदचान महान योगी बने ।

महर्षि पतंजली के अनुसार योग सूत्र में जिसको प्रत्याहार कहा है, साई बाबा के कारण ही उस महान योगस्थिती पर उपासनी बाबा पहुँच गये, चित्त शुद्धि द्वारा समस्त इन्द्रियों को उपासनी बाबा ने संचालन किया, इसी हावत पर खंडोबा के देवल में, साप, विछू, के साथ रहने लगे, न महिनो पेट में अन्न था, न पानी, इतना कष्ट सहन करने कि शक्ति उपासनी बाबा को साई बाबा के कारण ही प्राप्त हुई थी ।

इस प्रकार साई बाबा ने उपासनी बाबा को मुक्ति के मंजिल पर पहुँचा दिया, गुरु शिष्य एक हो गये ।

श्री साई के उपकारों का क्या वर्णन हम कर सकते हैं ? एक दिन श्री साई बाबा ने, उपासनी बाबा से कहा “तेरा सब बोझ मैंने ले लिया है, तू चुप चाप शान्त बैठ” यह है साई और साई की महानता । बड़े बड़े व्यक्तित्व वाले तथाकथित महान पुरुष वेदों की, शास्त्रों की, आत्म विषय की बड़ी बड़ी बातें करते हैं, पुस्तकों का हवाला देते हैं, परन्तु साई बाबा ने उपासनी बाबा, से कुछ नहीं कहा, बिना बातें किये ही, उपासनी बाबा को ब्रह्म स्वरूप बना दिया, यही अध्यात्म मार्ग का पावन मार्गदर्शक है, हे साई तेरे अनंत उपकार के तू ने केवल शान्ति और धैर्य से उपासनी बाबा को ब्रह्म स्वरूप बना दिया । जय साई ।

प्रा. गुंडेराव पटवारी “साहित्यरत्न”

यन्. यफ्. जे. कॉलेज P. O. बिदर (कर्नाटक) 585401

Shri Sai Baba Cures a Devotee

[Shri K. G. Kuttapan Nair, residing at Keetupurathu Veedu, Padaharam, P. O. Takzahi (Kerala State) Alleppy, has sent his following experience about the favours showered on him by Shri Sai Baba. As he does not know any other language than Malyalam, he told his experience to Shri A. P. Shreedhar, who translated it in English for the benefit of all the Sai devotees - Editor]

I took to Sanyasam during the year 1956 and visited many holy places in Bharat and came to Secunderabad at the beginning of the year 1961. Walking through the city streets, I saw a Saint's picture in a photo shop, and got attracted by it. I thought to myself that the Saint must be a great person and I purchased the photo and started worshipping the Saint with flowers and devotion. As days went on, a boil developed at the centre portion of my back, near to back-bone and it grew, giving me tremendous pain so that I was not able to lie down straight. Many people, who saw my suffering, declared it to be Cancer. They sympathised with me and advised me to go home (my home in Kerala). I went to the general Hospital of Secunderabad, only to get more painful desperation. Nine doctors examined me and all were of the opinion that I will collapse, if operated and the doctors also advised me to get back to my home in Kerala. My pain, desperation, mental torture, etc: knew no bounds. I went to my living apartment, sat in meditation before the picture of the Saint (whose photo I purchased and was worshipping daily). With implicit faith and agarbathi in hand I made my heart-felt surrender at the feet of the Saint in the picture, and prayed for help. At this very stage a person looking like a Malayalu Fakir came to me. I looked at him and found him to resemble the Saint in the photo that I was worshipping. As I was thinking to myself, the visiting Fakir asked me the reason for my sad and pale looking face. I explained to the Fakir of my sad plight and showed my boil on my back. The visiting fakir gave a good look at the

affected spot and said to me in simple words, "This is nothing serious. Don't worry." He further said, that he belonged to Shirdi and was living in Shirdi since very long. The fakir always addressed me as "Swami". He said he came to take me to Shirdi and in Shirdi I will become alright and all my illness will be cured. The feeble and melodious voice of the fakir asking me to come with him to Shirdi for complete recovery electrified me and my thoughts. I immediately made up my mind to avail of this blessing in disguise. The same evening, at 7 O'clock, we (the fakir and myself) boarded the Manmad train, reaching Manmad the next day in the morning and from there to Kopargaon. From Kopargaon, we walked to Shirdi. Near the Godavari banks an aged Brahmin came across. The Fakir told me that the aged Brahmin was a Devoted Bhakta of Shri Sai Baba and asked me to talk to him till he (Fakir) returned after wash in the water of the Godavari river. I put searching questions to the aged Brahmin about Shirdi Sai Baba and His greatness. I gave my respectful Namaskaram to the aged Brahmin and parted. The Fakir returned after a wash and we proceeded to Shirdi. After reaching the main gate, the Fakir pointed out to me the Mandir and asked me to go inside and said all will go well with me. "Are you not coming inside," I asked. He said, "I have many jobs to do. I am required to go to many places. I came to you only to escort you to this place". Before I could open my mouth to request for his company inside, there was no trace of the Fakir. He disappeared from the spot on which he was standing and talking to me. Readers can imagine the depth of my wonderstruck mind. Who could be this Fakir? Is he Sai Baba himself? I wondered. OH! Sai Baba, OH! Sai Baba. You are mine. Your photo is with me. Where are you? I cried in vain. With confused mind I could not get myself reconciled. After some time I went inside and took Darsan of my God - Shri Sai Baba.

Later on I took meal and rested. On the same evening the boil on my back gave way. I went to the nearby branch waters of Godavari, pressed the affected area of the boil, took out pus

and blood as far as possible and washed it. I took Dwarkamai Agnikund Bhasmam (Udi) for internal consumption and for external application. In seven days, I was completely cured with added physical freshness. After twelve days of stay in Shirdi, I returned home with great faith and devotion. With unlimited Faith, I now offer my prayers. I see my God Sai Baba everywhere and in dreams I get His Darsan. What things He did for my well-being, is beyond narration.

It is needless to mention that Shri Sai Baba and Shri Sai Baba alone brought me to the Mandir at Shirdi.

“OH! My Lord Sai Baba, I lived with You for one and a half days. We were like friends in travel. You my Lord answered several of my questions about Shirdi Sai Baba, while in travel, without disclosing Your identity. You are always with me and I am at Your Feet.” Shri Sainath Prabhol ★

Translated by : A. P. Sreedhar

(Continued from Page 26)

inquisitive of my precedents and credentials. Thou hast held thy hand of succor to me! Why then dost thou hesitate to uplift me now? When I have lighted the candle of faith in my heart, why art thou gifting me with darkness? O Lord, Thou art the consort of Laxmi. I am poor, destitute and wretched. Is this the reason why thou art putting me to shame? But I am related to Lord of Three Worlds, I am thine! Forget not that thy wealth is now mine! ★

Chakor Ajgaonkar M. A.

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